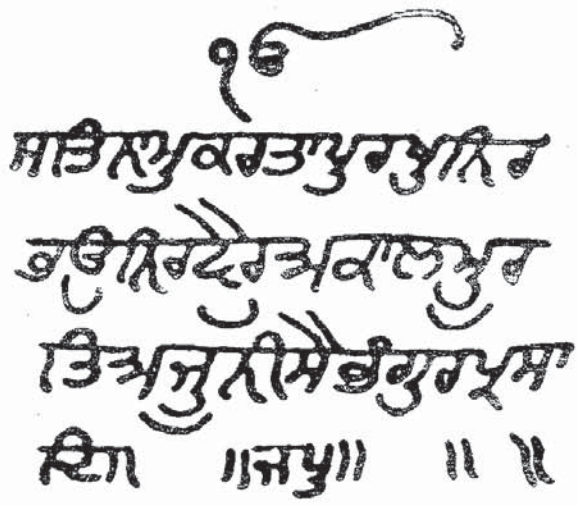
SRI GURU GRANTH SAHIB

IN ENGLISH TRANSLATION

VOLUME TWO



Nishan Sahib in Sri Guru Arjan Dev's hand from Sri Kartarpuri Bir

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

SRI GURU GRANTH SAHIB

IN ENGLISH TRANSLATION
VOLUME TWO
Raga Asa to Raga Telang

by
GURBACHAN SINGH TALIB
in consultation with
BHAI JODH SINGH

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by
GURBACHAN SINGH TALIB

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Dedication

This English version of Sri Guru Granth Sahib, sponsored by the Punjabi University, Patiala, is humbly dedicated to the Devotees of God and to the countless men and women who with fervent faith seek from the Gurbani (Light of the World) spiritual light, blessings and the inspiration to live a nobler life

S. S. Johl 31/8/82

Vice-Chancellor
Punjabi University
Patiala

PREFACE TO VOLUME TWO

The presentation of the Second Volume of the English Translation of *Sri Guru Granth Sahib,* containing the Ragas from Asa to Telang has been slightly delayed because of certain problems in printing that arose. In this Volume too the scheme of presentation identical with the first in respect of giving the caption lines in the original, indication of pages of the holy Granth Sahib and marginal notes etc. has been maintained. A detailed Introduction containing the basic principles of Sikh thought has been included in the First Volume. So also the Glossary of key-terms occurring in the course of Gurubani. The Glossary however, is reproduced in the present Volume to facilitate ready reference in the course of a detailed study of the text.

In the course of the study of Sri Guru Granth Sahib it should be noted, particularly by readers unfamiliar with it that its contents are arranged in accordance with the Indian classical Ragas or musical measures. No sequential order of progression is postulated, all portions being on an equal level as revelation and inspiration. In taking the *Vāk* or an oracular pronouncement from the holy Book any page at which the Book is opened, is accepted reverently as the word of God and the Guru's directive for the higher life. Within each Raga a well-thought-out scheme of arrangement may also be discerned, as placing the *Bani* of the holy Gurus in the order of their appearance, in *Chaupadas* (Quartets), *Ashtpadis* (Octets), *Chhants* (Lyrics), *Vārs* and any *Banis* bearing special titles. The *Bani* of Bhaktas follows after the *Bani* of the holy Gurus, with Bhakta Kabir getting the primacy. The *Vār* of Satta and Balwand in Volume Three and *Swayyas* of the Bhatts in Volume Four are given in appropriate places, as also the groups of Slokas in the same volume.

On a careful study these features of arrangement will become visible.

The present Volume contains among others, the celebrated text of *Asa-ki-Var* and the four hymns collectively known as *Babar-Vani*, under Ragas Asa and Telang. So also a number of portions familiar in

the daily service, such as certain hymns included in *Rahiras* and the *Chhants* in Raga Asa, of Sri Guru Ram Das, beginning *Hari amrit bhinnei loinan mana prem ratanna Rama-raje,* chanted during performance of *Asa-ki-Var.*

Grateful thanks are due to the Vice-Chancellor of Punjabi University, Dr. S.S. Johl for his sympathetic interest in the successful completion of the project of the publication of the translation of Sri Guru Granth Sahib. The Publication Bureau of the Punjabi University under S.Hazara Singh has, as usual taken pains about the printing and presentation of the Volume.

Volumes Three and Four will follow at short intervals.

Patiala
Shahidi Gurpurb Sri Guru Arjan Dev
24 May, 1985

GURBACHAN SINGH TALIB

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In the translated text corresponding pages of the 1430-pages printed text of Sri Guru Granth Sahib are indicated on the right hand margin. The numbering of *Shabads* (verse-units) is in accordance with that given in the original text of the Scripture. These two features will facilitate the tracing of a particular *Shabad* in the translation. Under each main heading the first line of the first *Shabad* has been given in the list of contents. That will help to trace the *Shabads* following that. Further, to trace a particular *Chaupada, Pauri, Chhant, Ashtpadi, Sloka* or any other unit, *Guru Shabad Ratan Prakash* by Akali Kaur Singh, which is an alphabetical line-by-line index, may be consulted, and after ascertaining the page number from there, the corresponding page in the translated text, as indicated in the margin, may be looked up. Help from the *Tatkara* appended to Sri Guru Granth Sahib may also be taken for this purpose. In the translated text, first lines in Roman transliteration have been given. This should also be helpful in tracing any *Shabad.*

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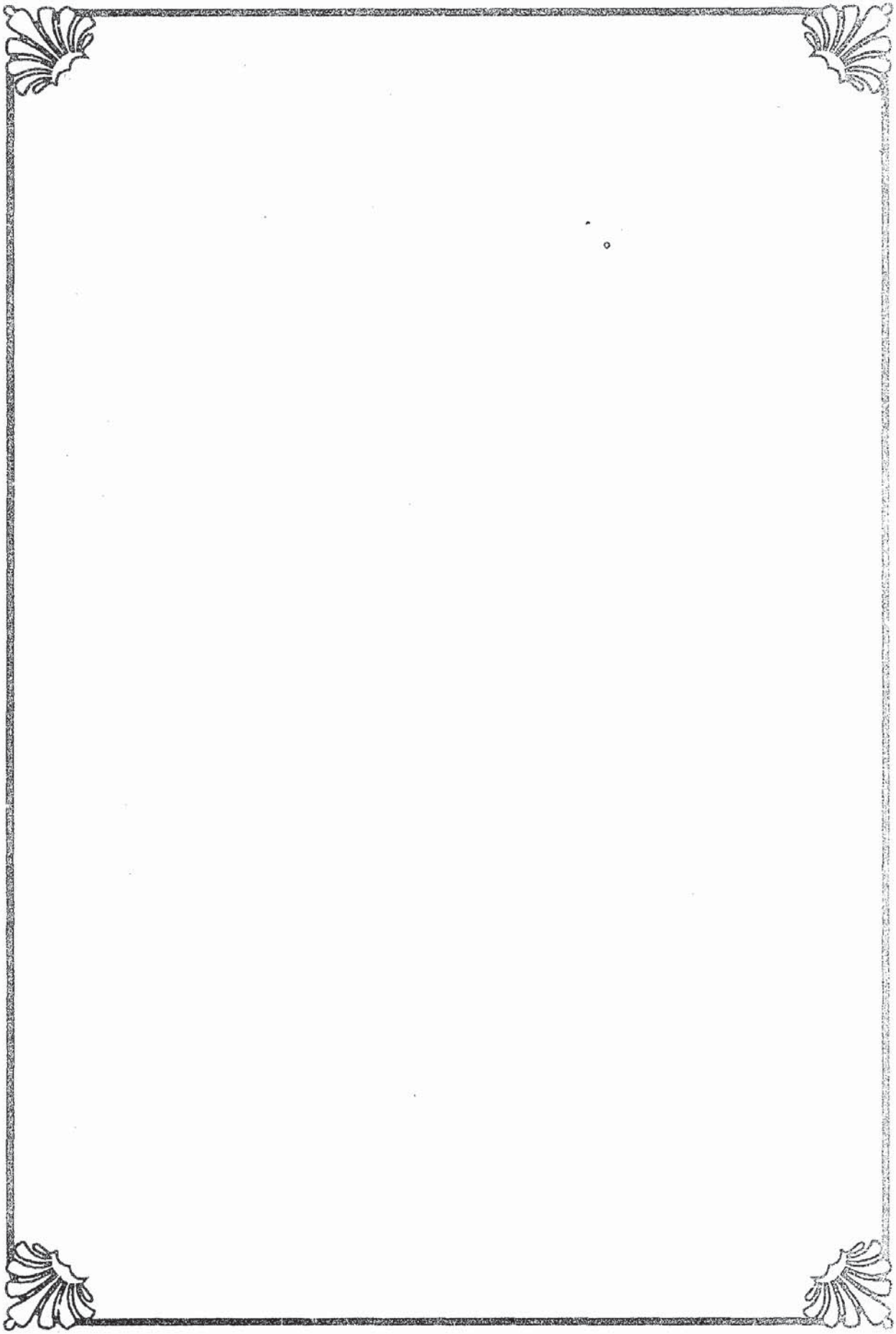
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Indications for guidance to transliteration and pronounciation of Indian Words

The long 'a', 'i', 'u' sound, representing respectively 'ah', 'ee' and 'oo' are indicated by a dash over each, thus : ā, ī, ū. Ū would sound as in 'cool', 'tool'.

For the shorter 'u' sound, as in 'cook', 'foot', the ü sign has been used.

The unstressed i and u at the ends of words are silent, and are only grammatical signs. Where these are to be enunciated, a dash is placed over the respective vowel letter, as stated above.

In words of classical origin, the unstressed end 'a' is to be treated as silent, as in 'Rama', 'Krishna', 'Shiva', 'Yama', 'Indra', 'amrita', 'yoga', 'raga', 'mana', 'guna', 'sakta', 'sloka' and such others.

The 'a' sound as in *lay, bay* is represented by ei; the 'a' sound as in *dash* and *cash* by ai. 'Ou' is used for the common 'o' sound as in 'role', 'dole' at mostly word-ends. 'O' stands for the short vowel sound as in 'go', 'so'. 'Au' represents the vowel sound as is 'draw'.

The numeral Ek (prouounced eik) in Ek Oankar has been written down as 'Ek'. In *Lobh, Moha* etc. the 'o' gives the familiar soft sound. 'Gurudev' has been written down thus, in its familiar form.

The fore-palate n̲ (ञ) is indicated by a dash being placed under it; the nasal 'ṇ' at word-ends by a dot placed below.

(These principles have been adopted in detail only in the transliterated portions from the original. In the translated text the reader is to depend upon the current pronunciation without the guidance of diacritical marks etc.).

RAGA ASA

In the Name of the Sole Supreme Being—
Eternal Manifestation; Creater-Immanent Reality; Without Fear; Without Rancour; Timeless Form; Unincarnated; Self-Existent;
Realized by the holy Preceptor's Grace
In the Measure Asa—Composition of Sri Guru Nanak Dev

SCORE 1

*So Daru[1]

So Daru Terā Kehā so Gharu Kehā jitu bahi sarb samhālei

What the Portal, what the Mansion where from
Thy seat P. 347
All creation Thou dost cherish !
Endless the instruments, the notes, the players who laud Thee.
Immeasurable the musical measures and symphonies,
The musicians orchestrating Thy praises !
Air, water, fire laud thee;
Dharamaraja at Thy Righteous Portal lauds Thee.
Chitra and Gupta, recorders of men's deeds chant
Thy laudation,
Whose records Dharamaraja considers.
Shiva, Brahma and Devi—all laud Thee,
Shining in the splendour by Thee given;
Indra on his throne in company with deities.
Yogis in God-absorption,
And devotees in contemplation,
Men of continence, charity, poise,
Indomitable heroes—all chant Thy praises.
Men of learning, mighty seers—
All laud Thee in holy texts age after age.

1. The hymns marked with asterisks* form part of the Evening Service, *Rahiras,* and have already appeared in Volume I. *So Daru,* the opening hymn is also stanza 27 of *Japu.* In the present text there are slight verbal variations, without affecting the meaning.
Explicatory notes to these hymns are given in Vol. I under the portion *Rahiras.*

Fairies supremely ravishing of heaven,
earth and the nether world,
All sing Thy praises.
The jewels created by Thee laud Thee,
With the sixty-eight holy water edges.
Heroes of supreme might;
The four sources of creation—
All raise the song of Thy praise.
So also regions, continents and the universe entire,
Propped on Thy support.
Only such are inspired to laud Thee as win Thy pleasure.
These be Thy devotees dyed in joy of Thee.
Many more laud Thee beyond knowing by me !
How may Nanak recall them ?
He alone is the Lord, immutable, holy—
Eternal His greatness.
He is the Creator;
He ever is, ever shall be,
Never shall He not be.
In immeasurable aspects, categories.
And species has He made the creation.
As pleases His greatness, He makes manifest His actions,
He acts as is His pleasure—
Command Him none may !
Saith Nanak : He is the King of kings—
Abiding by His Will is best. (1.1)

In the Measure Asa—Composition of Sri Guru Ram Das

**So Purakhu Nirajanu Hari Purakhu Niranjanu*
Hari agamā agam aparā P. 348

The Supreme Being Immaculate, The Lord Immaculate
Pervading all Creation,
The Lord Inaccessible, Immeasurable.
Holy Creator-Lord ! all Creation on Thee meditates;
All Creation is Thine; Thou of all art Provider.
Devotees of the Lord ! meditate, meditate ye on Him,
Annuller of all suffering.
The Lord is Himself Master and servant.[1]
What power has the poor creature Nanak ? (1)

1. (Worshipper is implied).

In all beings art Thou pervasive, within all abiding;
One Supreme Reality pervading all.
Some *are made* donors of charities, some beggars—
All this in Thy wonderful play lies.
Thou of all blessings the Giver and Enjoyer—
Other than Thee I know not any.
Thou the Supreme Being beyond limit—Thy merit
beyond expression by me.
Nanak is a sacrifice to such as serve Thee. (2)
Lord ! those on Thee meditating constantly,
In this *evil* age in bliss abide.
Those on the Lord meditating are liberated—
For them is Yama's noose snapped.
Those meditating on the Lord that is above fear,
from fear free,
Shall from fear be delivered.
Those to the Lord devoted shall in the Lord's
Essence be absorbed.
Blessed are those that on the Lord have meditated;
To such is Nanak, servant of God, a sacrifice. (3)
To Thy devotion's treasure may no limit be set.
Lord beyond all count and limit ! Thee Thy devotees laud :
Countless to Thee offer adoration :
Countless for attaining Thee undertake penances and
Thy Name repeat.
Countless are those reciting scriptures,
With performance of the six ritual acts.
Saith Nanak, servant of God : Such alone of the devotees
are blessed,
As Thy pleasure win Lord, Master of Bliss ! (4)
Thou the Primal Purusha, beyond reach, Creator;
None Thy equal.
Age after age art Thou immutable, changeless, the
Creator, constant ever.
All happens as Thou dost will; all by Thee
is accomplished.
All creation by Thee is brought into being;
All by Thy decree into nothingness disappear.
Nanak, servant of God, lauds the Creator,
all-knowing. (5) (1.2)

In the Name of the Sole Supreme Being, Realized
by the Holy Preceptor's Grace
In the Measure Asa—Composition of Sri Guru Nanak Dev
Chaupade (Quartets)
SCORE 2

**Suṇi waddā ākhai sabh koe*

All from report proclaim Thy greatness;
Only such Thy extent know, as have beheld it.
None has power to evaluate Thee, or Thy greatness
to express. P. 349
Those attempting an exposition are lost,
absorbed in Thee. (1)
Mighty Lord ! of deep mystery, ocean of merit !
None the extent of Thy merit knows. (I-Pause)
All that on Thee have meditated, in meditation have
been absorbed.
All such to evaluate Thee have attempted—
Be they enlightened ones, mystics, teachers who others have
instructed.
None among these has power to express even an iota
of Thy greatness. (2)
Fruitless as all practice of virtue, austerity, good deeds
And high attainment of great Yogis.
Without Thy grace none realization has achieved.
This by grace comes : else all efforts unfruitful
remain. (3)
What can poor man narrate of Thy greatness ?
Of Thy merits are stores full.
None of his own efforts gains *devotion to Thee.*
Saith Nanak : Thou art holy, and from Thee comes
exaltation. (4) (1)

In the Measure Asa—Composition of Sri Guru Nanak Dev

**Ākhāṇ jīvāṇ visarai mari jāuṇ*

I live only as the Name I utter :
Forgetfulness of the Name to me is death.
Hard is *the resolve* to utter the holy Name.
Hunger for the holy Name all sorrows consumes. (1)
Mother mine ! how can He be forgotten—
The holy Lord, of the holy Name ? (I-Pause)
Even an iota of greatness of the holy Name.

Inexpressible its value.
Men are exhausted attempting it.
Should all humanity in unison, attempt expressing
His greatness,
Such effort nothing to His sum adds.
Nor from it aught detracts.
Death touches Him not, nor mourning. (2)
Ever is He bountiful—endless His provision.
Such is His merit : unattached, unequalled, in times past
or times to come. (3)
Great as Thyself are Thy gifts—
Day hast Thou made, followed by night.
Those forgetting the Lord are the low-caste.
Saith Nanak : Those without the Name are the *truly*
low-born. (4) (2)

In the Measure Asa—Composition of Sri Guru Nanak Dev

Je dari māngatu kūk karei mahalī khaṣmu suṉei

Only as the beggar at the Portal raises the cry,
Would the Master within the Mansion hear it !
Whether He then satisfies him or pushes him off.
Exaltation in either lies. (1)
Know *each being* to be *repository* of Divine Light—
Ask not for *anyone's* caste !
In the Hereafter are castes not considerd. (I-Pause)
Himself He inspires actions, Himself the Doer;
Himself bears in mind reproaches.[1]
Lord-Creator ! with Thee as Sole Doer,
On whom need one be dependent ? What worth has
then the world ? (2)
Himself the beings He creates, Himself *to them*
sustenance provide :
Himself from foul thinking restrains them.
As by the Master's grace in the self He is lodged,
Suffering *born of* dark *ignorance* from it is lifted. (3)
Himself devotion to truth He inspires.
To those without devotion is *the vision* of truth not granted.
Saith Nanak : To whomsoever is this gift granted,
In the Hereafter is from reckoning exempt. (4) (3)

1. Reproaches from Yama are implied.

Tālu madīrei ghaṭ kei ghāṭ

In the realm of mind are playing cymbals and bells
of *stray thinking.*
A drum[1] is *constantly* playing—such is the world.
The restless mind like Narad[2] is enacting a dance—
This is the influence of Kali-Yuga.
Where in this age may those with continence
and virtue rest their feet ? (1)
World that art gone blind ! realize the Lord. (I-Pause)
In this age disciples from their mentors receive sustenance—
Living with them for attraction of food.
Little it avails if one thus for a hundred years lives
with him and feeds.
Whoever realizes the Lord, is truly approved. (2) P. 350
In this age none at sight *of suffering* takes pity.
No one from receiving graft restrains himself.
Rulers administer justice as is their palm greased.
None by invoking the Name of God is persuaded. (3)
Saith Nanak ! Men are human in shape and name—
Their doings dog-like : at the door waiting to
carry out commands.
He who by the Master's grace knows himself to be a
passing lodger *in this world,*
Alone may get honour at the Divine Portal. (4) (4)

Jetā shabdu sürati dhüni tetī jet ā rūpu kāyā Terī

The entire revealed Word, all realization,
all expression of holiness,
All visible forms Thy body.
Thyself art Thou *the voluptuary* tasting all and absorbing
their *fragrance* :
No other is there to mention, mother mine : (1)
The Lord is one and sole—
One and sole, brother ! (I-Pause)
Himself He takes life; Himself liberates;
Himself He takes away and gives back *substance*;
Himself He watches over the universe in joy,
And casts on it the glance of grace (2)

1. This symbolizes worldly distractions
2. A rishi, the constant tale-bearer of gods.

He does what in His will lies—
None else has power.
I express what *I see* happening—
All this is expression of Thy might.[1] (3)
Kali-Yuga is the cup-bearer; in sweet delight
Is the mind intoxicated gulping down Maya's grog.
Himself He assumes numerous guises—
Thus expresses the humble Nanak *the vision.* (4) (5)

Vājā mati pakhāwaju bhāu

Making *purified* understanding the instrument,
Right feelings the drummer :
Having joy with heart full of ecstasy in God—
This make your devotion, this the austerity :
In such joyous abandon dance with measured steps. (1)
Let such dance's beating time be Divine laudation;
All other dancing is only pleasure of carnal mind. (I-Pause)
Let continence and poise be the ringing cymbals,
And constant joy of heart ankle-bells :
Be elimination of feeling of duality the music and melody :
In such joy dance with measured steps. (2)
With heart full of ecstasy in God,
In all poses,[2] unceasingly,
Enact such whirling dance.
Be realization of the body's perishable nature[3]
the belly-dance—
In such joy with measured steps dance. (3)
Let the music-master's instruction be,
In the *true* disciples' congregation,
By the Master's guidance listening to the holy Name,
And its constant repetition.
Saith Nanak : In such joy of heart with measured
feet you dance. (4) (6)

Paunu upāe dharī sabh dhartī jal agnī kā bandhu kīyā

The Lord created air : thereafter the entire earth
He made and propped;
Therein He joined the elements of water and fire.

1. Lit. Greatness.
2. Lit. While sitting and rising; *mudra* in classical terminology.
3. That the body *is made* to turn to ashes.

Ravana of ten heads, purblind, got his head cut off[1]—
In destroying him where lies God's greatness ? (1)
Beyond expression is Thy praise;
In completeness of meditation, all creation dost
Thou *pervade.* (I-Pause)
Creating all being, their control in Thy hand didst Thou keep :
What great feat subduing Kali *the serpent* ?[2]
Whose spouse art Thou, who Thy wife—
Thou who in all beings art pervasive ? (2)
He whose end Brahma,[3] dispenser of boons,
Along with his family went out to find all over the universe,
And failed—
Wherein lay His greatness in killing Kamsa[4] ? (3)
The gods and demons who churned[5] the ocean
And the jewels brought out,
And then fell out in fury, each claiming the credit— P. 351
Saith Nanak, how may He be concealed,[6]
Who to each being dispenses gifts ? (4) (7)

Karma kartūti beli bithāri Rām-Nāmu phal hūā

As He spread the creeper of our actions,
The fruit of *devotion to* the Name Divine on it has appeared.
Without form or feature is this fruit :
Around it rings the unstruck music,
By the Immaculate Lord Himself played. (1)
Of this such a one alone might reveal the secret as knows it :
Amrita shall he quaff. (I-Pause)
Those quaffing it are *with it* intoxicated—
Their bonds and nooses snapped.
As the Light Divine has pervaded them,
Maya-gains have they discarded. (2)
In all menifestation[7] is seen Thy form :

1. The reference is to Rama's slaying of Ravana. The point of each affirmation is the futility of confining God and His doings to the achievements of incarnations like Rama and Krishna.
2. Refers to Krishna's subduing the serpent Kaliya in the Jamuna.
3. This is a Puranic legend.
4. Krishna overthrew the tyrant king of Mathura, Kamsa.
5. Churning of the ocean is a famous Puranic legend.
6. After this churning the Lord concealed Himself as the ravishing Mohini. The question asked is : How could the dispenser of all universal gifts be concealed as a ravishing beauty, and not be known to the demons ?
7. Light.

In all universes is manifest Thy might.[1]
To worldly concerns art Thou unattached, sitting apart,
Beholding Thy shadow-creation. (3)
One beholding vision of this endless manifestation,
Is the Yogi struming *vina*[2] of the holy Word.
Saith Nanak after contemplation :
Such a one *listening* to unstruck music,
In joy of the Lord is absorbed. (4) (8)

Maiṇ gūṇa gallāṇ kei siri bhār

My qualities *have brought on me* burden from idle chatter :
The only good talking is discoursing on the Creator.
Eating and drinking, laughter—all are worthless,
Should God's remembrance be not in the heart. (1)
With His rememberance what else may one reck ?
Birth after birth will it bring[3] benefits worth
receiving.[4] (I-Pause)
One following the ego is a mad elephant.
The talking of such a one is all error.
With what face may one beg anything of God ?
He is witness to all our good and evil.[5] (2)
Man is as Thou does make him
None other than Thee in this has power.
One's realization is as by Thee guided.
Thou guidest them as it pleases Thee. (3)
In fairy family of the jewel music arises holy amrita.
Saith Nanak : *This music* is the Lord's wealth,
Should one this truth realize. (4) (9)

Kar kirpā apnai ghari āiya tāṇ mili sakhīyān kāju rachāiyā

As by grace has the Lord in His proper abode arrived,
In association have my damsel-friends the wedding
celebrated.[6]
The heart at sight of that moment's wonder is in bliss,
As the Lord, to wed[7] *the bride* has arrived. (1)

1. Maya.
2. A simple stringed instrument, carried by Yogis.
3. One may receive.
4. This is, the Name.
5. Evil and good.
6. (This hymn symbolizes union of the self with the Creator as a wedding. This mode is frequently employed in Gurubani to express such experience).
7. The *bride* is spiritual poetry is symbol for the seeker.

Sisters of my heart,[1] sing of enlightened wisdom—
In our Home has arrived the Bridegroom, Life
of the World. (I-Pause)
As by the Master's *guidance* is celebrated our wedding,
And union with the Lord come about, did we realize,
In all three worlds is the holy Lord[2] pervasive :
In this is the mind's faith fixed as is the ego eliminated. (2)
Himself He accomplishes His tasks—
None else to do this has power.
A rare God-directed one realizes the doings wherein
lies purity, poise and righteousness. (3)
Saith Nanak : Of all creation is one Sole Lord—
Of blessed matrimony is the being that has His glance
of grace. (4) (10)

Grihu banu samsari sahji subhāe

By spontaneous realization have home and retreat[3]
become alike.
Gone is foul thanking—Divine laudation its place *has taken.*
The ladder up to holy Truth is to utter by the tongue[4]
the holy Name. (1)
By service of the holy Preceptor is achieved realization
of the self.[5] P. 352
Shattering the ego, acquire you knowledge of the six systems,[6]
Whereby in all creation is beheld the Lord's
pervasive vision. (I-Pause)
One actuated by much desire adopts numerous
sectarian guises :
Torment of Maya-poison joy takes out of their self.
Lust and wrath their wealth of inner peace take away.
Only those discarding duality *by devotion* to the Name
swim across. (2)
Divine laudation is source of spontaneous joy;
Love of the Lord is man's true friends and relations,
Himself is He Creator and Bestower of grace;
For this place your body, mind and life before the Lord. (3)

1. Lit. Females.
2. Word.
3. Lit. Forest—place of retirement for an anchorite.
4. Mouth.
5. Lit. One's true place (this is the usual expression for self-realization).
6. The six Shastras, systems of Indian (Hindu) Philosophy.

Falsehood and evil courses are source of great torment.
All sectarian and caste *distinctions* are seen *worthless* as dust.
All that is created, in transmigration remains caught.
Saith Nanak : The Name of *the Lord of* the Supreme Will
alone is eternal. (4) (11)

Eko sarvaru kamal anūp

In the lake of holy congregation grow unmatched lotuses,[1]
That are ever in bloom and *full* of fragrance.
In that Lake swans[2] pick up orient pearls—
Such swans[2] are possessed of all faculties, being of the
Divine Essence. (1)
All that is visible, takes birth and is shattered :
These lotuses[1] without the water of this lake grow not. (I-Pause)
Rare are such as have realization and learn the Divine mystery—
The Vedas only discourse of *maya* of three branches.[3]
One that serves the holy Preceptor, the supreme state attains,
And in awareness of the cosmic Note[4] and Creative
Essence is absorbed. (2)
Whoever to the liberated ones is attached,
in love *of God* is dyed;
Is ever in bloom, a king of kings.
Whomsoever Thou in Thy grace dost save,
Though a sinking stone, is made to swim. (3)
Such a one in the three worlds beholds His Light, and in all
three worlds realizes Him;
His mind away from the world turned, in his self
He attains Him.
Those that day and night with concentration
perform devotion,
Nanak at their feet offers obeisance. (4) (12)

Gurmati sāchī hujjati dūri

With holy God-given wisdom is banished disputatious logic :
Excess of cleverness brings only impurity.[5]
Such impurity only by the holy Name is removed,
Should one by the Master's grace remain God-absorbed. (1)

1. and 2. Symbols for devoted, emancipated selves.
3. The Three Qualities of Maya are implied.
4. Nād, Bindu.
5. Dust.

Ever-present in He—to Him your supplication make.
Your sorrow and joy before the holy Lord,
Creator place. (I-Pause)
One acting on falsehood in transmigration remains involved—
Endless his talk and babble.
With all his experience[1] little realization to him comes :
Without devotion to the Name comes not fulfilment
to the mind. (2)
Those taking birth, in maladies of egoism and
Maya-affliction are involved.
Such alone are saved as by the Lord are protected :
Such, serving the holy Preceptor, the amrita-elixir taste. (3)
One restraining the restless mind tastes of amrita.
By service to the holy Preceptor, the immortal
Word such a one utters.
Such by the holy Word obtain liberation and the
supreme state,
As is their egoism shed. (4) (13)

Jo tini kīyā so sachu thīyā

On whomsoever the immortal Name by the holy Preceptor
is conferred,
Is rendered holy.
One in heart bearing the holy Name, no scattering
of the mind's faculties feels—
Day and night with the Beloved *Lord* is his association. (1)
Lord ! under Thy shelter keep me ever :
By the Master's grace have I obtained Divine joy, P. 353
Blessing of the Name and the Nine Treasures.[2] (I-Pause)
Whoever devotion to the holy Name has made his ritual
performance,
To such am I ever a sacrifice.
Those dyed in the Divine Lord find acceptance.
In their company is obtained the supreme treasure.[3] (2)
Blessed is the woman[4] who has the Lord for Spouse,
And who by contemplation of the Word in the
Lord's love is dyed.

1. What he has seen.
2. See Glossary.
3. (Devotion, liberation).
4. Symbol for the seeker.

Such a one liberated herself, liberates too her associates
and family—
In service to the holy Preceptor the Divine Essence *ever*
contemplating. (3)
The holy Name is our caste-pride and honour;
Holy devotion our ritual acts and discipline.
Saith Nanak : One effacing duality and *with the* Lord uniting,
Is liberated, none barring[1] his way. (4) (14)

Iki āwehṇ ik jāwehṇ āī

Some *into* the *world* arrive, some depart; and *to it* return.
Those dyed in God in Him remain absorbed.
Some no shelter find in earth or heaven—
Such are the unfortunate who contemplate not the Name
Divine. (1)
From the Master, perfectly-endowed, have we obtained
the secret of *liberation.*[2]
This world is poisonous, the terrible ocean of being—
By the Master's teaching[3] is it crossed. (I-Pause)
Those by the Lord to Himself united,
By death are not crushed.
The God—directed free from impurity abide,
As the lotus, free *of water*, over *its surface.* (2)
Say, whom may the God-directed describe as bad or good ?
In their sight is all beheld as the Supreme Being itself,
I state to you the inexpressible teaching of the Master :
In holy company is the *ocean of existence* crossed. (3)
The subtleties[4] of Shastras, Simritis and Vedas,
Bathing at sixty-eight holy spots—
All in joy of *devotion* to the Lord, *borne* in the heart, lie.
Pure are the God-directed, free from all impurity.
Saith Nanak : By great good fortune received in pirmal Time
Is the holy Name in the heart borne. (4) (15)

Nivi nivi paelagauṇ Guru apunel ātamrām nihāriyā

Bowing low[5] the Master's feet I touch,
By whose grace the Divine Being in the self[6] have I beheld.

1. None shall question him.
2. Lit. The state and extent.
3. Word.
4. Distinctions.
5. *Nivi* (bowing low) is repeated in this line.
6. Atam-Rama.

In contemplation, in the heart have I experienced Him :
Beholding Him in the heart, on Him have I meditated. (1)
Utter the Name Divine, that may liberate you.
By the Master's grace is obtained the Divine jewel,
Whereby is ignorance lifted and the light
of realization comes. (I-Pause)
By mere utterance of texts are not one's bonds snapped :
With *involvement in* egoism are not doubts lifted.
By association with the holy Preceptor is egoism shattered—
Such a one *alone* into *God's* account is entered. (2)
As in heart is borne the Name Divine in loving devotion
to the Beloved, ocean of Bliss,
The bountiful Life of the Universe,[1] Beloved of devotees,
By enlightenment from the Master's teaching
grants liberation. (3)
By waging a hard struggle[2] with the ego does
man attain the Lord,
And desire in the mind is absorbed back.[3]
Saith Nanak : By grace of the Life of the Universe,
Spontaneously is *the mind* in devotion fixed. (4) (16)

Ksi kau kahaheṇ sūṇāwehṇ kis kau kisu samjhāvehṇ samajhi rahei

Those that have realization, have no urge to carry their
message to any, or to expound it;[4]
Themselves have they contemplated and had realization—
to none could they communicate it,[4] P. 354
In the holy Preceptor's teaching abiding in poise. (1)
My self ! by the Master's guidance contemplate thou Him,
Who in this body is pervasive, is deep and profound. (I-Pause)
Those whose mind, restless with innumerable waves of desire
To God is devoted,
Ever by absorption with the Lord's attributes abide pure.
False is the reprobate's[5] life in the world :
By devotion to God does man abide unattached. (2)
By chanting Divine laudation is the body rendered pure :

1. As elsewhere, is an attributive Name of the Supreme Being.
2. Fight to death.
3. I.e. is no more assertive.
4. These statements are in the interrogative form in the original : To whom would they carry their message ? To whom to communicate ?
5. Sakta.

By contemplation of the self comes absorption in devotion.
The Primal Being without limit, transcendent, *illumined*
as diamond, beloved[1]—
By love of Him has my mind attained poise. (3)
Those that make empty discourses shall *eternally* die.
Know, the Lord is not far—He is thy own *essence.*
Those, saith Nanak, that by the Master's guidance on the Name
have contemplated,
The whole world they view as illusion[2] and shadow. (4) (17)

In the Measure Asa—Composition of Sri Guru Nanak Dev
Triptych.

Koī bhīkhaku bhīkhiyā khāe

Some are beggars, on alms subsisting :
Some kings, in *joy of kinship* absorbed.
Some have honour, some dishonour.
The Lord unmakes and makes—keeping all over in mind.
None greater than Thou :
Whom may we show as superior to Thee ? (1)
Thy Name my sole prop :
Thou the Bestower, Creator *almighty.* (I-Pause)
The true way I find not, and tread the straying path :
For such is no resting-place at the Divine Portal.
The purblind in mind are Maya-bound—
Ever their body declining in gormandizing and prolonging
life of the body :
Our breaths and morsels all according to Thy
reckoning are granted. (2)
Lord ! to one blind day and night, grant the lamp[3] :
One that is drowning in the ocean of existence, cherish
in Thy mind.
To those that utter Thy Name, listen to it and have faith,
Am I a sacrifice.
Nanak makes submission thus :
My self and body all is Thine. (3)
As by Thee granted, Thy Name I shall utter,
Whereby at the Portal may I find a resting-place.

1. Lāl (Lit. ruby).
2. Maya.
3. Used symbolically—illumination of mind.

Our foul thinking goes when it pleases Thee,
And the jewel realization in the mind is lodged.
Should the Lord show grace, is the holy Preceptor met.
Thus, submits Nanak, may one swim across the ocean
of existence. (4) (18)

In the Measure Asa—Composition of Sri Guru Nanak Dev
Quintets

Düdh binu dhenu pankh binu pankhī jal binu ütbhüj kāmi nahīṇ

As the cow without milk, the bird without wings,
Vegetation without moisture[1] are little worth :
As the king without receiving obedience[2]—
So is one without devotion to Thy Name, a blind cell. (1)
Why put Thee out of our minds ?
From this great affliction arises.
Come affliction as may, be Thou not forgotten ! (I-Pause)
With old age are men's eyes gone blind, the palate[3] tasteless.
The ears without sound :
His steps guided by those holding him—
Such is the fruit of life without devotion.[4] (2)
The holy word is the tree, *the mind instructed*
good garden-soil,
Devotion the water for irrigation.
To all, by the holy Name it grants fruits of *devotion*
to the Sole Lord—
This without good fortune is not attained. (3)
All created beings are Thine own, without service is no
one's life fruitful :
Suffering and joy by Thy will comes;
Without devotion to the Name does the self
not find sustenance. (4)
Dying and living in the wisdom *brought by devotion* is best;
What good any other ? P. 355
Life other than such is wrong in practice :
Saith Nanak : Thou alone to beings dost give life : keep us
as be Thy will : (5) (19)

1. Water.
2. Salutation.
3. Lit. Tongue.
4. Devotion of previous births is implied.

In the Measure Asa—Composition of Sri Guru Nanak Dev

Kāyā Brahmā manu hai dhotī

My body is Brahmin, my mind the dhoti.[1]
Enlightenment the sacred thread, meditation my ring of grass.[2]
Laudation of the Name Divine and Name I beg—
Thus by grace of the Master in the Supreme Being am I absorbed (1)
Petty Brahmin man ! contemplate thou God in such a way,
That the Name be thy *ritual* purity, the Name thy study of scriptures,
The Name thy ritual practice. (I-Pause)
Thy outward sacred thread is with thee while the light of the body lasts :
Make contemplation of thy Name thy *dhoti*[1] and paste-mark.
This shall stand by thee in this world and the next.
Seek not to perform any ritual act other than devotion to the Name. (2)
Make loving devotion the daily worship[3] : burn away Maya attachment :
Fix thy gaze on the Sole Lord; seek not another,
Let thy mind contemplate the Divine Essence in thy super-consciousness.[4]
Let thy tongue recite contemplation of the Lord. (3)
Let devotion be thy food-offering to deities :
Thy illusion and fear banish.
Make Divine glory thy guardsman to ward off thieves.[5]
Make realization of the Sole Divine Being the paste-mark on thy forehead.
With contemplative discrimination the Supreme Being realize. (4)
By ritual acts is He not won over;
By mere recitation comes not realization of God.
The eighteen *Puranas* and *four* Vedas His mystery have not realized.
Saith Nanak : The holy Preceptor *to me the sight of* the Supreme Being has revealed. (5) (20)

1. The loin cloth, mark of Brahminical piety.
2. Worn on the finger whole performing *puja*.
3. *Puja*.
4. Gagan, Dasam-duar (esoteric symbols for Samadhi or super-consciousness).
5. The five sources of evil are meant.

Sevaku dāsu bhagatu janu soī
The true devotee is the servant *of God;*
The Lord's servant is the truly God-directed[1] man.
He who has raised creation, also dissolves it.
Other than he is no other *Lord of the Universe.* (1)
In the eternal court are the God-directed[1] held pure,
By devotion to the holy Name and contemplation of the
Master's Word. (I-Pause)
Holy is the Divine listener to supplication : holy the
supplication *of devotees* :
The Lord of the Divine Mansion, listening,
showers approbation.
To the eternal throne the *supplicant* he calls,
And confers honour : All happens as He wills. (2)
All might is Thine; Thou the Lord.[2]
At the Divine Court, the Master's Word is the holy mark
of distinction.
Those obedient to the Divine will enter freely[3] the court—
One with the holy mark is not barred entry. (3)
The Brahmin scholar[4] recites and expounds the Vedas,
But knows not the truth of what lies within the self.
Without the Master's *guidance* comes not realization
of the eternal Lord, all-pervasive, (4)
What power have I anything to express ?
All wonders to Thee are known.
Saith Nanak : One is the sole Portal and Lord—
There the God-directed find refuge.[5] (5) (21)

Kāchī gāgari deh duhelī upjai binasai dükhu pāī
This body is like an unbaked jar, in suffering involved :
Taking birth and dying, is it ever in torment.
How to swim across the ocean of existence, hard to cross ?
Without aid of the holy Preceptor is not the other
shore attained. (1)
Beloved Lord ! other than Thee, no other is there
to grant us release.

1. Gurumukh.
2. Diban (Divan).
3. Openly.
4. Pandit.
5. Pass their life.

In all hues and forms art Thou *manifest*—
Granting liberation to whoever has Thy grace. (I-Pause)
Evil is the mother-in-law,[1] not giving *the bride*
an abode at home :
Keeping her from the Husband[2] apart.
So I worship at the feet of my sister-friend,[3] *the Master,*
By whose kindness is attained the Lord's grace. (2)
As after suppression of the ego and contemplation of the
self did I behold, P. 356
None is such a friend as Thou.
Best it is to abide as be Thy will :
To do as Thou dost ordain, be it suffering or joy. (3)
Desire and seeking of objectives both lead to ruin :
Thus have I divested myself *of worldly* desire;
By guidance of the Master is attained the state of
Abroption[4]—
For which with holy company have I sought shelter. (4)
Whoever in heart[5] bears the Lord inaccessible, of
impenetrable mystery,
Is to perfection endowed with illumination and meditation.
Saith Nanak : In love of the Name Divine is the heart[5] dyed—
Finding by the Master's teaching the spontaneous
way to service. (5) (22)

In the Measure Asa—Composition of Sri Guru Nanak Dev

Quintets

Mohu kutamb mohu sabh kār

Concern with family, all concerns of life, from attachment arise.
Discard attachment from which *arises* totally evil-doing. (1)
Brother ! your attachment and illusion discard—
Then will the holy Name in your heart and body
disport. (I-Pause)
As the holy Name, enshrining the Nine Treasures[6] is attained,
Neither shall then the son wail after the mother,
Nor the mother agonize after the son. (2)

1. Metaphorical expression for Maya. In Indian homes the mother-in-law is often a terror for the bride, her daughter-in-law.
2. Symbolizes God. (The bride is the human self).
3. Symbolized the Preceptor. An Indian bride in a home where she felt unhappy would open out to a female friend or confidante.
4. Turiya.
5. Mana.
6. See Glossary.

In attachment is the world ruined;[1]
A rare God-directed[2] one alone swims across. (3)
By attachment is one in transmigration involved :
One in attachment caught to Yama's demense in haled.[3] (4)
By the Master's teaching in contemplation and austerities be engaged.
Without attachment snapped, is not one approved of God. (5)
By Divine grace is attachment annulled :
Then, Saith Nanak, is one in the lord absorbed. (6) (23)

Āpi karei sachu alakh apāru

Thou who art eternal, inaccessible, beyond extent,
All happens as by Thee ordained.
A sinner am I : in Thy hand lies granting of liberation. (1)
All by Thy will happens :
What *we in* stubbornness of will[4] do, in the end brings only ignominy. (I-Pause)
False is the ego-centred man's[5] understanding.
Bereft of contemplation of the Lord, his sin torments him. (2)
Discarding your foul thinking, some benefit obtain.
All that is created, from the inaccessible *Creator* of impenetrable mystery comes. (3)
The Master, *image of* the Lord, is our friend and helper,
By whose contact is devotion in our mind confirmed. (4)
In all other trades is loss entailed—
So, saith Nanak, the Name Divine to my mind appeals. (5) (24)

In the Measure Asa—Composition of Sri Guru Nanak Dev Quartets

Vidya vīchari tāṇ par-upkarī

True learning *induces in the mind* service of mankind.[6]
One subduing the five passions has truly taken abode at holy bathing-spots. (1)
The mind attuned *to the Infinite* is the true singing of ankle-bells in *ritual dances.*[7]

1. Sunk.
2. Gurumukh.
3. Goes.
4. Implies ritual practices and ordeals of Hatha-Yoga etc.
5. Manmukh.
6. Of others.
7. Temple-dancing performed with ankle-bells tinkling is meant.

With this how dare Yama intimidate me in
the hereafter ? (I-Pause)
One renouncing desire is the true Sannyasi.
From continence comes true joy of living in the body. (2)
One contemplating *to subdue* the flesh is the truly
compassionate Jain ascetic.[1]
Such a one subduing the self, forbears harming others. (3)
Thou Lord, art one and Sole.
Many Thy forms—
The manifold play beyond Nanak's comprehension. (4) (25)

Ek na bharīyā guna kari dhovāṇ

Not with one fault alone am I soiled : how with merits may
I then purify[2] myself ?
The Lord is awake, while I the whole night keep asleep. (1)
How with this may I win the Spouse's love,
When with the Lord awake, I the whole night
keep asleep ? (I-Pause)
Thirsting with desire His couch I approach— P. 357
What knowing if I please the Lord or not ? (2)
Mother mine ! What know I what will be my destiny ?
Without the Lord's sight is life *for me* unbearable. (I-Pause)
His love have I not tasted : unslaked is my yearning.
As has youth passed off, full of regrets is the woman.[3] (3)
Even now thirsting with desire should I wake up, from the
world turn away and of desire denude myself. (I-Pause)
Should the woman[3] discard egoism and *this way* deck herself,
Shall the Spouse bless her in couch. (4)
Then alone, saith Nanak, shall she win the Spouse's heart,
And discarding pride, in Him[4] be absorbed. (26) (I-Pause)

Pewakarai dhan kharj iyānī

In the parent's home[5] was the woman raw, ignorant,[6]
And of the Lord had no knowledge (1)
One sole Lord is my Master, no other—
By His glance of grace alone comes about union. (I-Pause)

1. Digambar = Sky-wearing : Name of an order of Jain ascetics who forgo use of clothing.
2. Wash *myself* clean.
3. Image for the seeker.
4. Khasam (Spouse) equivalent of *Kant* in the preceeding line, occurs here.
5. Symbol for this life.
6. *Iyani* (lit.) ignorant : bears also the shade of meaning of raw, inexperienced.

In the Husband's Home[1] has she realized truth,
And spontaneously the Spouse got to know. (2)
Only by the Master's grace comes the understanding,
Whereby the woman her Spouse's heart wins. (3)
Saith Nanak : Should *the woman* with fear and love deck herself,
Shall the Spouse ever bless her couch. (4) (27)

Na kis kā pūtu na kis kī māī

None is child or mother of any—
The world in false attachment, in illusion is lost. (1)
Lord ! Thy creature am I :
As Thou mayst grant, thy Name may I contemplate. (I-Pause)
Should one even with multiple faults cry *in repentance*,
He[2] may, as be His will grant forgiveness. (2)
By grance of the Master is my foul understanding cast off.[3]
Wherever I look, the sole Lord I behold. (3)
Saith Nanak : With such realization alone,
Is one in holy truth absorbed. (4) (28)

**Titu sarvarṛai bhaīlei nivāsā pāṇī pāvak tineh kīyā*

In a lake filled with water of burning desire[4] is man's *abode*;
In the marsh of illusion are *man's* feet stuck :
Myself therein I see sinking. (1)
My thoughtless self ! God hast thou forgotten :
Forgetfulness of the Lord shall thy good qualities ruin. (I-Pause)
Neither am I continent nor virtuous or with learning endowed—
In foolish, thoughtless ways is my life passed.
Prayeth Nanak : May I be granted shelter with such,
As of Thee are not forgetful. (2) (29)

Chheya ghar chheya guru chheya upadesh

Six are the scriptures,[5] six the ages, six their different messages.
The Supreme Teacher is One and Sole—
His teaching in various forms enshrined. (1)
Friend ! keep thy *mind* attuned to the Scripture[5]
that expresses Divine laudation—

1. The life in the hereafter.
 Note : The familiar image of the woman symbolizes the seeker. Other images too have spiritual significance.
2. (The Lord is implied).
3. Lost.
4. Water of fire.
 **Note* : This hymn is included in *Rahiras*, the evening service, and has already appeared there in, in Vol. I.
5. Lit. Abodes, temples. Refers to the six Shastras of Hindu philosophy.

Thereby shalt thou attain greatness. (I-Pause)
Instants, minutes, hours, pahars,[1] dates and days the
month constitute.
From the one Sole sun appear numerous changes of season.
Saith Nanak : Numerous are the guises the
Creator assumes.* (2) (30)

In the Name of the Sole Supreme Being, Realized
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In the Measure Asa—Composition of Sri Guru Nanak Dev
SCORE 3

Lakh lashkar lak vājei nejei lakh uthi karehṇ salaam

Thou mayst command obedience of a host of millions,[2]
equipped with bands and lances.
Millions may rise to make thee obeisance;
Millions to thy command be subject,
Millions to do thee honour;
Without thy honour being reckoned as such *with the Lord,*
Worthless are all thy achievements. (1)
Without *devotion* to the Name Divine, the world in
entanglements remains involved :
However much it be instructed, it still will remain
caught in error, purblind. (I-Pause)
Should one earn millions, hoard and spend millions,
Acquire and spend millions :
Yet without such honour being by the Lord approved,[3]
Shelterless shall be the self. (2)
Should one expound and study Shastras and
Puranas a million-fold—
Without such honour being reckoned *with the*
Lord as such,
All this learning unapproved remains. (3)
By *devotion to the* holy Name comes true honour;
By grace is obtained *devotion* to the Name Divine.
Should the Name in the heart day and night be lodged,
Saith Nanak, by grace is obtained liberation. (4) (1.31)

1. A period of three hours.
* *Note* : This hymn has already appeared in *Kirtan Sohila,* ante.
2. *Vaje neje* in the original implies grandeur of armed forces.
3. Entered in the reckoning.

Divā mera eku Nāmu diikhu vichi pāiyā telu
The Sole Name Divine is my lamp; therein is poured
oil of suffering;
As by the light *of realization* is this oil burnt,
Lifted is encounter[1] with Yama. (1)
Let not the world ridicule this as idle boast :
Lakhs of maunds of firewood by one particle of fire
are burnt. (I-Pause)
Devotion to the holy Name Divine is my ritual
sweets[2] and feasting,
And offering to God :
In this life and the hereafter, now and in future,
This alone is my prop. (2)
Your laudation to me is holy Ganga and Banaras[3]
Therein my divine self takes dips :
True bathing in engaging in devotion day and night lies. (3)
Some are the offerings to the gods; others to departed ancestors.
These the Brahmins mould[4] and consume.[5]
Saith Nanak : The offering[6] of Divine grace
in exhaustible remains. (4) (2.32)

In the Measure Asa—Composition of Sri Guru Nanak Dev

SCORE 4

In the Name of the Sole Supreme Being, Realized by the
Holy Preceptor's Grace

Devatiyāṇ darshan kai tāīṇ dūkh bhūkh tīrath kīyei
The gods themselves for a sight of Thee have done penance,
fasting and performed ablutions :
Yogis and celibates austerities practiced,
And adopted ochre robes. (1)
For Thee, Lord, in devotion are they all dyed.
Innumerable Thy Names, countless Thy forms.
Unutterable Thy attributes. (I-Pause)
The devotees questing after Thee have renounced home,
Mansions, elephants and steeds,

1. Meeting.
2. *Pind pattal*—leaf-plate on which *pind,* rice balls, are placed before Brahmins as offerings to departed ancestors.
3. Ganga is the holy river Ganges; Banaras the holy city on its banks, now called puristically Varanasi.
4. *Pind* is made from sweetened cooked rice moulded into balls.
5. That is, these are finished when eaten by the Brahmin priest.
6. Pind, as above.

And leaving their homelands, into strange lands sojourned.
Saints and prophets, seekers and devotees,[1]
Renouncing the world, Thy acceptance have met with. (2)
These life's ordinary pleasures and joys renouncing,
Gave up pleasures of the palate,[2]
Discarded clothing and in skins wrapped themselves,
Ever restless, making agonized search for Thy Portal;
In Thy Name soaking themselves, the
hermit's way they took. (3)
Some *to seek Thee* wore hides, some held the begging-bowl;
Some held the staff : others wrapped in deer skins went about;
Others grew the tuft-knot, adopted the thread[3] and *dhoti* :
Nanak, Lord ! is Thy seeker, ever adopting *for Thee* strange wear.
Thy grace alone he supplicates.
What use caste symbols[4] ? (4) (1.33)

In the Measure Asa—Composition of Sri Guru Nanak Dev
In the Name of the Sole Supreme Being, Realized
by the Holy Preceptor's Grace P. 359

SCORE 5

Bhītari panch gūpat mani vāsei

In the self reside the five secret ones[5]—
Therefore is the mind not in poise, wandering about
as one unattached *to home.* (1)
With the Lord gracious is not my mind in constant *devotion*;
Turned avaricious, a hypocrite and sinner, a dissembler,
To Maya is it deeply attached. (I-Pause)
When the Beloved is met, myself shall I deck,
Wearing garlands of flowers. (2)
Of us five sister-friends[6] is one lord.[7]
From of primal time is it known, the self *one day*
must depart. (3)
With his departure, we five sisters wail and mourn.
Gripped is the Master—
Now, saith Nanak, shall his reckoning be called. (4) (1.34)

1. This line contains terms of Muslim hagiology—Pir, Paikamber (Paighambar), Salik, Sadiq.
2. Objects tasting sweet and bitter (pungent).
3. The sacred thread.
4. That is, in quest after you these do not matter.
5. These are the five evils.
6. The five sources (essences) of enlightenment.
7. The living self is meant.

In the Name of the Sole Supreme Being, Realized
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In the Measure Asa—Composition of Sri Guru Nanak Dev

SCORE 6

Manu motī jei gahṇā hovai paunu hovai sūtdhārī

Were pearls of the mind's *qualities* made into ornaments,
And the air the thread to *string these*;
Should the woman[1] thus wear
On her limbs jewellery of forgiveness,
The Beloved then with her may have bliss. (1)
Beloved ! the woman by your countless[2] merits is charmed—
The merits that none else possesses. (I-Pause)
Around her neck should she wear necklace of *devotion*
to the Lord.
Her teeth should she deck with *love for* the Lord.[3]
On her wrists should she wear bracelets of devotion
to the Creator.
Thus should she give poise to her mind. (2)
Of the Lord's[4] love should her ring be.
Of the *Name* Divine[5] should her robes be.
The vermillion in her parting of hair should
be of forbearance ?
Her collyrium of love for the Lord.[6] (3)
In the temple of her heart should she light a lamp;
Her self should she make her couch.
With such preparation, as the Lord of enlightenment
to her couch comes,
With her shall He be united in love. (4) (1.35)

Kītā hovai karei karāiyā tisu kyā kahīyai bhāī

One that is God's creature and all whose doings
by God are ordained,
What objection may we take to such ?
All that the Lord wills He does—What device lies in the
creature's hand ? (1)

1. Symbol for the seeker.
2. Numerous.
3. Damodar (periphrastic name of Krishna, symbolizing God).
4. Madhusudan (do).
5. Parameshwar (the Supreme Lord).
6. Sri Rang (Vishnu i.e. God).

Holy is Thy commandment, that pleases Thee.
Saith Nanak : Exaltation to such alone comes as in the
holy Name are absorbed. (I-Pause)
According to our record of deeds is drawn up God's command—
This no way can be altered.[1]
As recorded by Him, that we read[2]—
This none dare efface. (2)
Whoever chatters too much, is called at God's Portal a buffoon;
His game of chess is not fruitful; all his throws unsuccessful.[3] (3)
Idle it is to grade blinds as learned and thoughful[4] scholars,
And as ignorant and worthless.
Whomsoever the Lord binds in discipline to laud Him,
Is in the true sense a human being. (4) (2.36)

**Guru kā shabda maneh mehṇ mundrāṇ khinthā khima handhāwoh*
Make the Master's Word lodged in the heart[5] your earrings,
The patched coat of forgiveness wear.
Whatever the Lord does, has to be realized[6]—
Thus shall you obtain the treasure of Yoga
spontaneously[7] fulfilled. (1)
Revered friend[8] ! thy self *to the Lord* united age after
age is the true Yogi : P. 360
Into the Supreme Essence is it merged.
Such a one the immortalizing immaculate Name has obtained,
And by enlightenment tasted of the joy of the body.[9] (I-Pause)
In the realm of awareness of the Supreme[10]
are we settled on our cushion.
All useless thinking discarded :

1. An altered command is not issued after.
2. That is, know and obey.
3. Raw, inexperienced.
4. One possessed of sight (insight); Bina (Pers.) one that can see.
* *Note* : In this hymn Yoga-symbols are all through used, which have been transmuted into moral achievements of spiritual experience, as against the elements of hatha-*Yoga puraxis*.
5. Mana.
6. Lit. Accept it as good.
7. Sahaj Yoga—the Yogic accomplishment that comes spontaneously by devotion. This is another name for Raja-Yoga.
8. Baba ! Refers here to the interlocutor Bharthari, evidently a prominent Yogi of the Guru's days, whose name is mentioned in other contexts also. Cf. *Ramkali-ki-Var*.
9. Refers to the supreme joy (maha rasa) claimed by Yogis as the fruit of their *praxis*.
10. Shiva-nagri, a symbolic expression for Turiya or the state of super-consciousness or Samadhi.

The immortal tune of the holy Word is our blowing of horn,
That day and night we sound. (2)
Contemplation our begging-bowl, enlightenment and
understanding our staff.
Realizing God to be ever-present our ashes[1] :
Divine laudation our daily service;[2]
And rising above worldly concerns, the way of the
Master's teaching we tread. (3)
To view in all creation, its numerous colours, the One light
Is our Yogi's wooden rest-handle.[3]
Saith Nanak : Listen Yogi Bharthari[4] !
In the Sole Supreme Being is our devotion fixed. (4) (3.37)

**Gūṛu kari gyānu dhyānu kari dhāwai kari karnī kasu pāīyai*

Put in the molasses of enlightenment, the *mahua*
flowers of meditation,
And the bark of good deeds.
On the oven of devotion *set these to boil* : with the
wet cloth of love *cool these*—
Thus distil amrita-elixir. (1)
Revered sir ! our mind intoxicated *with God* drinks thus
of joy of the Name,
In spontaneous ecstasy absorbed.
Day and night in devotion fixed,
The mystic music[5] it hears.[6] (I-Pause)
The Lord, perfection incarnate offers this cup of
truth spontaneously
To whomsoever He shows grace.
One that deals in amrita, by hollow intoxicants shall
not be attracted. (2)
Whoever drinks of the Master's teaching of his immortal Word,
Is approved at once *of God.*

1. Yogis and other mendicants smear their limbs with ashes.
2. Rahiras, specifically the evening service in Sikh congregations. This word also implies a settled tradition of devotion or service (*nit-nem*).
3. A wooden frame to prop up the arms while contemplating.
4. A famous name in the Yoga tradition. Many Yogis bore this name.

* *Note* : In this hymn another series of Yogic symbols are transmuted into spiritual experience. The state of ecstasy induced in Hatha-Yoga through liquor is herein stand to come through sahj—the path of contemplation, devotion and good deeds. This too is addressed, like the foregoing hymn, to Bharthari Yogi.

5. Shabda anahad.
6. Grasps.

One that to the vision of the Divine Portal is devoted,
On liberation and paradise little value shall set. (3)
One to the Divine attributes attached is ever in a
state of dispassion[1]
His life forfeited not on a throw,
Such a one, listen thou Bharthari Yogi[2] !
By the amrita-fount is intoxicated. (4) (4.38)

**Khürāsān khasmānā kīyā Hindustānu ḍarāiyā*
The Lord from Babar's invasion protected Khorasan,[3]
And on Hindustan[4] let loose the terror.
The Lord Himself punishes not :
So the Mughal Babar He sent down,
Dealing death as Yama.
As in their agony of suffering[5] the people wailed,
Didst Thou feel no compassion for them ? (1)
Listen, Thou who art Creator of all—
Should a powerful foe molest one equally powerful,
Little would the mind be grieved, (I-Pause)
But when a ferocious tiger falls upon a herd of kine,[6]
Then must the Master be called to account.
These dogs[7] that despoiled the jewels[8] and wasted them,
Now in their death none shall remember them.
Thou alone dost join and unjoin—
Such is the greatness of Thy might. (2)
Whoever arrogates to himself greatness,
Tasting all pleasures to satiety,
In the eyes of the Lord is only a worm picking grain.
Saith Nānak : True achievement is his,
Who from death derives life[9]
And utters the holy Name. (3) (5.39)

1. Is a Bhairagi.
2. See mote 4 *ante.*
* *Note* : This hymn has a historical background, depicting the state of the degradation of the Pathan rulers of India at the time of Babar's invasion. There are three more hymns on the theme of Babar's invasion in Guru Granth Sahib, which collectively are known as Babar-Vani (Babar's aggression).
3. An eastern province of Iran, bordering on the kingdom of Kabul ruled over by Babar.
4. In common parlance meant northern India.
5. Physical torment is meant.
6. These symbols obviously imply Babar's ferocious hordes and the weak Indian rulers, respectively.
7. May refer to the profligate Pathan (Lodhi) rulers of India.
8. Implies the people and resources of India.
9. Said symbolically for one exercising self-abnegation.

In the Measure Asa—Composition of Sri Guru Amar Das

SCORE 2

In the Name of the Sole Supreme Being, Realized by the Holy Preceptor's Grace

Hari darshan pāwai wad-bhāgi

By supreme good luck alone is the Lord's sight obtained,
Through the Preceptor's Word, inducing true renunciation.
Albeit the Six Systems[1] everywhere are pervasive,
The Preceptor's philosophy is inaccessible, endless. (1) P. 361
Liberation and attainment to the supreme state
comes by absorbing the true Preceptor's system,
Whereby the holy Lord in the self takes abode. (I-Pause)
Through the true Preceptor's system does the world find liberation.
Liberated is whoever cherishes love and devotion *to God.*
Rare is the person who cherishes such devotion and love :
The Preceptor's system brings joy everlasting. (2)
Through the preceptor's system *is reached* the door of liberation—
Whoever serves the holy Preceptor, exalted is his whole tribe.
Liberation is not for anyone denying the Preceptor—
Deluded by evil propensities, chastizement he suffers. (3)
By the Preceptor's Word to the self[2] comes joy and peace :
By Godward-turning[3] suffering touches him not,
Nor does death : Such devotee in the holy Eternal[4] is merged. (4) (1.40)

Shabdi mūā wichoṇ āpu gawāe

By discarding egoism, in the Word man dies,[5]
And by serving the holy Preceptor after renouncing self-interest[6] :
Thereby will the Bestower of all blessing, devoid of fear, in his self abide.
Only a rare one by good fortune in the holy Word is absorbed. (1)

1. Reference is to be Six systems of Indian philosophy, which however, fail to bring about the union between the individual self and the Supreme Being.
2. Original, Sarir (lit. body).
3. Original, Gurumukhi.
4. Original, Sach.
5. Dying to the world is implied.
6. By having not a sesame-grain of greed.

Garner good qualities, thus banishing evil from the heart;
And in the Word of the holy Preceptor be absorbed.
Only one seeking[1] good qualities will value them :
Through the immortalizing Word shall such a one make
God's holy Name manifest.[2]
By the holy Word is one rendered pure,
And through good qualities is *devotion* to the Name[3]
acquired. (2)
Good qualities invaluable are hard to acquire,
Except when the immaculate self in the holy Word is absorbed.
Those meditating on the Name are highly fortunate,
Thus lodging for ever in their selves the Bestower of merit. (3)
May I be a sacrifice to those garnering good qualities :
For this I laud qualities of the Eternal of His holy Portal.
All blessing shall He bestow Himself.
Saith Nanak : Beyond power of utterance is the worth
of His *blessing*. (4) (2.41)

Satiguru wich waddī wadiyāī

Great is the holy Preceptor's grace,
Who unites *to God* those long-separated from Him—
Such union does He Himself make :
His worth to Himself alone known. (1)
How may one compute the Lord's worth ?
He is transcendent, inaccessible, unknowable—
Only by guidance of the Preceptor's Word may a rare one
find[4] Him. (I-Pause)
The rare devotee alone the Lord's worth may find
through devotion :
Such bliss comes rarely to some through good fortune.[5]
By meditating on the exalted Word is the devotee exalted himself.
Rare is the devotee with power to make the meaning of the
holy Word manifest. (2)
One devoid of devotion is to suffering and maladies subject.
Only through the holy Master's contact[6] is suffering relieved.
One without the Master's contact[6] shall gather only suffering;
Grievous shall be the egoist's retribution. (3)

1. Lit. Seeking to purchase.
2. Lit. Expound.
3. Nām.
4. Be united with.
5. (Good fortune made by good deeds).
6. Meeting.

God's Name is sweet and delectable :
Those quaffing it *in it* are lost.
God Himself may offer this draught.
Through the Master's grace alone may such joy[1] be found.
Saith Nanak : Only those dyed in the Name
liberation shall find. (4) (42)

Merā Prabhu sāchā gahir gambhīr

Unfathomable is the holy Lord,
Whose service brings joy and peace to the mind.
Those devoted to the holy Word spontanously *are saved.*[2]
At their feet I for ever bow. (1) P. 362
Those dyed in dye of the Lord's love—
Their suffering of transmigration annulled,
The Divine Portal they spontaneously[3] gain. (I-Pause)
Anyone tasting the Divine Word the holiest of joys experiences—
In his self is the Lord's Name lodged.
To him is the Lord's visible, filling all spaces :
Near and far He views *none else.* (2)
All talk and discourse *of God,*
But only those are united to Him to whom He shows grace.
By words alone may He not be found—
Only by the Preceptor's favour is He in the mind lodged. (3)
The God-directed discard egoism :
Dyed in God's dye, is their illusion[4] lifted—
Their contemplation the pure holy Word of God.
Saith Nanak : Through the Name are they ennobled.[5] (4) (4.43)

Dūjai bhāe lagei dükh pāiyā

Those involved in Duality in suffering are caught :
Unattuned to the holy Word, is their life[6] a waste.
Only through devotion to the holy Preceptor does
enlightenment dawn.
Let all beware of being in duality involved. (1)
Only those attached to the Essence[7] find acceptance *with God*—

1. (The original implies the juicy drink of the Lord's devotion).
2. Are enabled to swim across.
3. Original, Sahaj subhai.
4. Moha—illusion, attachment.
5. Sawaran in the original—this appears to be the closest paralkel.
6. Birth, incarnation.
7. Lit. Root, origin.

Those that day after day meditate with their heart
on God's Name
By the Divine Word realize God as the Sole Reality. (I-Pause)
Those involved with the creation[1] shall unfulfilled remain :
Their blind deeds shall retribution of the blind bring them.
The ego-centred man is blind—
No resting place[2] shall he find;
A worm of ordure, in ordure shall he be absorbed. (2)
Devotion to the Master brings joy imperishable.
One lauding God in holy company,
And meditating on the Name Divine,
Shall himself be saved and those related[3] to him
be also saved. (3)
One through the holy Word proclaiming Divine truth,
Saith Nanak : the Divine Mansion to such shall be revealed
without effort, through the holy Word.
The God-directed bathe their limbs in pure
waters of the holy Pool[4] :
By *such bathing* is their impurity of foul thinking and
evil cleansed. (4) (5.44)

Manmükh marehṇ mari maraṉu vigāt ehṇ

Death comes inevitably to egoists—
Ignominious is their end :
Caught in duality, their own life they waste.
Acquisitiveness brings them dishonour.
Realizing not their selves,
In slumber of delusion they lie. (1)
He that loses his life in God's Word dies *nobly* :
Praise and dispraise to him are alike.
As by the Master instructed :
In this age by meditation on the Lord
Is the true benefit earned. (I-Pause)
Those without devotion rot and rot in the womb :
Attached to Duality they make waste of life.
The world devoid of devotion is in suffering's grip.
This truth the holy Master has revealed. (2)

1. Branches, twigs—as against the 'root'.
2. Implies peace, poise.
3. Lit. His family, tribe.
4. Used symbolically.

The restless mind countless buffets[1] receives;
Forfeiting this life's chance no rest it finds;
Caught in the womb, in filth it abides—
Such is the egoist's abode. (3)
May I be a sacrifice for ever and ever to the holy Preceptor,
Who through devotion *my light* into the eternal Light merged;
And has led me through the immaculate Word into the
true abode of peace.
Saith Nanak : The true anchorite[2] is he who his ego
subdues.[3] (4) (6.45)

Lālai āpaṇī jāti gāwāī

The Lord's servant his ego has discarded.
Dedicating body and mind, on the holy Preceptor's
shelter has he fallen.
By lodging in the heart the holy Name, great
exaltation has he achieved; P. 363
Ever is the beloved Lord his friend. (1)
The servant that in life dies away,
And bears sorrow and joy alike,
By the Master's grace through the holy
Word is saved.[4] (I-Pause)
The servant's doing is what in primal Time for him is ordained.
None without the Master's guidance finds a place *with God.*
By good deeds and Divine laudation is the
Name in *the heart* lodged.
This blessing *the Lord* Himself without fail grants. (2)
The egoist in the world in illusions is lost—
Without capital,[5] false is his commerce :
Without capital[5] is profit not gained.
The egoist deluded, of his life has made waste. (3)
One serving the holy Preceptor is the true servant—
Noble his caste, noble his repute.
Perched on the Master's ladder is he exalted above all
Saith Nanak : By *devotion to* the Name
comes exaltation. (4) (7.46)

1. Hurts (n.).
2. Udas (one with dispassion towards the word).
3. Destroys.
4. Rises above water; is saved from drowning.
5. Used symbolically of truth.

Manmukhi jhūtho jhūth kamāvai

False is the egoist's commerce.[1]
Never shall he attain to the Master's Mansion.
Involved in Duality is he caught in delusion :
Caught in attachment, is he whirled about in birth and death. (1)
See the cast off woman's[2] make up—
One with mind involved with progeny, wife, wealth—
False, hypocritical and evil is such attachment. (I-Pause)
The woman by the Lord favoured is of everlasting
bliss in matrimony—
The holy Word her make-up.
Couched with her Lord in joy everlasting.
United with the Beloved, is she eternally blessed. (2)
The truly blessed wife is she who loves truth.
And cherishes ever her Lord.
Ever close to her gaze in present
The Lord pervading all space. (3)
Neither pride of caste nor looks shall go with man
in the Hereafter :
Man shall be judged as are his deeds.
Through devotion to the holy Word alone is man made
high and exalted.
Saith Nanak : Such a one alone is with eternal
Truth merged. (4) (8.47)

Bhagati rattā janu sahaji subhāe

In devotion is the self spontaneously[3] dyed.
Through fear by the Master inspired is one absorbed in
eternal Truth.
Devotion comes not without *guidance of* the Master,
perfectly-endowed.
Without faith, egoists lament their *loss of honour.* (1)
My self, ever meditate on God and repeat *His Name* :
Thus wilt thou experience joy day and night,
And all thy desires he fulfilled.[4] (I-Pause)
Through guidance of the perfectly-endowed Master is God.
all-perfection, attained.

1. Refers to his whole life's activity.
2. Image for the self alienated from God.
3. Original, *Sahaj Subhae.*
4. The 'desires' herein are not for worldly objects, but for nearness to God.

By lodging the holy Word and God's eternal Name in the heart
Does man find purity of heart,
And in the holy Pool[1] has bath.
Those *bathing* thus are ever pure and in Truth absorbed. (2)
One thus purified shall have perpetual vision of God
close to him,
And with the Master's grace see Him pervasive.
Wherever such a one goes, vision of God shall he have,
And find, no bestower of boons is there except the Preceptor. (3)
God is vast, ocean-like, treasury overflowing,
With endless store of the noblest gems.
These God confers on such as have His grace.
Saith Nanak : The Lord confers these as lies in
his will.[2] (4) (9.48)

Gūru sāiru satiguru sachu soe

The Master is ocean of truth.
Only through supreme good fortune may one serve
the Preceptor.
Realization too by His grace comes. P. 364
Service to Him is a boon coming through the
Master's grace. (1)
Through realization is found the jewel of enlightenment :
By the Master's grace is ignorance lifted;
Ever is *the mind* awake, and beholds
Truth manifest. (I-Pause)
The holy Word burns away illusion and pride—
From the holy Master, perfectly-endowed comes such
realization.
By the Master's Word is known inner truth
of the Mansion;[3]
Transmigration is annulled and through absorption
in the Name is poise found. (2)
The world is *process* of birth and death :
The egoist unenlightened in smoke of Maya-attachment
is involved.
Much false slander he spreads—
Filth-worm, in filth absorbed. (3)

1. Used symbolically (original, Amritsar).
2. The literal rendering would be : 'Saith Nanak : The Bestower bestows these'.
3. The Divine Essence is implied.

In holy company is found perfect enlightenment;
In devotion to the Lord is the Divine Word repeatedly
uttered *therein.*
By resignation to the Divine will is found everlasting joy.
Saith Nanak : Such a one in truth is verily
absorbed. (4) (10.49)

In the Measure Asa—Composition of Sri Guru Amar Das

Quintets

Shabdi marai tisu sadā anand

He that loses[1] himself in the holy Word is in everlasting joy,
And to the holy Preceptor is united *in whom lies*
the Divine Essence.
Never does such a one die or suffer transmigration—
Through the holy Master's teaching is he
absorbed in Truth. (1)
Those destined to devotion from the Primal Hour
Are ever in meditation engaged,
Being blessed with the highest devotion by the
holy Master. (I-Pause)
Those whom the Lord unto Himself unites,
Inexpressible their depth of absorption in God.
Greatness on them has by the holy Master been
conferred—
Exalted their state, in the Lord's Name are
they absorbed. (2)
The Lord is absolute Master of His will :
In a brief hour does He make and unmake.
Those trying to discourse on God to others,
With all their endeavour no place find *near God.* (3)
The Master unites those with good deeds garnered;
To them is conveyed the holy Word[2] and the
Master's teaching.[2]
Where the Word is, sorrows vanish.
Through the jewel Name is *the devotee*
Spontaneously in Eternal Truth absorbed. (4)
No wealth greater than devotion[3] is :

1. Lit. Dies.
2. In the original occur *Bani* and *Shabda*—both nearly synonymous.
3. Nām.

This comes to those by the holy Lord favoured.
The Lord, all-perfection, in their mind lodges
the holy Word.
Saith Nanak : Dyed in the Name, joy to
then comes. (5) (11.50)

Nirti karai bahu vājei vajāe

Ritual dancing, orchestral music—
Nothing affects the mind, blind, deaf *and impervious to* devotion.[1]
Inside it rages fire and storm of avarice and delusion—
Neither is the lamp lighted nor comes enlightenment. (1)
The God-directed through devotion have their
selves illumined,
Their selves they view, and to the Lord
are united.[2] (I-Pause)
The true devotee's[3] dancing is to love the Lord;
His rhythm-beat is discarding the ego.
The holy Lord knows *true devotion from false.*
Through the holy Word is seen the Supreme Being
in the self lodged. (2)
The God-directed[3] cherish devotion in their hearts
and love God—
With minds poised, on the holy Word meditating.
The true devotee's[3] devotion and *praxis* is truth itself;
Devotion for show, ritual dancing, to suffering leads. (3)
True devotion lies in dying while living; P. 365
Thus shall one by the Master's grace swim across
the ocean of existence.
By *following* the Master's Word is devotion rewarded,
And the Lord Himself in the *devotee's* self[4]
comes to abide. (4)
The Lord in His grace to the holy Preceptor
unites the devotee :
In devotion unshaken, his mind in the Lord is absorbed.
Noble is the repute of those *to God* devoted.
Saith Nanak : To those dyed in the Name *alone*
comes true joy. (5) (12.51)

1. Original : To whom may these be addressed—the mind being deaf etc.
2. In the original the form is in the singular.
3. Original, Gurumukh.
4. Original, Mana.

In the Measure Asa—Composition of Sri Guru Amar Das
In the Form Kafi
SCORE 8
In the Name of the Sole Supreme Being, Realized by
the Holy Preceptor's Grace

Hari kai bhāṇai satiguru milai sachu sojhī hoī

Through Divine will is found the true Preceptor,
and Truth realized.
He alone realizes the Lord in whose mind through the
Master's grace He be lodged. (1)
One sole Master and Bestower of Boons I find,
none other :
Should He get lodged in the heart by the Master's grace,
is eternal joy found. (I-Pause)
In this Age the Name Divine alone is annuller of fear,[1]
Through the Master's teaching found.
The egoist purblind, ignorant, without devotion[2]
Into Yama's clutches falls. (2)
By the Divine will does man serve the Lord,
And realize truth.
Through Divine decree[3] does he laud the lord :
Obedience to the Lord's will brings joy *everlasting.* (3)
Through Divine decree[3] is found the blessing of human
incarnation,
And ennobled enlightenment.
Nanak ! laud thou the holy Name—
By Godward-turning may liberation[4] come. (4) (13.52)

In the Measure Asa—Composition of Sri Guru Ram Das
SCORE 2
In the Name of the Sole Supreme Being, Realised by
the Holy Preceptor's Grace

Tūṇ Kartā sachiyār maiṇdā sāīṇ

Thou art the Creator, holy[5] Master.
All happens as Thou dost will :
Nothing by me is attained except what Thou dost grant. (I-Pause)
All creation is Thine : On Thee all meditate :

1. Fear of Yama's retribution is implied, as elsewhere in Gurubani.
2. Without the Name.
3. Will. Grace is decreed is implied.
4. *Gati,* the Supreme state.
5. Also, eternal.

Those favoured by Thy grace find the jewel Name.
This the God-directed attain, the egoists forfeit :
Alienation and union in Thy power lie. (1)
Thou the Ocean-all in Thee is contained.
None besides Thee is real.
All creation is part of Thy play.
Those condemned to alienation away from Thee are cast;
Such as are destined to union, to Thee are united. (2)
Realization of Thee comes to such as by Thee are enlightened.
Such on the Lord's praise are ever discoursing.
Those to the Lord devoted, attain joy,
Spontaneously in the Lord's Name absorbed. (3)
Thou the Creator, all by Thy will happens.
None besides Thee in the universe *operates.*
Thou dost create all *that exists,* watch over it and cherish it.
Saith Nanak, servant of God : By the Master's grace is
He made manifest. (4) (1.53)
In the Name of the Sole Supreme Being, Realized by the
Holy Preceptor's Grace P. 366

In the Measure-Asa—Composition of Sri Guru Ram Das

SCORE 2

Kis hī dharā kīyā mitra süt nāli bhāī

Some with friends, sons[1] and brothers have formed factions;
Some with closely-related in-laws[2] or sons-in-law :
Some with chief and headman to serve self-interest have
formed factions :
With the Lord, pervasive everywhere alone have I
formed faction. (1)
Other than the Lord have I formed not faction—
The Lord's attributes, countless, innumerable I sing. (I-Pause)
Those with whom *these others* form factions, all vanish—
Their false factions bringing them regrets.
They last not; by their thinking[3] they *plan and act* evil :
We with the Lord have formed faction,
Whose equal none is. (2)

1. The original is in the singular.
2. Kuram, a relationship for which there is no parallel term in English. It stands for two persons related through the marriage of their children. Hindi samdhi.
3. Mind.

All these factions are result of expanding maya[1]-attachment :
Ignorant men for material objects wrangle.
In transmigration caught, their life on a throw is forfeited.
With the Lord is our faction,
Who in this world and in the hereafter exalts. (3)
In Kaliyuga's factions, the five thieves[2] provoke all wrangling,
As lust, wrath, avarice, attachment, pride are on the increase.
On whomsoever *He showers* grace, to holy company
joins him.
Our faction is with the Lord, that all these other factions
has obliterated. (4)
False is duality that all factions provokes;
Others' faults man in his mind flxes,
Thereby swelling his own pride.
What man sows that must he consume.
With the Lord has Nanak, servant of God,
Formed faction in righteousness,
Where is all creation subdued. (5) (2.54)

Hirday sūṇi sūṇi mani amrita bhāiyā

By listening to the immortal Word has the
heart *of God's devotee,* of it got enamoured :
The Master's Word of the Lord inaccessible realization
has brought. (1)
Sister[3] ! listen thou to the holy Name.
The Sole Lord in the self is pervasive—
By your tongue[4] utter the Master's immortal
Word. (I-Pause)
My mind and body with the Lord's love are inspired,
And to the world grown utterly indifferent.
By great good fortune have I obtained the exalted being,[5]
holy Preceptor. (2)
Those in duality caught wander after Maya-poison.
Such are the unfortunate ones bereft of the
holy Preceptor. (3)
The Immortal Divine elixir the Lord Himself has offered

1. Maya (here implying worldly objects, pelf).
2. The five sources of evil, mentioned in the next line.
3. Symbol for members of the congregation.
4. Mouth.
5. Purakh.

Saith Nanak : By guidance of the Master,
perfectly-endowed, is the Lord attained. (4) (3.55)

Merai mani tani premu Nāmu ādhāru

My mind and body be love of the holy Name are sustained.
The Name I ever utter : from the Name is obtained
the holiest joy. (1)
My friends, associates, repeat you the holy Name.
Other than the Name none is my helper—
By great good fortune, from the Master's guidance
is it obtained. (I-Pause)
Without devotion to the Name is not sustained life :
By great good fortune, by the Master's guidance
is obtained the Lord's *Name*. (2)
Those bereft of the Name have faces blackened
with Maya-Soot :
Cursed is life passed without the Name. (3)
By good fortune is the exalted Lord attained. P. 367
Saith Nanak : By the Master's guidance does He grant
gift of the Name. (4) (4.56)

Gūṇa gāvāṇ guṇa bolī bāṇī

The Lord's attributes I sing : His attributes too in
words I utter :
By guidance of the Master on the Lord's attributes
I discourse. (1)
By constant repetition of the Name is the
mind in bliss.
The holy Preceptor the eternal Name in my self has
confirmed—
Thereby in ecstasy I sing attributes of the Lord, Supreme
Bliss. (I-Pause)
The Lord's devotees His attributes sing :
By great good fortune is attained the Lord immaculate. (2)
Those without such merit are in Maya's foul grip.
Without merit, these arrogant ones in transmigration keep
caught. (3)
Those that in lake of the self these merits have manifested,[1]
Saith Nanak, by the Master's guidance have churned it,
And the Essence of enlightenment extracted. (4) (5.57)

1. That is, cultivated.

Nāmu sunī Nāmo mani bhāvai

To the Name I ever listen : the Name *alone* my mind pleases.
By great good fortune by the Master's guidance is the Name Divine obtained. (1)
Utter you repeatedly the holy Name, whose illumination by the Master is revealed :
Other than the Name no prop have I—
The Name each of my breaths and morsels[1] pervades. (I-Pause)
The echo[2] of the Name my heart has pleased :
Any that the Name to me communicates,
Is my true friend, associate. (2)
The ignorant ones, of the Name bereft, depart this life without shelter of the Name.[3]
As moths, at sight of Maya-poison are they utterly consumed and die. (3)
Himself He makes and unmakes.
Saith Nanak : Himself the Lord grants devotion to the Name. (4) (6.58)

Gurmukhi Hari Hari veli wadhāī

God's devotees to the creeper[4] *of devotion* to God have brought increase :
This has borne fruit of Divine devotion, delicious in the extreme. (1)
Repeat you the Name of the Lord *manifest* in innumerable waves.[5]
Thus repeating the Name by the Master's guidance,
Destroy the serpent death, slave to Yama. (I-Pause)
The Lord in the Master has lodged devotion :
As is the Master pleased, brother, his teaching he imparts. (2)
One acting from egoism knows not the *praxis* of devotion,
As the elephant that after bathing, scatters dust over its head. (3)
Those that have great, high good fortune,
Saith Nanak, utter the Name that purity confers. (4) (7.59)

1. That is, as each morsel is swallowed, the Name I contemplate.
2. *Surati* is sound, echo.
3. Lit. Naked i.e. without the convering for their shame that devotion would provide.
4. This refers to a Punjabi-Hindi idiom, signifying increase and prosperity.
5. That is, varied forms.

Hari Hari Nām kī mani bhūkh lagāī

The Lord hunger for the Name Divine has inspired—
As is the Name listened to, brother ! is the mind's
hunger satisfied. (1)
Friends, disciples of the Master ! utter you the holy Name :
Utter the Name, obtaining thereby joy :
By the Master's teaching keep ever the Name
in your thoughts.[1] (I-Pause)
As is the Name repeatedly listened to, is the heart[2] joy-filled :
The mind on obtaining the Name by the Master's
teaching is in bloom. (2)
Man without the Name is an *unclean* leper, blinded
by attachment.
All his actions[3] fruitless endeavour, source of suffering. (3)
By great good fortune does one utter the Lord's laudation.
Saith Nanak : By the Master's guidance comes
concentration in devotion to the Name. (4) (8.60)

In the Name of the Sole Supreme Being, realized
by the holy Preceptor's Grace P. 368

In the Measure Asa—Composition of Sri Guru Ram Das

SCORE 6

Hathi kari tantu vajāvai jogī thothar wājai benu

Yogi ! with thy hand dost thou strum the gut—
Yet hollow sounds thy harp.
Yogi ! by the Master's instruction utter the Lord's *Name*—
Then shall thy heart in joy of the Lord be drenched. (1)
Yogi ! instruct thy understanding in devotion *to the* Lord :
In all ages is one Sole Lord pervasive—
To Him in reverence[4] we bow— (I-Pause)
These songs that thou dost sing and thy manifold utterances,[5]
All are only play of mind.
Like running a persian wheel to irrigate the land
is thy endeavour,
When the yoked bullocks eat away the tender shoots.[6] (2)

1. Consciousness.
2. Mana.
3. Implies ritual actions of piety.
4. *Ades* is the Yogi's formula of saluation to God (Cf. Japuji 28-31).
5. May refer to the Yogis' esoteric incantations (mantras).
6. Lit. Creeper.

In the habitation of the self sow holy doing,
Whereby may sprout a green field.
Yoke bullocks of the poised mind.
Thus by the Master's guidance irrigate Divine devotion. (3)
Lord ! yogi and itinerant medicant,[1] all are your creation—
Treading the way as by you guided.
Lord of Nanak,
Controller of the mind !
Thy servant to Thee prays, the heart of *each bend*
to Divine devotion. (4) (9.61)

Kab ko bhālai ghungaroo tālā kab ko bajāvai rabābu

Long shall it be[2] before bells and cymbals are brought,
And the rebeck tuned :
In this effort even though an instant be spent,
In the interval the holy Name[3] shall I contemplate. (1)
My mind so to devotion is attuned—
Without the Lord for a moment, as instant can I not live,
As the fish that without water gasps to death. (I-Pause)
Long shall it take to collect a few[4] notes and to
tune melody of the measure :
In attuning and selecting even though an instant, a moment pass—
In the interval shall my mind laudation of the Lord sing. (2)
Long shall it be before feet be stretched hands form[5] poses,
Even though in stretching hands and feet the
minutest[6] interval intervene.
During it must my mind the Name Divine contemplate. (3)
Long shall it be before the world be pleased :
In winning the world's approbation lies no honour.
Nanak, servant of God, ever in his heart on the Lord meditates—
Thereby shall all shout 'hail' on him. (4) (10.62)

Sati-sangati milīyai Hari sādhū mili sangati Hari-gūṇa gāe

In holy company, in association with God's devotees
sing Divine laudation :
Thereby shall the jewel illumination in the self shine full,
And darkness of ignorance be lifted. (1)

1. Jangam.
2. How long shall it be?
3. Nām.
4. Five or seven.
5. Turn, stretch.
6. As much as sesame grain.

Devotees of God ! dance the dance of Divine contemplation.
Brother ! should such devotees be met, their feet shall
I wash. (I-Pause)
My self ! contemplate the Name Divine each day,
With mind centred in God :
Thus shall all your heart's desires be fulfilled—
Never shall hunger[1] again torment you. (2)
The Lord transcendent alone is Doer of all that happens :
Himself all utterance He inspires.
Such of the holy devotees please Thee whose devotion
with Thee finds approval. (3)
Insatiable is Nanak's hunger for Divine laudation :
As this he utters, joy he feels.
The Lord to Nanak His stores of devotion has consigned,
That the customers of Divine attributes may purchase
and carry away. (4) (11.63)

In the Name of the Sole Supreme Being, Realized by the
Holy Preceptor's Grace P. 369

In the Measure Asa—Composition of Sri Guru Ram Das

Two hymns in the tune of Kafi

SCORE 8

Āiyā maraṇu dhurāhoṇ haumai roīyai

Death in the primal dispensation is recorded :
Only man gripped by the ego wails;
Meditating on the Name by the Master's guidance
confers poise of mind. (1)
Blessed be the Master, perfectly endowed,
By whose guidance have we learnt the truth of death.
The pure gain of devotion to the Name by absorption in the
holy Name is obtained. (I-Pause)
Mother mine ! the day pre-recorded *of death is* imminent :
The primal Ordainance is, Death must sooner or later[2]
occur. (2)
Fruitless is the life of such as of the Name are neglectful :
Their life in the world a play of gambling,
Wherein the self itself have they lost on wager. (3)

1. Used symbolically.
2. Today or tomorrow.

Those that to the Master have attained,
Happy is their life and death.
Saith Nanak : By truth are they made holy,
In Eternal Truth absorbed. (4) (12.64)

Janamu padārathu pāe Nāmu dhiyāiyā

Those that on obtaining boon *of human* birth the
Name have contemplated.
By the Master's guidance realization have got and are
in Truth absorbed. (1)
Those for whom the writ in primal Time so has run,
to the Name are attached—
At the eternal Portal are they *adjudged* holy,
And into the Mansion called. (I-Pause)
The treasure of the Name lying within by the Master's
guidance is discovered.
So must we each day on the Name meditate,
And Divine laudation chant. (2)
Within lie innumerable *valuable* objects,
That the ego-centred find not :
Those by egoistic pride swollen, their true self forfeit. (3)
Saith Nanak : Ourselves should we cast off the ego.
By the Master's teaching is the mind then illumined,
And eternal Truth attained. (4) (13.65)

In the Measure Asavari—Composition of Sri Guru Ram Das
2 Hymns—(Sing in pure tone*)
In the Name of the Sole Supreme Being, Realized
by the Holy Preceptor's Grace

Hauṇ anadinu Hari-Nāmu kīrtanu karouṇ

Day after day the Name Divine I laud.
The holy Preceptor the Name Divine to me has imparted—
For a moment, an instant without the Lord can
I not live. (I-Pause)
My sole preoccupation is hearing and contemplating
Divine laudation—
Without the Lord can I not live an instant.
As the swan without the lake cannot live,
So how may the devotee of God without service to the
Lord live ? (1)

*Sudhang, direction in the original.

Some out of feelings of duality borne in heart
form attachment;[1]
Some out of worldly attachment any pride :
The devotee of God to the Lord is attached,
Transcending Maya-attachments[2] :
Nanak thus the Lord, the Divine Being[3] contemplates. (2) (14.66)

Māī mero prītamu Rāmu batāwuh rī māī

Mother mine, mother dear ! show *me way* to the
Beloved Lord :
Without the Lord for a moment, an instant can I not live,
As the camel that to green creepers is attached. (I-Pause)
My mind all passion has discarded, the world renounced,
To have sight of the Lord, *true* friend.
As without the lotus can the humming-bee not live, P. 370
So I without the Lord. (1)
Under Thy shelter keep me, beloved Lord of the universe :
Lord, Master, my desire fulfil !
As for an instant is the sight of the Lord seen,
Joyful is the heart of Nanak, servant of God. (2) (15.67)

In the Measure Asa—Composition of Sri Guru Arjan Dev

SCORE 2

In the Name of the Sole Supreme Being, Realized by the
Holy Preceptor's Grace

Jini lāī preeti soī phiri khāiyā

Whoever *to Maya* has formed attachment, by it is consumed;
Whoever honour to it has accorded, has by it been
involved in fright.
Brothers, friends, members of families at sight of it
fall to strife.
By the Master's grace to us has it offered submission. (1)
Beholding such to be Maya's attribute, from attachment to
it have we turned away.
Yoga practioners, siddhas,[4] gods, celestial beings, mankind—
Bereft of the Preceptor's guidance, all by it have been
deluded. (I-Pause)

1. Moha.
2. In Nirban-pad, the state of Turiya.
3. Bhagavān.
4. Siddha : An accomplished Yogi (lit. one who has made achievement in Yoga).

Some that go about in dispassion, yet by lust are gripped.
Others being householders, hoard it—yet to them is it
not faithful.
Some turn to be great donors of charities,
yet by it are tormented.
We, who the holy Preceptor's feet have touched,
Are by the Lord saved. (2)
Anchorites in penances by it are deluded :
Scholars[1] in its greed are caught.
By its three qualities, *denizens of* the skies too has it deluded :
We by the holy Preceptor's protective hand are saved. (3)
Of the enlightened[2] is it handmaid :
These it serves with hands folded, supplicating.
As be your command, shall I act.
Saith Nanak : it vows never to come close to the
God-directed.[3] (4) (1)

Sassū tei piri kīnī wākhi

The Spouse from the mother-in-law[4] has separated me :
The brother-in-law and sister-in-law[5] of jealousy are dead,[6]
Ended is subordination to the elder brother-in-law.[7]
From all these the Spouse, wise and thoughtful has
protected me. (1)
Listen, people of the world ! joy of love have I tasted;
Evil-minded foes all are destroyed,
As the holy Preceptor *devotion* to the Name Divine
on me has conferred. (I-Pause)
First, egoistic attachment have I discarded :
Thereafter, way of the worldly.
As were discarded the three qualities,
ill-wishers and friends to me became alike :
In company of the holy then the state of perfect
realization[8] did I enter. (2)

1. Pandit.
2. Giani (Jnani).
3. Gurumukh.
4. Symbolizes spiritual ignorance. The mother-in-law to the Indian wife stands usually in a relationship characterized by sour feelings.
5. These relations too on the husband's side are rivals, often making trouble for the young wife. Here these symbolize desire and avarice.
6. Used symbolically; in great torment.
7. Jeth, is typically a domineering elder, much disliked by his younger brother's wife. Here symbolizes Dharamaraja or Yama.
8. Turiya, the state of samadhi or super-consciousness.

In the cave of spontaneous enlightenment[1] my cushion
have I spread :
Sounded is the mystic music[2] and vision of
Divine light beheld :
By contemplation of the Master's Word is attained
supreme bliss.
Blessed the woman of happy matrimony that with the
Spouse thus is in love. (3)
Nanak, servant of God, utters words of Divine contemplation :
Whoever to these listens and acts upon,[3] crosses[4] the
ocean of existence.
Such beyond birth, death and transmigration are placed,
And with the Lord remain absorbed. (4) (2)

Nij-bhagtī sīlwantī nāri

The Lord's exclusive devotion is a wife with noble
qualities endowed,
Of incomparable beauty and perfection of conduct—
With noble repute is endowed the home wherein
such a one abides :
Such a wife a rare one by the Master's grace obtains. (1) P. 371
Noble conduct for wife, by association
With the Master have we obtained—
At worship[5] and ceremonials[6] is her presence
ennobling. (I-Pause)
While in the parents' home she lives,
The spouse in sad state goes about.
By his service the holy Person[7] have we propitiated,
The Master to the Husband's[8] home conducted her,
That ushered in all joys. (2)
Possessed of thirty-two merits,[9] holy truth is her progeny.
Obeident, of noble mien,
To her husband's wishes compliant—

1. Sahaj.
2. Anahad shabda.
3. Lives, acts upon.
4. Swims across.
5. Jaj = Yajna, Yagya, lit. a sacrifice, worship.
6. Kaj = Karya : applied meaning, wedding. The implication is literal as well as symbolical (all blessed occasions).
7. (The Guru, holy Preceptor).
8. (The self).
9. The traditional number of qualities possessed by a woman of noble nature.

The younger brother-in-law and elder sister-in-law[1]
too with her are pleased. (3)
Noblest of the whole family.
To her brother-in-law[2] imparting wise counsel.
Blessed is the home in which she is present.
Therein, says Nanak, servant of God, is life all bliss. (4) (3)

**Matā karauṇ so pakani na deī*

Evil-thinking all my designs frustrates,
Standing ever close to good conduct and discipline
to counter them :
Assuming numerous disguises and shapes,
The home she disrupts,[3] deluding each member
of the family. (1)
Where she is lady of the house, the house she brings to ruin;
As is a good effort made, complications she throws
in a way. (I-Pause)
From the Primal Source came she as only a servant.[4]
But the nine continents and all spaces has she conquered.
At river-banks and holy spots[5] has she not spared Yogis
and ascetics.
Those studying Simrits and expounding Vedas are
helpless too. (2)
Wherever I settle, is she by my side :
In all spots is her forceful presence.
A weak shelter against her no protection affords.
Say, friend ! where may I seek refuge ? (3)
On listening to good advice, to the holy Preceptor I repaired.
The Master in me confirmed *mantra*[6] of the Name Divine.
As praise of the Infinite I chanted, in my own abode[7]
took I lodging :
Union with the Lord came,
And Nanak of all anxiety was freed. (3)

1. Desire and avarice are implied.
2. Avarice, pride etc.
* *Note* : In this hymn, in contrast to the foregoing, is delineated the bad female spouse, evil thinking.
3. Does not allow it to flourish.
4. Āmri = Āmil (Ar.) an agent, a servant.
5. Tirtha.
6. A holy chant, incantation.
7. The true self that realizes.

Now is my home my own, and this woman turned my wife :
She the servant; I exalted by the Master to be one of the nobles.[1] (4) (4)

(Second I-Pause)

**Prathmei matā jī patrī chalāwuh*

At first was mooted sending a communication.[2]
Secondly, was given the advice to dispatch two messengers.[3]
The third counsel was some other effort to make.
But discarding all else, Lord ! on Thee alone I meditated. (1)
With this resolve was I in supreme bliss, freed from anxiety, and in poise rested.
Destroyed[4] were foes and ill-wishers, and joy I obtained. (I-Pause)
The holy Preceptor thus has instructed me :
This life and body all is the Lord's property.[5]
All by Thy might alone happens—
Thou my shelter, my tribunal of justice.[6] (2)
Discarding Thee, Lord ! where may we go ?
None else Thy equal—
Under whose subjection may Thy servant stand ?
The reprobate[7] misguided, in wilds[8] roams about. (3)
Inexpressible is Thy greatness—
In all places dost Thou protect Thy servants, clasping them to Thy bosom.[9]
Nanak, Thy servant Thy shelter seeks.
As the Lord my honour has protected, have strains of felicitation arisen. (4) (5)

†Pardesu jhāgi saudei kau āiyā P. 372

Scouring over alien country to buy merchandize have I arrived.
Attracted by the incomparable wares *you hold.*

1. Durbari.

* *Note* : The opening stanza of this hymn is stated to reflect the anxiety among Guru Arjan Dev's followers at the impending attack by Sulahi Khan, a Mughal commander, instigated by intriguers. Another hymn in the holy Granth Sahib also reflects this occasion.

2. Letter.
3. Men.
4. (Sulahi soon after perished in an accident).
5. Fief.
6. Diban (Divan, lit. the seat of the judge).
7. Sakta.
8. May imply wandering about aimlessly, without spiritual anchor.
9. Neck.

† *Note* : In the symbolism of this hymn, the merchandize purchased is the Name or Devotion.

Capital of merit have I brought tied in a packet.
At sight of this jewel is my heart[1] ravished. (1)
At the portal of the Merchant-Prince have we arrived,
Praying, bring out your goods, let us enter the bargain. (I-Pause)
One merchant to a greater Merchant[2] has guided us.
Invaluable is the jewel, invaluable *our capital.*
One nobly interceding our friend has turned.
Struck is the bargain, and poise of mind secured. (2)
This riches stands not in fear of thief or damage by wind
or water :
In poise is it purchased, in poise conveyed.
With truth is it purchased, no suffering to its holder comes,
In perfect safety home I brought it. (3)
Profitable is this bargain, that joy has brought.
Blessed is the Merchant-Prince, perfectly gracious.
Rare are such as by the Master's guidance this
bargain have made.
Nanak this pack conveniently[3] has brought. (4) (6)

**Gunu avagunu mero kachhu na bīchāro*

The Lord my merits and demerits has not judged,
Nor judged my looks, charm and make-up :
My manner and demeanour has He not enquired.
Holding me by the arm, to His couch the Lord
conducted me. (1)
Listen, my sister-friend ! to me has the Lord given shelter :
Placing His hand on my forehead, has He made me His own—
Of this what does the ignorant world *know* ? (I-Pause)
Now is my wedded life blessed.
As is the Lord met, ended in all my suffering :
My courtyard with moonlight is decked.
Night and day with the Beloved have I bliss. (2)
Deep red[4] is my dress dyed :
All ornaments I wear, and with necklace of flowers am bedecked.

1. Mana.
2. The merchant first mentioned is some saint; the 'great' Merchant is the Guru.
3. Implies by way of Sahaj; the 'great' Merchant is the Guru.
* *Note* : In this hymn, as in Sikh mysticism in general, the symbolism is of spiritual bliss as joyous union in wedlock. Other symbols are related to this.
4. Colour of the new bride's wear, symbolizing fidelity and joy.

By the Beloved's glance of love, all treasures have I obtained,
And ill-wishers and evil-minded persons no more oppress. (3)
Joy everlasting and bliss have I felt;
By the Name, store of Nine Treasures, in my own home[1]
find I content.
Saith Nanak : As by the Beloved am I decked,
Everlasting bliss in matrimony with the Lord have
I found. (4) (7)

Dānu dei kari pūja karna

People dispense charities to have worship performed;
Brahmins receive their gifts and yet deny them.[2]
Listen thou Brahmin ! The Door to which thou hast to go,
There regrets to thy share shall fall. (1)
Brother ! sunk[3] shall be Brahmins of the type
That to their innocent employers contemplate evil. (I-Pause)
In their minds are they full of rabid greed,
And bear on their heads the burden of calumny.
One by Maya deluded remembers not God.
One into delusion falled into numerous paths strays. (2)
Outwardly these poseurs numerous guises assume;
Within are worldly desires surrounding the mind.
A Brahmin preaching to others, devoid himself of realization,
Success[4] never shall achieve. (3)
Foolish Brahmin ! contemplate thou the Lord,
Who all the while as thou dost see and hear, is by thee.
Saith Nanak : Should good fortune be thine,
Discard pride and to the Master's feet be attached. (4) (8)

Dükh rog bhayei gatu tan tei manu nirmalu Hari Hari gūṇa gāe

Suffering and maladies my body have deserted; P. 373
The mind by chanting Divine laudation is purified.
In holy company have I obtained joy; restrained now from
straying is my mind. (1)
Mother mine ! by the Master's Word is my burning
agony assuaged :
Shattered are all maladies, doubts,

1. The self.
2. That is, are never satisfied.
3. Implies condemnation to suffering in transmigration.
4. Liberation, realization is implied.

As spontaneously is met the Master, *bringer* of cool joy.
As is realized the Sole Lord, ceased is restlessness,
And an unshakeable abode[1] found.
At the sight of your devotees, saviours of the world,
have we felt fulfilled. (2)
As the unshakeable feet of the holy devotee have I grasped,
Now my mind sings an equable symphony of felicity—
Nevermore shall death consume me. (3)
The Lord, Divine King is Sole, Almighty Doer of all,
Bestower of joy.
Nanak in contemplation of Thy Name finds life,
That ever[2] is my companion and helper. (4) (9)

Arṛāwai billāvai nindaku

The calumniator raises yells and wails—
The Supreme Being, Lord has he put away from mind,
And the fruit of his doing receives. (I-Pause)
His associates too with himself he drags down :
Totally unnecessary is the dragon's burden that the
calumniator carries,
And in fire burns. (1)
Nanak relates to you what at the Divine Portal
Befalls the calumniator.
God's devotees ever are in bliss—
Chanting Divine laudation, keeping in bloom. (2) (10)

Jau maiṇ kīyo sagal sīṇgārā

With all my decking and make-up
Is my mind not at rest.
Numerous fragrant substances to my body I apply,
Still even a grain[3] of joy of union with the Lord I attain not.
Mother mine ! my mind always thus yearns :
By sight of the Beloved alone shall I find life. (1)
Mother mine ! what shall I do ?
This mind finds not poise :
Pangs of separation of the Beloved Lord keep
dragging it about. (I-Pause)
Robes and ornaments, numerous distinctive means of comfort,

1. Implies faith and absorption that knows no alteration.
2. Lit. In my warp and woof.
3. Sesame-grain.

Honour, repute, esteem and distinction have I.
The whole world to my will compliant.
Elegant, blazing with Paint[1] the mansion I inhabit,
Yet all to no avail :
In winning pleasure of the Lord alone for me is lasting joy,
Viands and dishes of various kinds. (2)
Numerous means of entertainment and diversion;
Extensive royal authority and command—
In all these finds not the mind fulfilment,
Nor is thirst assuaged.
Without union with the Lord passes not my day.
In union with Him alone the heart finds joy. (3)
After long quest came to me the hint—
None without holy company liberation has found.
Those on whose forehead is recorded good fortune,
Are to the holy Preceptor united—
The desires of such fulfilled, their hearts[2] satisfied.
As union with the Lord has come, ended is their yearning
Saith Nanak : within the self, my own person,
Have I found Him.[3] (11)

In the Measure Asa—Composition of Sri Guru Arjan Dev

Quintets

SCORE 3

Prathmei terī nīkī jāti

First, is thy species exalted. P. 374
Secondly, worldly honour is thine :
Thirdly, is thy habitation[4] beautiful to behold.
With all this, with pride borne in mind is thy form mishappen.
Female ! thou that art beautiful, comely, thoughtful and wise !
By excessive pride and attachment art thou gripped (I-Pause)
Ritually pure is thy kitchen[5]—
After holy bathing dost thou perform worship, and put on the forehead the vermilion paste-mark :
While uttering enlightened thoughts
Yet are thy words smacking of pride.
All thy *qualities* by the hound greed are made waste. (2)

1. Painted red.
2. Mana.
3. He is found.
4. Implies the earth.
5. This is an important feature in a pious Hindu household.

Elegant thy wear, fine thy style of life[1] :
Thy actions such as to draw the world's approbation.
Fragrant substances, sandal wood-paste plentifully dost apply.
Yet the evil pariah wrath is thy constant companion. (3)
All others species to thee are drawers of water;[2]
On the earth is thy dominance established.
Gold, silver, wealth all in thy possession lie—
Yet has thy character blemished thy credit.[3] (4)
Whoever has the Divine Monarch's glance of grace,
In from such bondage freed.
Whoever in holy company elixir of Divine joy has tasted,[4]
Saith Nanak, fruitful in his birth. (5)
One of such blessed matrimony it behoves
To have all means of beauty and joy.
With these shalt thou be *reckoned*
A female beautiful, wise in the extreme. (12)

(Second I-Pause)

In the Measure Asa—Composition of Sri Guru Arjan Dev

(Two Hymns in couplets)

Jīvat dīsai tisu sarpar marnā

All that comes in view as alive,
Inevitably must die.
One that to the world has died, shall eternally remain. (1)
Those that live caught in egoism, are verily dead;
Those whose egoism is dead, are truly alive.
Such the medicine of the Name Divine have consumed,
And by the Master's Word amrita-elixir quaffed. (I-Pause)
This unbaked pot[5] inevitably must break.
Whosoever of the three qualities[6] is released,
Is his true home[7] shall abide. (2)
One climbing high, to the neither regions must fall.[8]
One fallen to earth[9] by fear of death shall not
be tormented. (3)

1. Thou consumest all that is fine.
2. Implies slavery in general.
3. Also rendered as : Lust has blemished thy conduct.
4. Found.
5. The human body is implied.
6. See Glossary.
7. Realization of identity of the self with the Divine Essence.
8. That is, must suffer ignominy.
9. Implies humility.

Those that in doubt have wandered along, nothing
have attained.
Such alone are in poise as the Master's Word have lived. (4)
This life and body, all is the Lord's estate.
Saith Nanak : Those with such realization,
By contact with the Master have obtained joy
abounding. (5) (13)

Pütrī terī bidhi kar thātī

The *body's* marionette with great contrivance is fashioned.
Know for certain, to dust must it turn. (1)
Thou thoughtless ignorant one, thy origin[1] contemplate.
Why of this insignificant body be so proud ? (I-Pause)
Three seers[2] is thy daily provision.[3]
The rest is all given to thee for safe-keeping. (2)
Foul ordure, bones and blood by thy skin are wrapped.
Yet of this body art thou so conceited. (3)
Realization of one truth alone shall bring thee purity.
Without such realization shalt thou ever remain impure.[4] (4)
Saith Nanak : To the Master am I a sacrifice,
By whose guidance have I attained the omniscient
Supreme Being. (5) (14)

In the Measure Asa—Composition of Sri Guru Arjan Dev

Couplet-Quartets

Ik gharī dinasu mo kau bahut dihāreī

A single hour of the day *in separation* from the Beloved
is a long period.
Beloved ! restless is my mind. How may I find union ? (1)
An instant turns long as day, and would not pass.
In my heart is yearning abounding for sight of the
Beloved— P. 375
O for a devotee that to Him may unite me ! (I-Pause)
The four *pahars*[5] of day are oppressive as the four Yugas[6] :
Unending the nights. (2)

1. That is, God.
2. Implies an old measure, less than a pound-weight.
3. Lit. Thy daily entertainment (provision) three seers only. 'Seer' was a small measure of weight.
4. Implies being unenlightened.
5. Period of three hours; *four pahars* is length of day.
6. For the four Yugas (four Ages) see Glossary.

To five evil-doers[1] from the Beloved have separated the
loving wife.[2]
Now, in restless wandering, with contorted
hands she cries. (3)
The Master to Nanak, servant of God,
sight of the Lord has granted :
Contemplating therefore, the self, supreme bliss
has he achieved. (4) (15)

Hari sevā mehṇ param nidhānu

In service to the Lord lies the supreme treasure,
In uttering the Name ambrosial by the tongue[3]
lies service to the Lord. (1)
The Lord's service is true friend and companion.
As in sorrow and joy is the Lord contemplated,
Ever is He present.
How may then poor Yama frighten me ? (I-Pause)
The Lord is my protection : my strength the Lord's.
The Lord my friend, and within me redresser[4] of my
sorrows. (2)
The Lord is my capital, my credit.[5]
The Lord my creditor from whom by the Master's guidance
profit I receive. (3)
By the Master's grace comes such understanding.
Nanak, servant of God, thereby in the Lord's bosom[6]
is absorbed. (4) (16)

Prabhu hoe kirpālu tāṇ ihu manu lāī

By Divine grace is the mind *in devotion* fixed.
By service to the holy Preceptor are obtained all boons.[7] (1)
My self ! with such a Master perfectly-endowed,
Why must thou fall to wailing[8] ?
The Master is fulfiller of desires, store of all bliss :
The Pool of Ambrosia[9] filled to the brim. (I-Pause)

1. The five sources of evil.
2. Symbol for the seeker self.
3. Mouth.
4. Dīban (Dīvan) : a judge.
5. (Here the terminology is taken from the market-place. The symbolism is of course, spiritual).
6. Limb.
7. Fruits.
8. Bairag (vaivagya) here implies wailing consequent upon separation.
9. Amritsar.

His lotus-feet in my heart have I lodged.
Thereby has the light been manifested,
And union with the Divine Beloved come about. (2)
And five sister-friends[1] in unison have chanted
paeans of joy,
And music of the unstruck melody[2] raised. (3)
By grace of Guru Nanak is union with the Divine
King achieved;
And in spontaneous poise[3] is life's night passed
joyfully. (4) (17)

Kari kirpā Hari pragatī āiyā

By *the Master's* grace is the Lord manifested :
By contact with the holy Preceptor is obtained
the wealth of perfection. (1)
Brother ! garner the wealth of Divine *devotion*,
That fire cannot burn, nor water drown,
And that never from you may be parted. (I-Pause)
This wealth no decrease, exhaustion knows :
In spending and consuming it does the mind
find fulfilment. (2)
He is truly wealthy[4] in whose home wealth of Divine
devotion is garnered :
By this wealth the whole world benefits. (3)
Such alone wealth of Divine *devotion* achieve
As in primal Time thus are destined.
Saith Nanak, servant of God : At the last moment
Is the Name Divine the true *possession* of wealth.[5] (4) (18)

Jaisei kirsāṉu bowai kirsānī

As the crop that the cultivator sows,
That he may reap unripened or ripened : (1)
Even thus whoever is born, know he must die :
Only the Lord's devotees eternal life are granted.[6] (I-Pause)
After day inevitably must follow night :
As passes night, comes morning.[7] (2)

1. The faculties of knowledge and enlightenment.
2. Anahad Bani.
3. Sahaj subhāe.
4. Shah, in the applied sense a banker, a wealthy man.
5. Ornament, jewellery, as symbol of wealth or gold.
6. Become unshakeable (that is, not subject to Kala—time, death).
7. (The thought-sequence about death is continued here).

Unfortunate beings in Maya-delusion keep asleep :
Rare are such as by the Master's grace are awakened. (3)
Saith Nanak : Chant ever *Divine* Praise : P. 376
Thereby shall your face become radiant,
Your mind pure. (4) (19)

Naunidhi Terai sagal nidhān

All the Treasures[1] are Thy stores :
Thou art Fulfiller of desires, and Saviour at the last moment. (1)
With Thyself, Beloved ! what hunger can oppress me ?
With Thee in the self lodged, no suffering can
touch me. (I-Pause)
All Thou dost, by that I abide :
Holy Lord ! holy is Thy commandment. (2)
As pleases Thee, Divine laudation I sing :
In Thy House pervails justice ever. (3)
Lord Eternal, inaccessible, of impenetrable mystery !
Nanak by *Thy prompting* in service *to Thee* is engaged. (4) (20)

Nikati jīya kai sad hī sangā

The Lord, so close to the self, ever is by us :
His sight[2] in various forms and hues operates. (1)
He pines not nor sorrows : nor in His mind wails :
Immortal, eternal, unknowable by senses,
Ever immune from harm[3] is our Master. (I-Pause)
For whom need Thy servant care,
Whose honour the Master himself protects ? (2)
The slave that the Lord Himself has *from bondage* freed,
Of whom need he feel envious ? (3)
To Him who is beyond need and desire,
Saith Nanak, servant of God,
Cry Hail, Master ! (21)

Hari rasu chhoḍi hochhai rasi mātā

Man, discarding the Divine elixir, with empty
pleasures is intoxicated—
Discarding the blessing lying at home,[4]
outside he rushes along. (1)

1. See Glossary for 'Nine Treasures'.
2. Kudrat (Qudrat, Ar.) might.
3. Salamat (Ar.) also occurs in *Japuji* (16-19).
4. That is, in the self.

To holy ambrosial discourses he listens not,
And by false expositions[1] attracted, into disputation
falls. (I-Pause)
Paid by the Master, to others he renders service :
With such sins is the living creature clad. (2)
From whom dost thou thy sins conceal ?
He ever is by thee.
Lucre for acquiring which thou hast wandered all over,
To thee shall little avail. (3)
Prayeth Nanak to the Lord, compassionate to the humble :
Cherish us as may please Thee. (4) (22)

Jīya prān dhanu Hari ko Nāmu

The Name Divine is my life, breath and wealth :
In this life and the hereafter with that alone is my concern. (1)
Other than the Name Divine all else is wanting in merit :
By beholding the Lord is my mind satisfied, fulfilled. (I-Pause)
The Master's Word is store-house of jewels of devotion :
Whoever chants it, listens to it, lives,
Is blessed.
My mind to the Lord's lotus feet is attached :
This boon[2] in his grace the holy Preceptor has conferred. (3)
The Master to Nanak this instruction has imparted :
In each being[3] the Lord Eternal he beholds. (4) (23)

Anand binod bhare puri dhāriyā

All joys and pleasures the Lord, all-pervasive has created :
His creation has He Himself exalted. (1)
Perfect is the Lord's creation,[4] who is all-perfection;
Poised in perfection is His splendour. (I-Pause)
His Name is a treasure of pure repute :
Himself without another's help is He the Creator. (2)
All creation in His power[5] lies :
In all creation is the Lord pervasive. (3)
The Master, perfectly-endowed, *with the Lord*
has formed perfect union. P. 377

1. Gatha has implications of Brahmanical disputatious learning.
2. Something given in charity.
3. Vessel (figure for creation).
4. Samigiri in the original implies the collection of various commodities for certain ceremonial purposes.
5. Hand, control.

Saith Nanak : *Thereby* to devotees has been granted
exaltation. (4) (24)

Guru kai shabdi banāwuh ihu manu

By the Master's teaching your mind ennoble;[1]
By sight of the Master garner wealth of Divine devotion. (1)
Come into my heart, thou noble understanding,
That on the Lord I meditate, the Lord's praise chant,
And for the holy Name be love in me inspired. (I-Pause)
By the holy Name may come to me fulfilment and satiety;
In dust *of feet* of the holy lies to me merit of
sixty-eight bathing-places.
May I realize in all creation *presence* of the sole Creator;
And in holy company my understanding acquire
discrimination.[2] (3)
Discarding pride, is Nanak become slave of all—
Such is the boon by the Master on him conferred. (4) (25)

Buddhi pragās bhayee mati pūrī

As was my understanding illumined, came full realization,
Thereby was shattered foul-thinking, alienating
the self from God. (1)
Such teaching from the Master have I obtained, brother,
Whereby from sinking into the dark well of sin was
I rescued. (I-Pause)
From the fathomless ocean of fire
The Master, mine of jewels, turning ship, saved me. (2)
Impossible to cross is the Maya-ocean, dark and stormy.
The Master, perfectly-endowed, showed the path clear. (3)
Contemplation, austerity or skill in polemics have I none :
Holy Guru Nanak ! thy shelter *alone* I seek. (4) (26)

In the Measure Asa—Composition of Sri Guru Arjan Dev

Triptychs (Two Hymns)

Hari rasu pīvat sad hī rātā

In quaffing the Divine elixir am I ever absorbed;[3]
Pleasure of other delights in an instant vanishes.
By intoxication of the Divine elixir is the self ever in bliss;
Other tastes bring only pain of anxiety. (1)

1. Make, shape, give form.
2. Buddhi-bibek : Buddhi or understanding that exercises viveka or discrimination.
3. Dyed.

One quaffing Divine elixir is in ecstasy[1] inebriated :
All other tastes by its side are thin.[2] (I-Pause)
Beyond evaluation is the Divine elixir :
This Divine elixir in the devotees' tavern[3] is stored.
Even for millions is it not available :
To such alone is it given as to it are destined.[4] (2)
Saith Nanak : By taste of it are we cast into wonder :
From the Master is this delight derived.
This delight now shall no way desert me.[5]
Nanak in this delight is deeply absorbed. (3) (27)

Kāmu krodhu lobhu mohu mitāwai chhütkai dürmati apunī dhārī
The female[6] that effaces lust, wrath, avarice and attachment
And self-acquired foul thinking casts off;
And in humility serves the holy,
The Beloved's favour shall win, (1)
Beauteous female;[6] listen to words of the holy,
That bring liberation :
By these shall thy suffering, desire and doubt be effaced,
And joy of heart be thine. (I-Pause)
Wash feet of the holy, serve the Master :
Thereby shall the self be purified, and thirst for
Maya-poison be assuaged.
Be thou humble slave of God's slaves—
Thus shalt thou obtain exaltation at the Divine Portal. (2)
Should such be thy conduct, such the way,
Such obedience shall thy true devotion be.
Saith Nanak : Whoever lives this teaching,[7]
The ocean of existence shall cross. (3) (28)

In the Measure Asa—Composition of Sri Guru Arjan Dev

Duos

**Bhayee prapati mānukh dehuriyā*

With the gift of human incarnation granted to thee, P. 378
Now is thy opportunity to have union with the Lord.

1. Al-mast (Hybrid formation from the Arabic and Persian : a term made current among Sufis).
2. Shallow.
3. Shop.
4. *Parapat* is thus interpreted (lit. available).
5. Shall not go here or there.
6. Image for the seeker.
7. Mantra (lit. formula).

* *Note* : This hymn forms part of *Rahiras,* ante.

Nothing else shall avail thee :
In holy company solely on the Name meditate. (1)
Engage thyself in achieving the end of liberation.[1]
In Maya-attachment is thy life going waste. (I-Pause)
Neither in contemplation nor in austerity or self-discipline
have I engaged,
Nor practised injunctions of religion.
King of the universe ! the holy have I not served.
Saith Nanak : Low are our actions.
Succour Thou one, with Thee seeking shelter.[2] (2) (29)

Tūjh binu awaru nāhīṇ maiṇ dūjā tūṇ merei mana māhīṇ

Other than Thee none else do I cherish;
Thou in my heart art lodged.
With Thee as friend, companion,
Why entertain fear in my mind ? (1)
On Thy shelter and in Thy hope is my dependence;
While I sit, rise, sleep or wake—
With not a single breath or morsel
go Thou out of my mind; (I-Pause)
Lord ! keep me ever under Thy shelter,
in this terrible ocean of fire;
Holy Master of Nanak ! bestower of joy,
Thy protected[3] children are we. (2) (30)

Harijan līnei Prabhū chhadāe

The Lord has rescued *from Yama* His servants :
To the Beloved is my heart devoted.
Ended are now maladies, poisoning themselves.[4] (I-Pause)
Cold *and heat* oppress not one who praise of the
Name Divine chants :
Under shelter of God's lotus feet now
The evil eye of the witch Maya afflicts us not. (1)
By grace of the holy is the Lord to us gracious,
And come to our aid.
Nanak ever chants praise of the Treasure of merit,
That doubt and suffering annuls. (2) (31)

1. Crossing the ocean.
2. Save the honour of one come to Thy shelter.
3. Bāl-Gopāl, in the current idiom implies this (lit. children under shelter of the Preserver of the universe).
4. After swallowing poison.

Aukhadhu khāiyo Hari ko Nāuṇ

Medicine of the Name Divine have I taken;
Thereby have I gained joy; devastated are
the abodes of suffering. (1)
By power of teaching[1] of the Master, perfectly-endowed,
is gone the malady.[2]
Joyful is my heart; gone are sorrows. (I-Pause)
All creation joyful has become,
As Nanak in mind on the Supreme Being has meditated. (2) (32)

Bānchhat nāhīn su belā āyee

One day must come that none wishes for :
Without the Divine command comes not realization
of this.[3] (1)
This body in various ways is disposed of :
Thrown into water, burnt, buried or by worms consumed :
Brother ! know the conscious self[4] grows neither
juvenile nor old. (I-Pause)
Nanak, servant of God, with the holy seeks shelter :
By grace of the Master the ocean of existence he may
cross. (2) (33)

Sadā sadā ātam pargāsu

In holy company is found lodgement at the Lord's feet,
And light of the eternal Supreme Self beheld.[5] (1)
My self ! ever repeat thou the Name Divine :
Thereby shalt thou find peace, poise and joy everlasting;
And all sins from thy mind be banished. (I-Pause)
Saith Nanak : Whoever has perfect good fortune,
To the holy Preceptor, *image* of the Supreme Being,
perfection incarnate, is united.[6] (2) (34)
(Thirty-four hymns in score 2 recorded)*

In the Measure Asa—Composition of Sri Guru Arjan Dev

Jā kā Hari swamī Prabhu belī

Whoever has the Divine Master for friend,

1. Word, utterance.
2. Fever, restlessness.
3. How may this realization come ?
4. That.
5. Lines transposed in rendering.
6. Meets, contacts.

* This note is in the original text.

His affliction[1] gone, suffering touches him not
again. (I-Pause) P. 379
Whoever by grace of the Master to the Divine feet is united,
Finds spontaneous joy, bliss and happiness. (1)
Such a one in holy company chants praises
Of the immeasurable merits of the Lord—
Saith Nanak, by Divine contemplation becoming
invaluable. (2) (35)

Kāma krodha Māyā mad matsar ei khelat sabhi jūai hārei

Lust, wrath, intoxication with pelf and envy—
All these in our gamble we lost.
Truth, content, compassion and righteousness—
To all these in our home we accorded entry. (1)
Annulled is burden of birth and death,
As in holy company is the mind purified;
Thus the Master, perfectly-endowed, in an instant has
saved[2] us. (I-Pause)
Now does the self reckon itself dust of feet of all;
All to it now appear cherished friends.
The Lord's vision is beheld pervading all;
Keeping in mind all creation, bestowing boons. (2)
He is one and sole—in this entire expanse too remains He sole.
All contemplating Him have turned saints—
By meditating on His Sole Name are many saved. (3)
Profoundly deep, limitless is the Lord—
No extent of Him *visible.*
By Thy grace alone chants Nanak Thy praise :
In meditation engaged, to the Lord homage he offers. (4) (36)

Tūṇ beantu avigatu agocharu ehu sabhu Terā ākāru

Limitless, eternal, unknowable by our senses art Thou—
All *existence* Thy image.
What device can we creatures show,
When all within Thy power lies ? (1)
Holy Lord ! Thy children by Thy wondrous power[3] save !
Lord inaccessible, of unknowable extent !
Grant me wisdom that ever Thy praise I chant. (I-Pause)

1. Suffering of transmigration is implied.
2. Taken us across the water.
3. Līla.

Save as Thou dost save the creature in the mother's womb,
Propped by the Name !
There is it joyful, immune from fire as with each breath
the Lord it contemplates. (2)
Discard attraction for others' wealth, others'
womenfolk and others' slander :
By aid of the Master perfectly-endowed,
In thy heart serve thou at the Lord's lotus feet. (3)
Houses, mansions, palaces that are visible,
None of these shall last *with man.*
While in Kali-Yuga thy life lasts,
Saith Nanak, servant of God,
The Name thou contemplate. (4) (37)

In the Measure Asa—Composition of Sri Guru Arjan Dev

SCORE 3

In the Name of the Sole Supreme Being, Realized by
the Holy Preceptor's Grace

Rāj milak joban grih shobhā rūpwant juwānī

Royal authority, estates, beauty of youth,
Fine abodes, possession of beauteous females;
Much wealth, elephants, steeds, jewels costing millions—
None of these at the Divine Portal in the hereafter shall avail.
Proud man shall depart, leaving them behind. (1)
Why attach the heart to other than the Sole Lord ?
While rising, sitting, sleeping, being awake—
Ever on the Lord meditate. (I-Pause)
In wonderful, fine arenas and theatres of war that
thou dost win,
From thy mouth dost thou brag : I kill, P. 380
I bind, I release.
As comes the Divine command, in a day dost thou leave all. (2)
Much ritual piety and praxis dost thou perform,
Of the Creator neglectful.
Preaching to others, thyself livest not it,
Realizing not the holy Word, essence of Divine Reality.
Unclad thou camest, unclad shalt depart,
Without gain, as the elephant tossing dust over its head. (3)
Holy devotees, friends ! listen all : False is this worldly display.
Ignorant men, full of avarice, to death have exhausted
themselves for it.

Saith Nanak : Those that in the Master's company on the
Name have meditated,
By the holy Name are saved. (4) (38)

In the Measure Asa—Composition of Sri Guru Arjan Dev

SCORE 5

In the Name of the Sole Supreme Being, Realized by
the Holy Preceptor's Grace

Bhram mehṇ soī sagal jagat dhandh andh

The whole world, blinded by self-interest,
In illusion is asleep :
A rare man of God alone is awake. (1)
Supremely attractive is it,[1] humanity in it is absorbed :
Dearer than life *it appears* :
A rare one alone discards it. (2)
To the lotus feet of the Lord, incomparable,
By teaching of God's devotees
May a rare holy one be attached. (3)
Saith Nanak : The supremely fortunate, having Divine grace,
In holy company in enlightenment to joy are awakened. (4) (1.39)

In the Name of the Sole Supreme Being, Realized by
the Holy Preceptor's Grace

In the Measure Asa—Composition of Sri Guru Arjan Dev

SCORE 6

Jo Tüdhu bhavai so parwānā

Thou whose will is supreme, who art almighty, limitless,
sole without a second—
What pleases Thee, to that my mind submits :
In this finds it spontaneous joy. (1)
Thy devotees in great ecstasy sing Thy praise.
The well-being, counsel and wisdom of Thy devotees,
In accepting Thy doing lies. (I-Pause)
Beloved ! the joy of Thy Name ambrosial
In holy company is obtained.
Such devotees, perfectly-endowed, *alone* feel fulfilled,
As praise *of the Lord,* Treasure of joy, have chanted. (2)
Lord ! one by Thee succoured, no anxiety feels;
Those having Thy mercy, are truly wealthy, of true felicity. (3)
Illusion, attachment, malice—all by Thy sight have disappeared.

1. Refers to Maya.

Nanak the holy Name has made his usage—
By the Name Divine in truth absorbed. (4) (1.40)

Janam janam kī malu dhovai parāī apnā kītā pāwai
The slanderer of others washes others' filth of several births :
Of his doing he receives this retribution :
In this world has he no joy, nor at the Divine
Portal finds shelter—
Taken to[1] Yama's demense he rots. (1)
The slanderer his life wastes to no purpose,
And in the hereafter finds no resting-place. (I-Pause)
The wretched slanderer's accumulated deeds
thus have determined— P. 381
In this is he a helpless poor creature :
Lost where none can preserve him.
To whom may he carry his wail ? (2)
No way can the slanderer be saved—
Such is the Lord's will.
The more God's devotees he slanders,
the greater is their joy. (3)
Lord ! of your devotees are you the prop,
You their helper.
Saith Nanak : The Lord His devotees preserves;
Ruined[2] are the slanderers. (4) (2.41)

Bāharu dhoe antaru mana mailā duei ṭhaur apunei khoe
One washing the body from outside with the mind impure,
Loses this world and the next.
In this world are such by lust, wrath and attachment gripped :
In the next bitterly cry. (1)
Different from this is the understanding whereby
comes attachment to Divine devotion.
Striking at the hole kills not the snake—
One deaf *the the Name*[3] listens not to it. (I-Pause)
The poseur to piety his worldly occupation has discarded
and lost;
Of devotion too has he no notion :
About Vedas and Shastras he raises objections—
Not realizing the way to union with the Divine Essence. (2)

1. Going to.
2. Carried away by flood.
3. The 'Name' occurs earlier than 'deaf'.

Like a base coin[1] is he exposed, when by the gold—
testers examined :
All to the Lord, controller of the self is known—
What from Him can be concealed ? (3)
Falsehood, deceit and fraud, without foundation,
Is instantly shattered :
This truth Nanak firmly[2] states—
You too looking into your heart,
contemplate this. (4) (3.42)

Uddamu karat hovai manu nirmalu nāchai āp nivārei

By his endeavour shall the man of God
make his mind pure,
And subduing the ego, shall his dance be.[3]
The five evils[4] shall he keep under sway,
And in his self bear *devotion* to the Sole Supreme Being.[5] (1)
Thy servant's dancing shall singing Divine laudation be :
This his rebeck, drum, cymbals, bells—
With these shall he raise the unstruck music.[6] (I-Pause)
First, his mind should he instruct; thereafter
to *his teaching* draw others;
As rises sound[7] of the Name Divine from his heart,
To others he expresses it. (2)
Keeping company with the holy, their feet he washes;
Dust of feet of the holy to his limbs applies;
Dedicating mind and body to the Master, those before
him he places—
Thus shall he achieve the eternal boon.[8] (3)
Whoever to such devotion listens or with reverence beholds,
Ended in his torment of transmigration.
Saith Nanak : Such holy dancing annuls fear of hell;
To such dancing is one by the Master's guidance
awakened. (4) (4.43)

1. An old silver coin (dhabua).
2. 'Sati' repeated thrice in this line to give emphasis.
3. (In this hymn the Vaishnavite ritual of dancing is expressed in spiritual terms). Another rendering : Subduing the ego, in joy shall dance.
4. Persons.
5. Ek-Onkar (Ek Oankar).
6. Anahad Shabda.
7. Japa (muttering, utterance).
8. Implies union with the Eternal.

**Adham chandālī bhayee Brahmanī Sūdi tei sreshtāī rei*
The benighted pariah woman[1] is now turned Brahmin,
The Sudra woman[1] ennobled.
The blazing fire[2] that with consuming nether regions
and skies still hungered for more,
Is assuaged, consuming itself. (1)
The domestic cat[3] *of the mind now* is differently instructed,
And at sight of mouse of the world is frightened.
By the Master's miracle has the tiger[4] submitted to the goat[5] :
Hounds[6] to eating grass[7] have taken. (I-Pause)
The thatch of the self without prop[8] is sustained;
One homeless has found a home.[9]
Without jeweller's help is the ornament[10] fashioned—
Wonderful is this jewel[11] that is studded. (2)
The petitioner that did not obtain justice,
In the silence of *absorption,* now has his grievance
been considered.[12]
Worldly power, of cadaverous aspect, that formerly held
robes and carpets; P. 382
Now are ended her frowns. (3)
Whoever claims enlightenment is really ignorant;
The truly enlightened remain not hidden.
Saith Nanak : The Master *to us* has given amrita to quaff—
One quaffing it with joy blossoms. (4) (5.44)

Bandhan kāṭi bisārei augan apnā birdu samhāriyā
The Lord our bonds has snapped, our faults overlooked—
His own way[13] has he not forgetten.
Being gracious like mother and father, like children has
He cherished us. (1)

* *Note* : This hymn contains a string of symbols to express various states of spiritual experience.
1. Unenlightened human thinking.
2. Desire.
3. Avarice.
4. Pride.
5. Contemplation.
6. Worldly desires.
7. Implies the state of poise.
8. Desire.
9. Absorption in the Divine Essence is implied.
10. The mind.
11. Merits.
12. This implies the supreme peace or poise of mind (sahaj).
13. Bird (Wird, Ar.) settled way, manner, custom, law.

The Lord, cherisher of the universe, the Master's disciples
has saved,
By His glance of grace extricating them from the mighty
ocean of existence. (I-Pause)
My tongue, with each breath and morsel utter His Name,
His praise,
By whose contemplation comes emancipation from Yama,
And in this world and the next is obtained joy. (2)
By loving devotion is obtained the supreme state;
In holy company flees suffering.
Whenever in his pouch[1] the immaculate wealth of Divine
devotion has put,
Knows neither decline nor death or fear, (3)
In the last moment is *such a one* succoured by the Lord,
Saviour here and in the hereafter.
He is my life, friend, affectionate, my only wealth—
To Him is Nanak ever a sacrifice. (4) (6.45)

Jā tūṇ sāhibu tā bhau kehā hauṇ tüdhu binu kisu sālāhīṇ

With you as Master, whom may I have to fear ?
Other than Thee whom else may I laud ?
With Thee am I possessed of all—
Nothing else for me has any worth. (1)
Friend[2] ! this world have I found to be poison :
Lord ! from this protect me : Thy Name is my
only prop. (I-Pause)
The state of our mind to Him all is known—
To whom else may we narrate it ?
Bereft of the Name is the whole world gone mad—
By devotion to the Name is obtained tranquillity.[3] (2)
What good laying before anyone our need ?
Before the Lord alone have we to place it.
All that happens is by Thy will—
Ever the hope of Thy succour sustains me. (3)
Shouldst Thou on me confer merit, that is Thy grace[4]—
In this world and the next on Thee I meditate.

1. Lit. Knot; cloth twisted to make a kind of pouch to secure money.
2. Baba, a form of affectionate and reverent address.
3. Original, Sukh (joy). Here to the perturbed state, state of madness is contrasted peace.
4. Wadāī (greatness), here implies grace.

Lord of Nanak, bestower of bliss ever !
Thy Name is my sole strength. (4) (7.46)

Amritu nāmu tumhāra thākür ehu mahārasu janeh pīyo

Lord ! ambrosial is your Name;
This supreme elixir your servant has quaffed.
Ended now are terrible fears of multiple births;
fled is sin and illusion of duality. (1)
By your sight have I found life.
Holy enlightener ! on hearing your teaching[1]
Is my mind and body satisfied. (I-Pause)
By your grace is obtained holy company—
This by your grace has come about.[2]
Lord ! to your feet have I held fast;
Then is spontaneously Maya-poison eliminated. (2)
Lord ! Treasure of joy is your Name;
This immortalizing spell have I adopted.[3]
In his grace has the holy Preceptor imparted this to me—
Thereby is gone my malady, torment and rancour. (3)
Blessed is the human incarnation, in which the Lord
to Himself has united us.
Blessed even is Kali-yuga in which in holy company is
sung Divine laudation;
In which too, saith Nanak, is obtained the holy Name,
prop of self.[4] (4) (8.47) P. 383

Āgai hī tei sabhu kichhu hūā awaru ki jānai gyānā

All that happens is ordained in primal Time;
What light[5] can one on this throw ?
The Supreme Being, Lord, His child's errors forgives. (1)
The Holy Preceptor is ever gracious.
Saving me, a humble one,
My malady has he cured,[6]
By utterance of the holy Name Divine that he granted me.
Thereby supreme bliss have I obtained. (I-Pause)
Eliminated are innumerable sins of mind;
My bonds snapped, deliverance granted.

1. Words, discourse.
2. Done, brought about.
3. The implication is 'obtaining' (being instructed in).
4. Lit. Heart.
5. Original, Gian (jnan), enlightenment.
6. Cut off, eliminated.

The Master, grasping me by the arm,
Has from the terrible waterless well extricated me. (2)
All fear eliminated, fearless have I become—
Thus has the Preserver preserved me.
Lord ! such is Thy favour : fulfilled are all my objectives. (3)
The Lord, Treasure of merit, in my self to me is united.
In His shelter is Nanak joyful. (4) (9.48)

Tūṇ visareh taṇ sabhu ko lagū ċhīti āwehṇ taṇ sevā
As art Thou forgotten, all become foes;
When borne in mind, all turn our helpers.[1]
Holy Lord ! inaccessible, of impenetrable mystery,
None other can I behold *with power to do this.* (1)
When borne in mind, ever art Thou gracious—
What are these poor people of the world ?
What may we dub evil or good,
When all creation is Thine own ? (I-Pause)
Thine is the support, Thine the prop—
By help of Thy arm dost Thou preserve us.
Whoever has Thy grace, to him no dishonour[2] comes. (2)
Whatever pleases the Lord, in that lies our joy
and exaltation.
Thou art all-wise, ever gracious—
In absorption in Thy Name have I felt joy. (3)
To Thee I make supplication :
Thine is this life and body.
Saith Nanak : All honour given to me is Thine;
None even knows my name. (4) (10.49)

Kari kirpā prabh antarjāmī sādh-sangi Hari pāīyai
As the Lord, controller of our self, shows grace,
Holy company we obtain.
Opening the portal-door, His sight He shows—
Thereafter is ended transmigration.[3] (1)
Beloved Lord, Thee I yearn to meet,
All my suffering to remove.
With those who in their hearts to the Supreme Being are devoted,
May I swim across the *ocean of existence.* (I-Pause)

1. Seva implies help, not necessarily servitude.
2. Lit. Contrary word, perhaps short for *bipreet.*
3. Birth.

Creatures in the world in a vast forest, in a sea of fire,
Amid pleasure and pain abide.
By contact with the holy Preceptor, as the tongue utters
the Lord's Name ambrosial,
Is the mind made pure. (2)
Man considers his body and wealth his own,
Tied by the frail knot *of attachment.*
By favour of the Master are God's servants liberated,
As on the Lord's Name they meditate. (3)
Those that have pleased the Lord, the Emancipator,
By Him are saved.
Lord Bestower *of bliss* ! Thine is this life and body;
To Thee is Nanak ever a sacrifice. (4) (11.50)

Moha malan neend tei chhutakī kaunu anagrahu bhaiyo rī
Sister[1] ! from the foul sleep of attachment art thou released--
How has this grace on thee descended ?
The great Temptress[2] grips thee not—
Where is thy sloth[3] now gone ? (I-Pause) P. 384
Lust, wrath and pride—stubborn evils—
By practice of what discipline are these discarded,
These that have robbed gods, men, celestial beings,
All those bearing the three qualities, the whole universe ? (1)
The forest fire *of desire* innumerable blades has burnt down—
Rare is a green shoot left.
He who has power to save[4] is beyond describing by me;
Beyond my power of praise.[5] (2)
By his grace in this cell of soot have you escaped being blackened,
And your pure hue have retained.
The mighty teaching of the Master in my heart is lodged,
As to the wonderful Name of the Lord from him
I have listened. (3)
In compassion, by His glance of grace
The Lord to His feet attached me.
Saith Nanak : Then by loving devotion did I obtain joy,
And in holy company got absorbed. (4) (12.51)

1. The vocatives and verbs in the original are addressed to a female, the seeker-self.
2. Maya is implied.
3. Implies *tamas,* the lowest of the 'three qualities'.
4. The holy Preceptor, Guru is implied.
5. Upama, lit. simile.

In the Name of the Sole Supreme Being, Realized
by the Holy Preceptor's Grace
In the Measure Asa—Composition of Sri Guru Arjan Dev

SCORE 7

**Lālu cholanā tai tani sohiyā*

Sister[1] ! on thy limbs is worn the beautiful red[2] gown :
Favour of the Noble Being[3] hast thou won that by thee is so attracted. (1)
How has this red dye[2] over thee come ?
By what quality is thy red dyed so deep ? (I-Pause)
Beauty and blessing in matrimony thou hast;
In thy home abides the beloved; thine is good fortune. (2)
Virtue is thine; thine also pre-eminence;
Favoured of the Beloved, thine is noble understanding. (3)
By favour of the Beloved is my dye turned deep red.
Saith Nanak : By His auspicious glance am I blessed. (4)
Listen, sister-friend[4] ! in this alone lies all my endeavour :
The Lord Himself decks and embellishes *those He loves.* (5) (1.52) (II-Pause)

Dūkhu ghano jab hotei dūri

Much suffering I undergo when He is far;
Now have I received wise counsel in His presence ever to abide. (1)
Now am I beyond obligation to my sister-friends;
Gone is doubt, the Master to the Beloved has united me. (I-Pause)
Bringing me close to Himself, in His couch has He given me company;[5]
Now am I free from undergoing another's obligation. (2)
In the temple of my self is lit light of the holy Word,
Wherein have I realization of the Lord, playful voluptuary. (3)
By good fortune recorded on my forehead, has the Beloved entered my home.

* *Note* : This hymn is in the form of a converse between two female friends (sakhi). This is an established mode in Indian neo-classical and folk poetry.

1. As in the note above.
2. Red is the colour symbolizing joy and bliss in wedding.
3. Implies God as the Divine Spouse.
4. Sakhi.
5. Has placed me in His couch (admitted me to his couch).

Saith Nanak : Thus is eternal blessing in matrimony
with the Lord attained. (4) (2.53)

Sāchi Nāmi merā manu lāgā

My heart to the holy Name is attached :
With people of the world I only maintain a show of affability. (1)
Outwardly I maintain courtesy, with all a pleasant behaviour;
But *from all* I keep detached as the lotus in water. (I-Pause)
With my tongue[1] to all I make answer,[2]
But with my heart to the Lord alone adhere. (2)
My aspect is outwardly forbidding,[3]
But in reality is my mind dust of feet of all. (3)
Nanak, Servant of God has obtained the Master
perfectly-endowed,
Who has granted vision of the Sole Lord within
and without. (4) (3.54) P. 385

Pāvatu ralīyā jobani balīyā

Man while in height[4] of youth in voluptuous
delights engages :
Bereft of the Name, ultimately with the dust is he mingled. (1)
In his ears he wears earrings,[5] and his limbs in fine
dresses drapes;
Sleeping in luxurious bed, his mind with pride is filled. (I-Pause)
Elephants for mount, over his head *is spread*
the golden umbrella[6] :
Without devotion to God, his end only burial in the earth. (2)
Numerous women with beauty he possesses :
Other than joy in God, all pleasures are tastelss. (3)
Maya is a cheat, sins poisonous.
Nanak ! to escape these seek thou shelter of the
gracious Lord. (4) (4.35)

**Eku bagīchā peḍ ghan kariyā*

In an orchard are planted numerous trees;
In that orchard has the tree of ambrosial Name borne fruit. (1)

1. Mouth.
2. Talk.
3. Fearful. The implied sense is one inspiring awe.
4. Power.
5. As an ornament.
6. As mark of royalty.

* *Note* : In this hymn is a continuous string of symbols. The orchard is sati-sang, holy company.

Thou man of enlightenment ! contemplate adopting the way
Whereby may be obtained the state of emancipation
from attachment.
Around this orchard are *situated* poison-pits;
In the middle, brother, *is found* amrita. (I-Pause)
One sole Gardener this orchard cultivates;
Of each leaf and twig is He mindful. (2)
All manner of vegetation in it is planted—
All bearing fruit, none barren.[1] (3)
Whoever from the Master obtains[2] the Name, amrita-fruit,
Saith Nanak, servant of God, shall[2] cross the
Maya-Ocean. (4) (5.56)

Rāj līlā terai Nāmi banāī

In devotion to Thy Name lies for me glory of kingship;
By singing Thy laudation have I obtained merit of yoga. (1)
By Thy protection have I attained all joys,
As the holy Preceptor screen of doubt has removed.[3] (I-Pause)
In realization of Thy Ordinance have I obtained all
pleasure and joy;
By service of the holy Preceptor is obtained supreme
blessing of liberation. (2)
Whoever has realized Thee, even though a householder,
As an anchorite finds approval.
One dyed in the Name alone is truly liberated. (3)
Whoever treasure of the Name has obtained,
Saith Nanak, replete is his store. (4) (6.57)

Tīrath jāuṇ tā hauṇ hauṇ kartei

As to holy bathing spots I resort, *men there* in egoism
are yelling;
As with Brahmin scholars[4] I hold discourse, they to Maya
are attached. (1)
Friend ! point to me the spot,
Where perpetually Divine laudation *is performed.* (I-Pause)
In Shastras and Vedas is contained only philosophy
of evil and good—

1. Without fruit.
2. (In the original the tense is past).
3. Opened.
4. Pandit.

By this is one sent to hell or heaven,
And into transmigration wanders.[1] (2)
In the householder's life lies anxiety; in the anchorite's pride :
The life of ritual actions brings only snares for the self.[2] (3)
By the Lord's grace is the ego subdued.
Saith Naṇak : Such by the Master's guidance
transcend Maya. (4)
In holy company chant Divine laudation :
This state by the Master's guidance is obtained. (5) (7.58)

(II-Pause)

Ghar mehṇ sūkh bāhari phüni sūkhā

At home and outside it, in contemplation of God lies joy;
And shattered are all sorrows.[3] (1)
All joys in Thy contemplation lie—
Only such utter Thy Name as please Thee. (I-Pause) P. 386
By utterance of Thy Name are body and mind joyous;[4]
shattered the house of suffering. (2)
Whoever the Divine Ordinance realizes, with God finds
approval;
And with the holy Word is marked. (3)
The Master, perfectly-endowed, the Name Divine
in the mind has confirmed.
Saith Nanak : My heart has thus felt joy. (4) (8.59)

Jahāṇ pathāwuh teh teh jāīṇ

Wherever you send me I go;
Whatever you give, in that feel I joy. (1)
Lord of the universe, Master ! ever are we your servants;
By your grace are we ever fulfilled. (I-Pause)
What I wear and consume, is all by your grace;
By your grace my days in joy are passed. (2)
In my mind and body on Thee I meditate;
None consider I Thy equal. (3)
Saith Nanak : The Lord I contemplate by touching
feet of the holy,
That thus may I find liberation. (4) (9.60)

1. (Emancipation comes by transcending good and evil, by acquisition of *gian, jnan*).
2. (Emancipation lies in shedding desire and action).
3. Lines transposed in rendering.
4. Cool.

Ūthat baithat sovat dhiyāīyai

On the Lord you meditate, while rising, sitting, sleeping;
Chant the Lord's praise while going along the way. (1)
By your ears to the ambrosial discourse listen,
Whereby to the mind comes joy,
And the mind's suffering, malady goes. (I-Pause)
The Lord's Name utter while engaged in work and all tasks,
On the way and at river-banks;
Thus, by the Master's grace quaff Divine amrita. (2)
Day and night chant the Lord's laudation—
Such a one along Yama's path shall not be made to move. (3)
Whoever day and night of the Lord is not forgetful,
Saith Nanak, by touch of his feet comes liberation. (4) (10.61)

Jā kai simrani sūkh nivāsu

By *the Lord's* contemplation[1] is one amidst joys lodged,
Obtains weal and of suffering is relieved. (1)
Obtain bliss—the Lord's praise you chant,
Ever the holy Preceptor propitiate. (I-Pause)
Live the holy Preceptor's purifying teaching;
In your true home[2] settled in poise, the Lord you attain. (2)
Contemplate not evil of others.
Thus, brother, friend, shall not suffering *touch* you. (3)
The Master this spell, this incantation[3] to me has imparted—
Joy from this, saith Nanak, have we ever beheld
arising. (11.62)

Jisu neech kau koi na jānai

One that is lowly without a name,[4]
By contemplation of the Name in all four corners
becomes revered, (1)
Beloved ! Thy sight I seek : Pray grant it.
Numberless by your devotion are saved.[5] (I-Pause)
By devotion, he that by everyone is shunned,
The whole world his feet devotedly washes.[6] (2)

1. He by whose contemplation.
2. In the state of meditation, realization.
3. *Tant mant* (tantra, mantra) These are part of the Sakta ritual, here made to symbolize spiritual processes.
4. Whom no one knows.
5. How many are not saved?
6. Rubs assiduously.

He that is of little worth,
By grace of the holy is his name contemplated.[1] (3)
As in holy company is the sleeping self awakened,
Saith Nanak, does the Lord appear delectable. (4) (12.63)

Eko ekī nayn nihārouṇ

The Lord alone solely with my eyes I behold;
Ever the Lord's Name contemplating. (1)
Ever the Lord's praises I chant; P. 387
By favour of the holy, in company of devotees,
On the Lord's Name I meditate. (I-Pause)
He on whose thread[2] is all creation[3] strung,
In each self is immanent. (2)
In an instant He brings about creation and dissolution;
Himself abiding untouched by Maya, unattributed.[4] (3)
Almighty, controller of the self,
Nanak's Master, ever in joy abiding. (4) (13.64)

Koti janam kei rahei bhavārei

Now is ended transmigratory whirl of a million[5] births;
The human birth hard to attain have we attained.
Not lost the endeavour. (1)
Now are shattered sins, and vanished suffering and pain;
By dust of feet of the holy are we purified. (I-Pause)
The Lord's devotees are mighty to confer liberation;
Such alone have their contact as are from Primal
Time so destined. (2)
By the Master's incantation[6] is the heart turned joyous;
The thirst[7] assuaged, the mind put in poise. (3)
In blessing of the Name lie the Nine Treasures,[8]
and accomplishment in yoga.
Saith Nanak : From the Master is obtained *such*
enlightenment. (4) (14.65)

Mitī tiyās agyān andherei

Gone is the thirst[9] arisen in darkness of ignorance;

1. Uttered, to seek his blessing.
2. Used symbolically for the cosmic order.
3. Articles, paraphernalia.
4. This is the transcendant Supreme Being, Brahm.
5. Koti (crore) = ten million.
6. Mantra (used symbolically).
7. Implies desire.
8. See Glossary.
9. Used symbolically.

By service to the holy are annulled innumerable sins. (1)
As in service to the Master is the mind rendered pure,
And the Name Divine absorbed,[1]
Have come spontaneous joy, bliss abounding. (I-Pause)
Shattered is the mind's ignorant obduracy,
As is the Lord's will found agreeable.[2] (2)
By touching feet of the Master, perfectly-endowed,
Are shed sins of millions of births. (3)
Fruitful has become this life's jewel,
Saith Nanak, as the Lord His grace has shown. (4) (15.66)

Satiguru apnā sadā sadā samārei

Ever the holy Preceptor contemplate;
His feet with your hair you dust. (1)
My self that should wake, wake up now !
Other than the Lord nothing avails.
False are other attachments; illusory all that is visible.[3] (I-Pause)
To the Master's teaching in love be attached :
By grace of the Master are sufferings banished.[4] (2)
Other than the Master no other place of shelter is.
The Master, bestower of boons, devotion to the holy Name grants. (3)
The Master is *image of* the Supreme Being, the Supreme Lord.
Saith Nanak : Day and night the Divine Preceptor contemplate. (4) (16.67)

Āpeī pedu bisthārī sākh

Himself the tree, with outspread branches.
Of His cultivation is He Himself guardian. (1)
Wherever I look, His sole presence I behold;
Himself in each being[5] immanent. (I-Pause)
Himself the sun, with rays autspread;
Himself the hidden reality; Himself the visible forms. (2)
Attributed and unattributed are two terms[6] devised—
Both in unison one Reality[7] formulate. (3)

1. Listened to.
2. Sweet.
3. All that is spread.
4. Go, depart.
5. Vessel.
6. Names.
7. Place, habitation.

Saith Nanak : The Master our illusion and fear has shed;
The Lord, Bliss Incarnate, with our eyes have
we beheld. (4) (17.68)

Ükati siyānap kachhū na jānāṇ

Argument and polemics[1] I know not;
Day and night only Thy Name I utter. (1) P. 388
Without merit am I, devoid of merit :
The Lord Himself is doer of all. (I-Pause)
Ignorant, of little wisdom, without enlightenment or
thought am I,
My mind hope *of grace* by Thy Name holding. (2)
Constant utterance *of texts*, austerity, discipline,[2]
ritual actions,
Nane have I performed.
Only the Lord's Name in my mind have I contemplated.
Little I know; deficient is my understanding.
Thus supplicates Nanak : Thy shelter alone,
Lord ! I seek. (3) (18.69)

Hari Hari akkhar dūe ih mālā

The Lord's Name[3] alone on the rosary I repeat :
While these I repeat, to me, humble one, has He shown
grace. (1)
Holy Preceptor ! thus supplicate I :
In your grace under your shelter keep me;
Grant me that constantly the Lord's Name I repeat. (I-Pause)
Whoever on his heart rosary of the Lord's Name wears,
Annulled is his suffering of transmigration. (2)
Whoever the Lord in his mind contemplates,
And by his tongue the Name Divine utters,
Never in this world or that deviates. (3)
Saith Nanak : Whoever in the Name is absorbed,
Shall rosary of the Lord's *Name* with him abide.[4] (4) (19.70)

Jis kā sabhu kichhu tis kā hoe

Whoever to the Lord, Master of all attaches himself,
Never shall any impurity touch him. (1)

1. Cleverness (implying the disputatious intelligence).
2. Implies the prescribed discipline of various creeds.
3. Two letters of the Lord's Name.
4. Go.

Ever is the Lord's devotee[1] liberated.
Whatever the Lord wills, that he finds good—
Extremely pure is the way[2] of the Lord's devotee.[3] (I-Pause)
Discarding all else, whoever to the Lord's shelter has come,
Never shall Maya soil[4] him. (2)
Whoever in his self treasure of the Name bears,
Even in dream shall not feel anxiety. (3)
Saith Nanak : The Master, perfectly-endowed, have I obtained;
Thereby are all illusion, attachment shattered. (4) (20.71)

Jau süparsann hoeyo prabhu merā

When the Lord's pleasure is on me,
Say, how many suffering and doubt approach me ? (1)
I live as your repute I hear :
Pray save me, one without merit. (I-Pause)
Gone is suffering; all anxiety forgotten.
Such is the reward achieved by repeating the holy
Preceptor's instruction. (2)
He alone is the Supreme Truth—none else;
Keep him in mind, as a necklace strung round the neck. (3)
Saith Nanak : What ritual action need he perform else,
In whose self is lodged the Name Divine ? (4) (21.72)

Kāmi krodhi ahankāri vigūtei

Demeaned are lust, wrath and pride :
By Divine contemplation are God's devotees from these
released. (1)
Worldly men in Maya-intoxication have kept asleep;
God's devotees, dyed in God's love, contemplating Him,
keep awake. (I-Pause)
Attachment and illusion over numerous births have
whirled me around;
God's devotees by meditation on God are made immutable. (2)
Those involved in possessions[9] are in bonds in a dark cavern;[10]

1. Servant.
2. Device, praxis.
3. Slave.
4. Attach to.
5. When the Lord is pleased with me.
6. Fruit.
7. Manta (Mantra).
8. The litera implication is : What action is left undue?
9. Those crying, this house is mine.
10. Well.

Liberated are God's devotees, who realize the Lord
to be close. (3)
Saith Nanak : Whoever the Lord's shelter seeks,
In this life finds joy; in the hereafter liberation. (4) (22.73)

Tūṇ merā tarang ham meen tumhārei

Thou my waves, we your fish;
Thou the Lord, we the slaves doing service at
Thy Portal. P. 389
Thou the Creator, I Thy servant : (1)
Thy shelter have I sought,[1] Lord who art Treasure
of Merit. (I-Pause)
Thou my life, my prop;
At Thy sight is my heart's lotus in bloom. (2)
Thou my source of liberation, of honour;
In Thy pleasure lies my approval.
Almighty Thou, my sole strength. (3)
Thus does Nanak supplicate the Lord :
May I ever, Store of Merit, engage in uttering
Thy Name ! (4) (23.74)

Rovanhārai jhūthu kamānā

False is the action of one crying at loss;
One involved alternatively in pleasure and sorrow,
Is from God estranged.[2] (1)
One is dead; in another's house are joyful songs sung;
Some are crying, others repeated laughter raise. (I-Pause)
From childhood is man grown to old age—
The goal has he not reached, nor is his
transmigration ended :
At end is regret his share. (2)
The world in the three qualities[3] disports;
Beings to hell and heaven go, and in transmigration
keep moving. (3)
Saith Nanak : Whoever by the Lord to devotion to the
Name is engaged,
Fruitful, approved is his birth. (4) (24.75)

1. Grasped.
2. Alternative reading of *begana* (estranged) may be *be-giana* (ignorant, unenlightened).
3. See Glossary.

Soī rahī Prabh khabari na jānī

The self-female *in indifference* has kept asleep,
unmindful of the Lord;
As came drawn, in deep regret has she fallen. (1)
My sister-friend,[1] in true loving devotion to the Beloved
Engage your heart[2] in joy :
Why be slothful when
The heart for union with the Lord is yearning ? (I-Pause)
The Lord into *the cupped* palm of my hand poured amrita;
But my hand shook and to the earth it fell. (2)
It is I who am laden with taste for pleasure,
attachment and pride—
The Lord Creator noway is to blame. (3)
As the Lord to Himself has united me,[3]
In holy company are annulled glooms of illusion. (4) (25.76)

Charan kamal kī ās piyārei

Beloved, as desire for *sight of* your lotus feet has in me arisen,
Helplessly are Yama's minions fled. (1)
By Thy grace alone dost Thou enter my mind;
By contemplation of Thy Name are all maladies
annulled. (I-Pause)
Yama's minions that on others inflict numerous torments,
To Thy servant dare make no access. (2)
As in the mind thirst for Thy sight arises,
Into spontaneous joy fallen, to the world it turns indifferent. (3)
Pray listen to Nanak's supplication :
Into my heart lodge solely the holy Name. (4) (26.77)

Manu triptāno mitei janjāl

As has the Lord shown grace,
Is the mind fulfilled and entanglements[4] ended. (1)
By grace of the holy is my state made fortunate :
The Lord whose house to perfection is replete,
have I found. (I-Pause)
The devotee in his grace the Name *in me* has confirmed;
Thereby is terrifying rage of desire[5] satisfied. (2)

1. (This mode of expressing mystical feeling is well-established).
2. Mana.
3. Lines transposed in rendering.
4. Lit. Yama's snare (janjāl = jam-jāl).
5. Lit. Hunger.

As the Lord the great boon has conferred,
Extinguished is my burning, and peace found. (3)
Ended is restless quest; the mind in poise absorbed,
As Nanak treasure of the Name has obtained. (4) (27.78) P. 390

Thākūr siūṇ jā kī bani āyee

Whoever with the Lord is in harmony
Is fed[1] fully, his hunger removed. (1)
Never are God's dèvotees in want—
Having enough to consume, spend, enjoy and to give away. (I-Pause)
Whoever has for Master the Lord inaccessible,
How can man against him prevail ? (2)
The Lord to whose service arrive the eighteen miraculous powers[2] in the twinkling of an eye,
At His feet I bow. (3)
Lord ! to whomsoever grace you show,
Never does feel scarcity. (4) (28.79)

Jau maiṇ apunā Satiguru dhiyāiyā

As on the Lord I have meditated,
Supreme bliss has my mind achieved. (1)
All calculations[3] ended, annulled are doubts;
God's devotees, in devotion to the Name have been made lords of bliss. (I-Pause)
Friend ! with the Lord borne in mind
Is annulled my fear. (2)
As Lord ! Thy shelter I have grasped,
Fulfilled are my desires.[4] (3)
At sight of God's wondrous doings does the mind in poise rest.
In Thee Nanak, Thy servant, solely reposes trust. (4) (29.80)

Anadinu mūsā lāju tūkaī

Each day is the mouse nibbling at the rope;[5]
Man, involved in taste of sweets, into the well falls. (1)

1. Used symbolically, for satisfaction of all wants by fulfilment in God.
2. Riddhi : These are believed to be achieved by yogis as a result of long *praxis.*
3. Calculations as to good and evil deeds and their retribution. Bliss comes by grace and devotion.
4. (These are the desire for grace and devotion).
5. *Rope* is image for life, *mouse* for death. In the first verse allusion is to an old tale of one thoughtlessly falling into a well, as to the rope by which he hung head downwards, was snapped by a mouse, as he continued to sip honey.

Man's night of life in anxious brooding is passed;
On innumerable Maya-delights He thinks—
On the Divine Holder of the Bow never meditating. (I-Pause)
Under shadow of tree, in illusion of its permanence has
man built his house :
Caught in noose of death, Maya at him too aims
her arrow. (2)
A sandy bank that into jaws[1] of waves is fallen,
Ignorant man takes to be lasting. (3)
Whoever in holy company on the Divine King meditates,
Saith Nanak, finds life in chanting Divine praise. (4) (30.81)

In the Measure Asa—Composition of Sri Guru Arjan Dev
Nine Couplet-Quartets

Ün kai sangi tūṇ kartī kel

Thou body of man ! with the self didst thou in
disporting engage :
While with it, wert thou associating with all and sundry;
While in its company, wert thou sought after by all—
Without it none with thee seeks to meet. (1)
Where is it gone after parting from thee ?
Without it art thou gone miserable. (I-Pause)
In its company wert thou mistress of the house;
In its company wert thou pampered—
Without it art deserted, tossed into dust. (2)
With it wert thou honoured, exalted;
With it wert thou in various ways decked—
Without it to dust are reduced. (3)
The self is indifferent to Maya, neither dying nor migrating;[2]
Bound by the Divine law does it act.
The Lord, who creates beings, ordains their union
and disintegration—
Himself knowing His might best. (4) (31.82)

Nā uh martā nā ham ḍariyā

Never does the Creator die; nor *of dying* are we afraid; P. 391
He is shattered never, nor have we pined over it.
Neither is He indigent, nor are we hungry;
Neither feels He suffering, nor we. (1)

1. Mouth.
2. That is, transmigrating.

Other than *God* none can take away life—
Eternal is the Giver of Life. (I-Pause)
The Creator takes no bonds, so are we not bound;
He in no involvement engages, nor are we involved
in worldly tasks.
He takes no impurity, nor are we made impure.
Ever is He in bliss, so are we ever in joy disporting. (2)
In sorrow the Creator never pines, nor are we pining.
Never is He defiled, nor are we by defilement touched.
Never suffers the Creator hunger[1] nor are we by thirst[2] oppressed.
As is He pure, so are we like Him. (3)
Of no account are we; the Lord is sole Reality;
In time to come and time gone, He alone is real.
Saith Nanak : The Master our illusions has removed
that obstruct enlightenment;
Now in union with God
Are we in essence one with Him. (4) (32.83)

Anik bhānti kari sevā karīyai

It behoves us in numerous ways to serve the Lord;
To dedicate life, breath and possessions to Him;
To draw water and in humility wave the fan,
Innumerable times to be a sacrifice to Him. (1)
That woman[3] alone is of blessed matrimony,
who the Lord has pleased.
Mother mine ! for company of such a one I yearn. (I-Pause)
To her handmaids would I be a drawer of water;
May the dust of their feet with my self ever abide.
By good fortune writ on the forehead is obtained
company of such;
The Lord is met as be His pleasure. (2)
To such devotees would I give away all my recitation
of texts, austerity and discipline,
Give away all rituals actions and sacrifices.
Discarding pride and attachment would I be dust *of their feet.*
That in association with them the Lord with my
eyes I behold. (3)

1. Is indigent, in need.
2. Used symbolically for desire.
3. Symbol for the seeker.

Each instant thus I supplicate;
Day and night this service perform.
As shows the Lord, Master of the universe grace,
Saith Nanak, in holy company is the Saviour found. (4) (33.84)

Prabh kī preeti sadā sükhu hoe

In love for the Lord lies eternal joy;
In devotion to the Lord is felt not suffering.
By devotion to the Lord is relieved impurity of egoism.
One devoted to the Lord eternally is purified. (1)
Listen, friend ! such loving devotion
Is of each being's life and breath the true prop. (I-Pause)
By devotion to the Lord are obtained all treasures;[1]
By devotion to the Lord is one ever of noble repute.
By devotion to the Lord is annulled all anxiety. (2)
One through devotion to the Lord the ocean of
existence crosses;
One devoted to the Lord, of Yama has no fear;
One devoted to the Lord to all brings liberation;
Ever by the self abides devotion to the Lord. (3)
By one's own endeavour is none united or from *God* strayed :
Whomsoever grace He shows, to holy company inclines.
Saith Nanak : To Thee am I a sacrifice :
Thy devotees' shelter *I seek*;
In Thee lies my strength. (4) (34.85)

Bhūpatī hoe kai rāju kamāiyā

One may have become king, wielded royal power;
Through evil-doing have garnered wealth; P. 392
By hoarding collected bagfuls—
The Lord from him snatches these and to another grants. (1)
Man's body is like unbaked pot full of water—
Yet man of that is proud, in that absorbed. (I-Pause)
Man may become devoid of fear of God, turn ruthless,
Be forgetful of the creation ever abiding by his side,
May gather armies and collect much equipment—
Yet as breath leaves him, all turns to ashes. (2)
Man may have tall mansions, palaces and haremfuls
of females;[2]

1. Said symbolically—spiritual bliss is implied.
2. Original, Rani (pl.).

Elephants and steeds accoutred after heart's desire;
A large family of sons and daughters—
Yet in attachment of these absorbed, blinded he dies. (3)
He who has created us is also the destroyer;
All pleasures and delights are as dream.
Saith Nanak, slave of God : To whomsoever the Lord shows grace,
Is alone liberated; his is the true authority and wealth. (4) (35.86)

Inh siūṇ preeti karī ghanerī

As is formed excessive love to Maya,[1]
The more of it comes, the greater is the desire for it.
As to the neck it clings it leaves not man :
By touching the holy Preceptor's feet alone may it release its hold. (1)
This temptress of the world have we discarded, cast off :
As is met the Supreme Being, above attributes, is raised joyful music. (I-Pause)
So attractive is Maya, on the mind its spell it casts;
Paths, river-banks, homes and forests it scores;[2]
Sweet its taste; mind and body it attracts;
By the Master's grace have I found[3] it false. (2)
Very deceitful are its agents,[4]
That spare not from their wiles father or mother even.
Their friends have they bound *in its snares* :
By the Master's grace have I subdued all these. (3)
Now is my heart full of joy;
Ended is fear; snapped are all snares.
Saith Nanak : By attaining to the holy Preceptor,
To my whole household[5] have I brought joy. (4) (36.87)

Āth pahar nikati kari jānai

The *man of God* day and night realizes *the Lord* to be close;
His doing he accepts as sweet.
To the holy[6] the Sole Name is their prop;
Of all they become dust of feet. (1)

1. It.
2. These it scores in search of its victims.
3. Seen.
4. May also imply subordinate functionaries.
5. Implies the self.
6. Sant.

Brother ! listen to *this* way of life of the holy—
Beyond my power to relate is their greatness. (I-Pause)
The Sole Name their way of life;
Their rest Divine laudation that is bliss itself;
Friend and foe to them are alike;
Other than the Lord none do they acknowledge.[1] (2)
Millions of sins the man of God annuls.[2]
Removers of suffering, bestowers of life,
Heroes, true to their word :
Poor Maya by the devotees of God is beugiled.[3] (3)
The supreme deities[4] are seekers after their company;
Their sight fulfiller of objectives,[5] service to them
bringer of rewards.
Nanak with folded hands makes supplication :
Lord, storehouse of merit ! grant that the holy
I serve. (4) (37.88)

Sagal sūkh japi Ek Nām

All joys in utterance of the Sole Name *Divine* lie;
All ritual performances in chanting Divine laudation are
comprehended;
Supremely holy is God's saint's company, P. 393
By which love for the Lord is inspired. (1)
By the Master's grace *the saints*[6] find joy.
The greatness of the Name, by contemplation of which is the
mind illumined, is beyond expression. (I-Pause)
Whoever in holy company on the Name Divine meditates,[7]
Reaps fruit of fasts, observance of discipline, holy
baths and worship,
And listening to Vedas, Puranas and Simritis;
Extremely holy in his station. (2)
In all the worlds is his repute spread;
Purifier of the fallen is dust of his feet.
One who the Divine Monarch has met,

1. Know not any.
2. (The noun in the original is in the singular. In the rest of the stanza the affirmations are in the plural).
3. Implies spurned.
4. Surdeva (Gods of gods).
5. Never-failing of effect.
6. They.
7. (Last line rendered first).

Beyond expression is his state and extent of greatness.
Day and night with folded hands I supplicate
For sight of such of the holy.
I supplicate them to associate with themselves
Me, that am humble,
And on their shelter fallen. (4) (38.89)

Āṭh pahar üdak isnāni

He that we worship is day and night in water bathed;[1]
Of illumined mind, ever is He consuming offerings,
Leaving no one unrequited—
Again and again His feet I touch. (1)
A shaligram[2] we too serve—
God we worship, to Him make offerings,
Offer our homage. (I-Pause)
His bell[3] in all four directions is heard;
Ever in Baikunth[4] is His seat;
Over all is His fly-whisk waved;
Ever is His incense emitting fragrance.[5] (2)
Each self His service-box;[6]
Holy company His everlasting congregation;
In His laudation and worship lies perpetual bliss.
Endless and everlasting His noble exaltation. (3)
This holy stone by such alone is attained as to it are destined;
These are such as seek shelter at feet of the holy.
Saith Nanak : By favour of the Master
Has come to our hand this Divine shaligram.[2] (4) (39.90)

In the Measure Asa—Composition of Sri Guru Arjan Dev
Quintet

Jih paindai lūtī panihārī

The path on which was robbed[7] the water-carrier woman,[8] (1)
From the way of God's devotees lies far.
True is what the holy Preceptor, perfectly-endowed has taught :

1. These qualities are with reference to Shaligram, a holy stone symbolizing Vishnu. (Here *Shaligram* is employed to signify God).
2. (Explicated above).
3. Temple-bells are implied.
4. The Hindu Paradise.
5. Compare with Guru Nanak Dev's *Arati* in *Kirtan Sohila.*
6. A small box in which accessories of prayer are kept.
7. Robbed by evil is implied.
8. Symbol for the unenlightened masses of mankind.

The lane of Thy Name is wide open for them.
Far from it lies Yama's path. (I-Pause)
The path along which lies wharf of the greedy tax-gatherer,[1]
From that lies at a distance the path of men of God. (2)
There, where large crowds of sinners are tormented
Saints keep company with the Supreme Being. (3)
Chitra and Gupta[2] who record reckoning of deeds of all,
Dare not cast a look towards devotees of God. (4)
Saith Nanak : Whoever the holy Preceptor, prefectly-endowed
has adopted,
In his home is raised music of the unstruck
trumpet.[3] (5) (40.91)

In the Measure Asa—Composition of Sri Guru Arjan Dev

One Duo

Sādhū sangi sikhāiyo Nāmu

Keeping company with the holy in devotion to the
Name has instructed us;
Thereby are achieved all objectives, fulfilled all purposes;[4]
Assuaged is thirst,[5] and by singing Divine laudation
are we fulfilled;
I find life as Name of the Lord of the Bow[6] I utter. (1)
With the Lord Almighty have I sought shelter;
By grace of the Master have I attained to the house of poise,[7]
As with rising of the moon is darkness lifted. (I-Pause)
While uttering the Name of the Formless Lord,[8]
Is no scarcity felt; P. 394
With rubies and pearls[9] are our stores full.
Rare is the person quaffing the immortalizing Word :
Such, saith Nanak, the supreme state attain. (2) (41.92)

In the Measure Asa—Composition of Sri Guru Arjan Dev

SCORE 7

Hari kā Nāmu ridai nit dhiyāiṇ

On the Name Divine with thy heart meditate ever;

1. Yama's functionaries are so symbolized.
2. Celestial recorders of man's deeds.
3. This symbolizes the state of mystic absorption in God.
4. (These are spiritual objectives).
5. Used symbolically for desire.
6. An attributive name of Vishnu, symbolizing God.
7. Sahaj.
8. Nirankar (nirakar).
9. Symbolizing spiritual attainments.

Thereby to your companions and associates liberation
you bring.[1] (1)
The Lord ever is by my side—
Ever I remember Him, contemplate Him. (I-Pause)
Sweet *to me* is *all* Thy doing.
Nanak for boon of *devotion* to the Name Divine
yearns. (2) (42.93)

Sādhū sangati tariyā sansāru

The world by association with the holy is saved;[2]
The Name Divine is prop of the mind. (1)
The holy that to love of the Lord are devoted,
At lotus feet of the holy Preceptor offer homage. (I-Pause)
Whoever has good fortune on her[3] forehand recorded,
Saith Nanak : immutable is her bliss in matrimony. (2) (43.94)

Mīthī āgyā pir kī lāgī

As to the wife has the Beloved's wish become sweet,
Has the rival wife[4] been discarded.
As the Beloved decking me, has made me a blessed wife,
Gone is my heart's agony.[5] (1)
Lucky am I that the Beloved's wish I have accepted,
And felt the joyful poise of this home. (I-Pause)
Of the Beloved am I a handmaid, a domestic;
The Beloved is eternal, inaccessible, of unknown extent.
At the Beloved's feet I wave the fan :
Now are fled the five tormenting minions of evil. (2)
Neither of high lineage am I nor of high repute;
I know not for what merit the Husband has shown me favour.
Me, helpless, poor, humble,
The Lord caught by the arm and exalted to be a queen. (3)
As on the Beloved friend of my heart I set eyes,[6]
Joy with poise I got—blessed became my matrimony.
Saith Nanak : Fulfilled now are my desires,
As the holy Preceptor to the Repository of merit,
all-perfection, has united me. (4) (1.95)

1. Make them swim across.
2. Swims across.
3. The feminine form is with reference to the next line, wherein the seeker is symbolized as God's bride.
4. Worldly wisdom, involvement with Maya.
5. Burning.
6. Saw His face.

Māthai trikuṭī drisht karūr

Maya is a woman with scowling face and cruel looks;
With harsh words and a rough tongue,
Ever hungering, thinking the Lord far.[1] (1)
Such a woman has the Lord created;
The whole world has she swallowed—
We, brother ! by the Master from her are saved. (Pause)
With her thug's drug[2] the whole world has she robbed;
Deluded Brahma, Vishnu and Mahadev[3] :
Only the God-directed in *devotion* to the Name engaged,
Have came out with honour saved. (2)
Many to exhaustion have performed fasting, disciplinary
restraints and expiatory rites;
To sacred banks and holy bathing-spots over the earth
have wandered :
Only such are saved as with the holy Preceptor
have taken shelter. (3)
The whole world in Maya-attachment is bound;
The ignorant ego-directed[4] ones in egoism lie rotting.
Guru Nanak[5], grasping us by the arm, has saved us. (4) (2.96)

Sarb dūkh jab bisrehṇ swāmī

All sufferings afflict it when the Lord is put out of mind;
Then is the living self of value[6] neither here nor in
the hereafter. (1)
By favour of the holy is the self in Divine meditation fixed.[7]
By His grace does the Lord engage man in *devotion to*
His Name— P. 395
Lord ! in submission to Thy will lie all joys. (Pause)
Man takes Him who is close, to be far :
Such a one ever into pining fallen, dies.[8] (2)
Of Him who has granted all boons,[9] is man unmindful—

1. That is, having no fear of the Lord.
2. Thugauli (also called thugmūri), a drug used by thugs in India to make their victims unconscious.
3. Shiva.
4. Manmukh.
5. The absence of the vowel-sign in 'Guru' leads to this interpretation.
6. Of use.
7. Is the Lord meditated on.
8. That is, falls into transmigration.
9. Everything.

In involvement in terrible[1] Maya-poison are his days
and nights passed. (3)
Saith Nanak : Contemplate the Sole Lord :
Thus by seeking prop of the Master, perfectly-endowed,
Is the supreme state attained. (3.97)

Nāmu japat manu tanu sabhu hariyā

By contemplation of the Name are mind and body in bloom—
Thereby are sins and evils removed. (1)
Brother ! consider auspicious the day,
Wherein by contemplation of the Name is the
supreme state attained. (Pause)
As at the feet of the holy is homage offered,
Effaced are evil-doing and malice. (2)
Contact with the Master, perfectly-endowed, all strife has ended;
Subdued are the five minions of evil : (3)
To those in whose self is the holy Name lodged,
Is Nanak a sacrifice. (4) (4.98)

Gāvi lehi tūṇ gāwanhārei

Chorister ! sing thou praise of Him who is prop
of life of self and body;
In whose service are attained all joys :
Thereafter thou of another needst not beg anything again. (1)
The Lord, eternally in bliss, treasure of merit,
Must we ever contemplate.
Be a sacrifice to the loved devotee
By whose grace the Lord in the self is lodged. (Pause)
Lodge in your self the Eternal, inexhaustible is whose bounty,
Whereby in poise are all in Him absorbed;
Whose grace none can efface. (2)
With each breath laud that Treasure of Merit,[2]
In whose house lie all commodities in perfection :
The Lord whose servants pine not in suffering,
By whose shelter is attained the state of fearlessness. (3)
Wherever we may go, never is He far;
By His own grace is the Lord attained.
To the Master, perfectly-endowed, Nanak makes supplication
For capital of the wealth of the Name Divine. (4) (5.99)

1. Great.
2. Last line placed first in rendering.

Prathmei mitiyā tan kā dūkh

First are removed maladies of the body;
Then is the mind entirely made blissful,
As in his grace the Master the gift of the holy
Name has conferred :
To the holy Preceptor am I a sacrifice. (1)
Brother ! the Master, perfectly-endowed have I attained :
Under the holy Preceptor's shelter are maladies and
sorrows all shattered. (Pause)
As the Master's holy feet in the heart are lodged,
Are all heart's desires[1] attained.
Assuaged is the fire,[2] and peace attained—
This bounty the Master in his grace has conferred. (2)
To one without shelter has the Master granted a resting-place;
To one without honour has he granted honour.
Snapping the servant's bonds has he saved him;
His tongue the immortalizing Word has tasted. (3)
By great good fortune at the Master's feet have we
offered homage;
Discarding all, the Lord's shelter have we attained.
Saith Nanak : On whomsoever has fallen the
Master's grace. P. 396
Ever is in bliss. (4) (6.100)

Satiguru sāchai dīyā bheji

*The holy Lord has sent him.
The child blessed with long life was destined[3] to be with us :
So in the mother's womb he took abode,
Whereby was the mother's heart greatly in bloom. (1)
Born *to me* is the son who is a devotee of the Lord;
What was recorded in primal Time has now become
manifest. (Pause)
In the tenth month by the Divine will has the child
taken birth;
Ended is gloom, and great joy felt.

1. (These are the desires for devotion and liberation).
2. Used symbolically—restlessness.
* *Note* : This hymn is a paean of thanks giving at the birth of the child Hargobind to Guru Arjan Dev. This child later succeeded him as the sixth Guru.
3. By an auspicious conjunction or destiny.

The holy sisterhood[1] the sacred Word[2] are chanting,
That to the holy Lord's heart is pleasing. (2)
Increase has occurred in the family-tree,[3]
A new generation started.
The Lord to the power of righteousness has given
a fixed image.
The holy Preceptor has got me what the heart desired.
Now free from anxiety, in the Sole Lord is our mind fixed. (3)
Like to the child full of trustful pride in the father,
I utter whatever is the Master's will.
Be it manifest to all.
On me has Guru Nanak showered grace
And this boon conferred. (4) (7.101)

Guru pūrei rākhiyā dei hāth

*The Master,[4] perfectly-endowed by might of His arm has
protected *the child* :
Manifest is now glory of this servant of God. (1)
The Lord's Name I ever utter; on the Lord meditate;
My heart's supplication before the Lord I lay. (Pause)
With the holy Preceptor, Divinely-inspired,
have we sought shelter;
Service of God's servant fruit has borne. (2)
The Master[4] that protects life, body, beauty and breath,
To him, saith Nanak, may I be a sacrifice ! (3) (8.102)

In the Measure Asa—Composition of Sri Guru Arjan Dev
To the tune of Kafi

SCORE 8

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Main bandā baikharīdu sachu sāhibu merā

I a slave purchased for a price; Thou the holy Master :
My life and body is all His; all is Thine. (1)
Lord ! Thou givest honour to the humble; in Thee is our trust.

1. Image for the holy congregation of devotees.
2. Gurubani.
3. The original image is *vel* (creeper) according to the Punjabi idiom.
* *Note* : This hymn is believed to refer to the child Hargobind's remaining unharmed, when an attempt to poison him was made through a woman hired for the purpose.
4. Guru Nanak Dev is implied.

Whoever in other than the holy Lord reposes trust,
Know it to be frail.[1] (I-Pause)
Limitless is Thy Ordinace; unknowable its extent.
Only such as the Master, perfectly-endowed, have met,
The Lord's will obey. (2)
Of little avail are clever feats of intellect.
Whatever the Lord in His grace grants,
In that feel you joy. (3)
With millions of ritual actions, yet no cessation of desire occurs.
Nanak, servant of God, has made the holy Name his prop,
All other endeavour discarding. (4) (1.103)

Sarb sūkhā maiṇ bhāliyā Hari jewaḍu na koī

All sources of pleasures have I searched; none is
like to joy in the Lord :
The eternal Lord by grace of the Master is attained. (1)
To the Master am I a sacrifice; ever to him a sacrifice !
Holy Master ! grant me that not for an instant, a moment,
Of the holy Name I be forgetful. (Pause)
Such are truly fortunate as in their self the Divine wealth hold;
Such alone from *Maya's* mighty snare escape, P. 397
As incessantly on the Master's Word meditate. (2)
How may I express the Master's praise ?
Of the discriminating understanding is he the holy pool.
Since primal time, in all time and all ages,
Is he the image of the Lord, perfection incarnate. (3)
With heart dyed in the Lord, meditate ever on the Name.
The Master solely is Nanak's life, breath and wealth—
ever by his side. (4) (2.104)

Sāīṇ alakhu apāru bhorī mani wasai

Mother mine ! should *the Lord,* inaccessible, limitless,
Even for an instant in my self be lodged,
Gone shall be all my suffering, pain and malady. (1)
To the Lord may I be a sacrifice,
Whose contemplation to mind and body great
joy bring. (I-Pause)
Mother mine ! as for a short space of that holy Master I heard,[2]
Joy beyond all price I obtained. (2)

1. Unbaked (as of earthenware vessels etc.)
2. Also rendered : "As for a short while the Lord to my supplication gave ear....."

By Him who to the eyes is so attractive, have I been ravished.
Mother ! me without merit to His sash[1] has He Himself
attached. (3)
Above the Veda, Koran and the whole world,
Is Nanak's Divine King—
Manifest to sight.[2] (4) (3.105)

Lākh bhagat ārādheṇh japtei pīyo pīyo

Millions of saints to Thee offer devotion,
By invoking Thee as Beloved;
By some means[3] unite to yourself me, meritless,
poison-laden[4] self. (1)
The shelter I seek, Lord of the universe, Preserver,
gracious Lord,
Thou who art lord of all—all else Thy creation. (I-Pause)
Of Thy devotees art Thou succourer; ever they
behold Thee by their side :
Those neglectful of the Name pining and wailing die. (2)
Of Thy servants, inspired by passion of service to Thee,
is the transmigration ended.
Those that the Name have neglected, unutterable[5]
in their state. (3)
Like to a refractory[6] animal is the world.
Prayeth Nanak : Lord ! snapping bonds, to yourself
unite me. (4) (4.106)

Habbhei thok visāri hikko khiyālu kari

Forgetting all other objects, on the One solely fix thy mind;
Discarding false pride, to the Lord dedicate
mind and body. (1)
Day and night laud the Creator :
By Thy bounty I live; pray show me grace. (I-Pause)
Do the deeds whereby thy face becomes radiant;
Lord ! such alone to holy Truth are devoted as by
Thee are granted this boon. (2)

1. Implies accepting in matrimony. This image is well-known in the mysticism of the Scripture.
2. (Here the spiritual vision is implied).
3. Device.
4. Implies one soiled by Maya.
5. What is their state ?
6. Lit. One that defying the yoke, runs after verdure.

Acquire the house that from collasping is immune;
In thy mind lodge the Sole Lord, who suffers not death. (3)
Such alone bear love for God as to the Lord are pleasing.
Nanak by grace of the Master has to the Inexpressible
given expression. (4) (5.107)

Jinhāṇ na visrai Nāmu sei kinehiyā

Those that never are forgetful of God—
what kind of men are they ?
Know, between them and the Lord no distinction is—
The Lord's own aspect they bear.[1] (1)
By contact with you are mind and body in bliss;
By favour of Thy servant have I found joy,
And effaced in all suffering. (I-Pause)
All continents and universes by such are saved,
In whose consciousness the Lord Himself abides.
Those are the perfect devotees. (2)
Such alone are truly honoured as by the Lord are
given honour : P. 398
They are the noble beings[2] approved, reputed everywhere. (3)
Holy King[3] ! pray fulfil this desire of Nanak :
May he day and night on Thee meditate,
And Thee with each breath contemplate. (4) (6.108)

Pūri rahiyā sarb ṭhāeṇ hamārā khasmu soi

In all spots is our Lord immanent.
One Lord alone has the umbrella waving over Him,[4]
none else. (1)
Divine Preserver ! preserve us as in Thy will lies.
Other than Thee on none have I cast my eyes.[5] (I-Pause)
The Lord Himself cherishes all beings; of their weal
ever mindful,
Forgetting not one in whose self He takes abode. (2)
All He accomplishes by His own will :
In each age is He seen to be succourer of His devotees. (3)
In contemplation of the Name Divine comes not
pining sorrow.
Pray grant Nanak's wish, for Thy sight thirsting. (4) (7.109)

1. They are like to the Lord.
2. Purakh.
3. Sachche Patishāh !
4. (This was the mark of an emperor, Chakravarti).
5. That is, not worshipped.

Kyā soveh Nāmu visāri ghāfal gahiliyā

Forgetful of the Name, why art thou asleep,
Thou that art thoughless, reckless ?
Vast numbers in this sea by the current are carried away ! (1)
My self ! the ship over this sea is the Lord's feet—
Riding that, may you go across.
This by singing Divine praise day and night in holy
company comes. (I-Pause)
Those bereft of the Name, in all kinds of delights indulge.
Without devotion to the Lord, death after death
they undergo wailing. (2)
Many indulge in wearing fine dresses, and on their limbs
rub fragrant substances;
Know, without contemplation of the Lord shall this body
become ashes—
Inevitably must there be departure hence. (3)
Terrible is *ocean of* the world—this a rare one alone has realized.
Saith Nanak : Liberation by *seeking* Divine shelter comes,
As recorded in our destiny.[1] (4) (8.110)

Koi na kis hī sangi kāhei garbīyai

No one *in the end* by another *stands*;
Why be proud *of them* ?
By prop of the Sole Name Divine alone,
Can we cross the ocean of existence. (1)
Of me, poor and humble, art thou, Preceptor perfectly-endowed,
The true prop :
By your sight finds my mind strength and poise. (I-Pause)
Royal power, wealth—these are snares :
These reckon as of no worth.
On Divine laudation you lean :
Imperishable is this wealth. (2)
All Maya-delights are as shadows.
The true treasure of joy is the holy Name,
That the God-directed chant.
Thou, Lord ! of profound mystery,
Art the true treasure of merit.
Nanak's self in the Lord fixes hope and trust. (3) (9.111)

1. Here are commended devotion as well as the faith that release by grace comes, that is Divinely ordained.

Jisu simrat dükhu jāe sahaj sükhu pāīyai
On the Lord, whose contemplation drives away
suffering and confers joy,
Day and night with folded hands meditate. (1)
Nanak's Lord is He whose is the entire universe—
Holy and eternal, all existence He pervades. (I-Pause)
Worthy of realization is He who within the self and without
is ever by us, our succourer.
My self ! on Him meditate,
Whereby may all thy maladies be cured. (2)
The Protector, of might without extent,
Even in fire gives protection. P. 399
By the Name Divine, joy-giving,
Is all burning agony banished.[1] (3)
Saith Nanak : In dust of feet of God's servants
Lies joy and enlightenment.
By contact with the Master perfectly-endowed,
Are all objectives[2] fulfilled. (4) (10.112)

Gobindu gunī nidhānu Gürumükhi Jānīyi
By guidance of the Master is the Lord,
treasure of merit realized;
Should he be compassionate, gracious, may joy in
God be tasted. (1)
Come devotees of God, that in unison,
of the Lord we discourse;
Discarding conventional modesty,[3]
Each day the Name we contemplate. (I-Pause)
In utterance of the Name find I life and immense joy.
False is worldly attachment, unreal and perishable. (2)
Rare are such as to the lotus feet *of God* in love
are attached;
Blessed is the noble face of such,
As on the Lord have meditated. (3)
Suffering of transmigration and death
By contemplation *of God* is effaced;
Nanak's joy lies in whatever pleases the Lord. (4) (11.113)

1. Goes.
2. (These are spiritual objectives).
3. Implies the world's sarcasm against those who in devotion to God, discard trappings of wordly wealth.

Āwuh mīt ikatra hoe ras kas sabhi bhünchehṇ
Come, friends ! in unison we consume objects
tasting sweet and sour;[1]
The immortalizing Name Divine we utter,
And together our sins shed. (1)
Contemplate the essence, you devotees of God,
That no impediment may touch our contemplation;
Disabled are all thieves,[2] when God's devotees
are awake. (I-Pause)
Expend the wisdom by humility granted;
Burn poison of egoism.
At God's holy shop are commodities weighted full :
Deal there in merchandize of the Name. (2)
Those alone have true honour, who *to God,*
Their life, body and property have dedicated :
Winning the Lord's pleasure, ever are they in joy disporting. (3)
Those consuming liquor of mad evil-thinking,
Are like husbands of harlots.[3]
Those inebriated by the Divine elixir,
Are the truly intoxicated ones. (4) (12.114)

Üddamu kīya karāiyā ārambhu rachāiya
The endeavour have we made, as *by the Master* guided,
And made a beginning;[4]
In utterance of the Name find we life,
In accordance with the formula by the Master emphasized. (1)
At the holy Preceptor's feet we fall, who our illusions
has cut asunder :
The Lord in His grace with equipment of truth has
decked me. (I-Pause)
The Master of the holy Divine will, grasping us by the arm,
Has made us His own.
In the gift conferred by the Lord, lies for us perfection
of exaltation. (2)
Uttering the Name Divine we chant ever His praise.
The holy Preceptor in this our vow has helped to fulfil,
And the Lord shown His grace. (3)

1. Implies testing of life's joy and sorrow with equanimity.
2. Implies the sources of evil-doing.
3. Alternative rendering : "Their cloak with poison is soiled."
4. That is, in devotion.

Profit of wealth of the Name and chanting
Divine laudation,
The Master, perfectly-endowed to us has granted.
Saith Nanak : God's devotees are merchants;
The Lord immeasurable, the Merchant-prince. (4) (13.115)

Jā kā thākūr tūhī prabh tā kei wad bhāgā

Lord ! fortunate is He whose master Thou art :
Ever is such a one happy, blessed—all his
illusions and fear fled. (1)
We are the Lord's servants—the Lord who is so mighty.
Our Preceptor[1] is one whose will in every way
is supreme. (I-Pause)
None other than He exists, of whom we may be afraid :
By service to the Master is attained the
Divine Mansion,[2] P. 400
And the *ocean* of the world, hard to cross, is crossed. (2)
By Thy glance of grace is obtained joy,
And the treasure that in the self lies.
Such of your servants alone are approved as have your grace.
Rare is *the devotee* quaffing the immortalizing
elixir of Divine laudation.
Saith Nanak : May I receive wages of the Sole Name
Which contemplating with my heart,
I may find life. (4) (14.116)

Jā Prabh kī hauṇ cherulī so sabh tei ūchā

Of the Lord all-highest am I handmaid;
All, small or great, are known to be His. (1)
My life, breath, property all is pledged[3] to the Lord :
His handmaid am I known to be, by *devotion to*
whose Name am I decked. (Pause)
Above desire, bliss incarnate art Thou; Thy Name
pearls and jewels.
One whose Master Thou art, is ever fulfilled,
blessed with joy. (2)
My sister-friends of the congregation[4] !
In noble understanding confirm yourselves;

1. Here implying God.
2. Mystical term for merging with the Divine Essence.
3. Acknowledge to be His.
4. Implies fellow-devotees.

With devotion serve the holy—thereby shall you
attain the Divine wealth. (3)
All the Lord's handmaids claim Him as theirs.
Saith Nanak : Happy shall she abide whom He Himself
decks with beauty. (4) (15.117)

Santāṇ kī hoe rahu dāsarī ehu achārā sikhu rī

Sister[1] ! learn this way of conduct : Be thou handmaid
to the holy.
Of all merits the noblest is, not to view the Husband[2]
as being remote. (1)
This beautiful mind of thine with maddar[3]
of the Name Divine dye;
Discard cleverness of cogitation; know, the Lord
is by thy side. (I-Pause)
To obey the Husband's[2] wish—be this thy make-up;
Be discarding of feelings of duality thy chewing
the betel.[4] (2)
Making the Master's Word the lamp, spread the
couch of truth :
Day and night with folded hands make supplication—
Then shalt thou meet the Divine monarch. (3)
Saith Nanak : Blessed in matrimony is one who the
Creator's favour has won.
Here is elegance of manner, decoration and beauty
without end. (4) (16.118)

Ḍīgan ḍolā taū lau jau mana kei bharmā

Unsteady and shaken was *I* while the mind had doubt;
As the Master my doubts has annulled,
poise have I attained. (1)
The mischievous foes[5] by the Master are restrained;
Free from their grip are we, now that they have
left us. (I-Pause)
Man is bound by consideration of 'mine' and 'thine'.
As the Master our ignorance has removed,
Snapped are our snares. (2)

1. The image of the seeker as the devoted female is well-established in Gurubani.
2. Implies the Divine Lord.
3. *Majith,* whose red dye symbolizes firmness of devotion.
4. The red of the betel on lips in an item in make-up.
5. The sources of evil-doings are implied.

Man is miserable as long as the Ordinance[1] he realizes not;
As by guidance[2] of the Master the Ordinance[1] he realizes,
Joy he attains. (3)
None I feel is our enemy or ill-wisher, none lower than myself,
Now that the Master's service I have entered,
And become his servitor. (4) (17.119)

Sūkh sahaj ānandu ghaṇā Hari kīrtan gāoṇ

In chanting Divine laudation have I obtained joy and
bliss abounding with poise;
The holy Lord[3] by imparting devotion to His Name
our misfortunes[4] has ended. (1)
To the Master am I a sacrifice ever and again; P. 401
To the Master am I a sacrifice, by whose contact profit
of truth *I have gained.* (I-Pause)
Such alone by good or bad omens are affected as bear
not the Lord in thoughts;
Yama approaches not one who the Lord has pleased. (2)
Devotion to the Name is supreme over charities,
ritual recitation[5] and austerities;
Whoever by his tongue the Lord's Name repeats,
Fulfilled are his objectives.[6] (3)
Now shattered is my fear, gone are doubt and attachment;
No one appears alien.
Saith Nanak : Those whom the Supreme Being has
taken under his wing,[7]
No Suffering can touch them. (4) (18.120)

In the Measure Asa—Composition of Sri Guru Arjan Dev

SCORE 9

In the Name of the Sole Supreme Being, Realized
by the Holy Preceptor's Grace

The Lord I contemplate, *hoping* thereby to obtain
the supreme joy[8]—

1. Hukam.
2. Contact with, meeting.
3. Here implies the Divine Teacher.
4. Evil planets.
5. *Jap* here implies ritual and mechanical repetition of certain formulas or texts.
6. (Spiritual objectives are implied).
7. Saves, protects.
8. All joys.

Who knows if I may please the Lord or not ?
One sole Bestower is there; the whole creation seeking
boons.[1] (1)
To beg of another am I ashamed.
Of all is one Sole Master, who is the imperial monarch—
Whom with Him may I equate ? (I-Pause)
Restlessly am I making endeavour to find the Lord :
From this I cannot desist;
After His sight am I constantly questing.
Deities like Brahma, Sanak, Sanandan, Sanatan,
Sanat Kumar[2]—
Even to these is the Divine Essence not accessible. (2)
Inaccessible, inaccessible beyond realization,
Beyond reckoning His worth.
To find Him, the holy man's shelter have I sought;
On the holy Preceptor, noble being, I meditate[3]. (3)
The Lord has shown compassion and grace,
And the noose from my neck snapped.
Saith Nanak : Whoever holy company has attained,
Never again into transmigration falls. (4) (1.121)

Antari gāwouṇ bāhir gāwauṇ gāwauṇ jāgi sawārī

The Lord's laudation I chant at home and outside,
waking and sleeping;
This the Lord, merchant of the Name, has given us for
journey's provision.[4] (1)
On me the Master, perfectly-endowed, gift of the
Name has conferred—
This is my support. (I-Pause)
In sorrow and in joy His laudation I chant;
On the wayside and paths Him I contemplate.
The Master the Name in my mind has confirmed— (2)
This my thirst[5] has assuaged.
Day and night, with every breath by my tongue
His laudation I sing.
In holy company arises faith that in life and death shall
the Lord abide with me. (3)

1. Are beggars.
2. These are Brahma's sons, reckoned great rishis.
3. Implies Guru Ram Das.
4. Journey of life and beyond life is implied.
5. Used symbolically.

I pray, to Nanak, your servant grant this boon :
Dust of feet of the holy may I obtain and cherish
with my heart;
May I with ears listen to Divine discourse,
With my eyes behold His sight;
May my forehead at the Master's feet rest. (4) (2.122)

In the Name of the Sole Supreme Being, Realized
by the Holy Preceptor's Grace
In the Measure Asa—Composition of Sri Guru Arjan Dev

SCORE 10

Jisnoṇ tūṇ asthiru kari māneh tei pāhun do dāhā

What thou dost consider everlasting, shall just
two days last[1] :
Progeny, wife, home, all objects—false is attachment
to them. (1) P. 402
My self ! why hanker after *worldly goods* ?
Look carefully, like the illusory[2] celestial city are these—
Earn thou profit of devotion to God. (I-Pause)
This body is like to the clothes on the body,
that in a few days get worn.
How far may one run on a wall ?
Inevitably must it end. (2)
Like a tank filled with water,
Wherein salt thrown, is dissolved—
As arrived the Lord's command, must life the same
instant depart. (3)
My self ! know that all thy movement, rest, breathing
is being recorded.[3]
Laud ever the Lord, saith Nanak—
By seeking shelter with the holy Preceptor's feet shalt
thou be saved.[4] (4) (1.123)

Apusht bāt tei bhayee sīdharī dūt düshṭ sajnaī

What was upturned, was righted,
And malevolent ill-wishers turned friends.
In darkness shone a jewel, and was foul understanding
ennobled. (1)

1. Be a guest for two days.
2. Hari-Chandauri, as illusory city in the skies, a mirage.
3. Alternative rendering. "Is within appointed measure."
4. Rise above the water, swim.

As came the Lord's grace,[1]
Was the holy Preceptor met,
And as fruit of devotion to the Name Divine
Joy and prosperity[2] attained. (I-Pause)
I a pauper,[3] whom none knew,
Over all worlds became famous :
None formerly allowed me to sit in his company—
Now all at my feet offer homage. (2)
Then for half a cowrie was I wandering about—
Now is assuaged the mind's thirst.[4]
Then not a hard word from another could I bear—
Now in holy company have I acquired poise. (3)
With one tongue how Thy merits may I utter—
Thou who-art inaccessible, beyond inaccessibility ?
Nanak, servant of the Lord, to His shelter has come—
Make him Thy humble slave.[5] (4) (2.124)

Re mūṛhe lāhei kau tūṇ dhīlā dhīlā ṭoṭei kau begi dhāiyā

Fool ! in pursuit of gain[6] art thou lazy;
after loss[6] art rushing fast.
The merchandize that is cheap[7] thou dost not buy;
By sins art thou laid under debt. (1)
Holy Preceptor ! in thee is my hope centred.
Supreme Being ! purifier of the fallen is Thy Name—
This alone is my shelter. (I-Pause)
With foul utterances art thou involved;
In uttering the Name dost feel sloth.
For scandal and calumny art thou enthusiastic—
Thus is thy understanding turned upside down. (2)
For others' wealth, other's limbs,[8] others' womenfolk
and others' calumny,
And to consume what is forbidden,[9] art thou rabid.
To truth and righteousness art Thou not inclined—
Listening to truth puts thee in anger. (3)

1. From this follows the foregoing.
2. This implies wealth of devotion.
3. Kirpan (Kripan Skt. lit. a miser. Implied meaning pauper, an insignificant person).
4. Implies desire.
5. Slave of slaves.
6. These have the spiritual implication.
7. That is, devotion.
8. Body. The implication is, desire to possess others as slaves.
9. Implies wealth acquired by foul means.

Thou who art compassionate to the humble, gracious Lord !
Thy devotee's prop is the Name Divine.
Nanak to the Lord's shelter with desire of heart has come—
Save his honour; make him Thine own. (4) (3.125)

Mithyā sangi sangi laptāe moha Māyā kari bāndhei

Bound in Maya-attachment—
With that which is false are *beings* involved;
Unmindful of the destination they have to reach,
By egoistic understanding blinded. (1)
My self ! why with renunciation art thou not to the Lord devoted ?
Living in a mud-house, with thee abide maladies of sin. (I-Pause)
In hankering after possessions are thy days and
nights passed; P. 403
Each moment is thy life declining.
In false, foul-smelling evil pre-occupations art thou involved,
As though in sweet-tasting objects. (2)
In pleasures of lust, wrath, avarice and attachment
are the senses of such involved.
The Lord, Dispenser of Retribution, has put them in a whirl,
into multiple births sending them. (3)
By grace of the Lord, shatterer of sufferings of the humble.
After contact with the Master found we joy.
Saith Nanak : Day and night on Him I meditate,
Who my maladies[1] has banished. (4)
Brother ! thus have I contemplated the Supreme Being,
the Creator.
By grace of the Lord, shatterer of suffering of the humble,
Is my suffering of transmigration annulled. (4.126)

(I Second Pause)

Nimakh kāma süād kāraṇi koti dinas dükhu pāweh

For pleasure of lust lasting for twinkling of an eye,
For millions of days does man suffer[2] :
For a brief hour[3] in pleasure he indulges;
Later into endless[4] regrets falling. (1)
Thou who art blind ! the Divine monarch bring to mind :
Approaching is thy appointed day. (I-Pause)

1. Upadhi = malady of the mind.
2. That is, in transmigration.
3. Ghari, muhat (mahurat), both are short periods of time.
4. Again and again; repeated.

At a moment's sight art thou attracted by pleasures,
That are like *akk, neem*[1] and bitter melon.
Like to a snake's company is cohabitation with
another's wife. (2)
For the sake of thy foes[2] dost thou commit sins;
What thou hast come here to acquire,[3] that lies
apart from thee :
What thou shalt leave, to that art thou attached;
Towards thy true friends art thou a stranger. (3)
The whole world is in this manner caught;
Such are saved as have attained the Master, perfectly-endowed.
Saith Nanak : Such the ocean of existence have crossed—
Their selves[4] rendered holy. (4) (5.127)

In the Measure Asa—Composition of Sri Guru Arjan Dev

Duos

Lūki kamāno soī tüm pekhiyo mūṛh mügadh mükrānī

Lord ! what man in secret has done, that have you seen—
This the ignorant fool tries to deny.
For their own doings are men bound;
Later into regrets falling. (1)
Lord ! my state all to you is known beforehand.
Man deceived by delusion !
Thy deeds dost thou conceal;
What in thy heart lies will alone be accepted
as true. (I-Pause)
What power has man ? He does to what he is prompted.
Lord, Supreme Being ! forgive Nanak,
Who ever *to Thee* is a sacrifice. (2) (6.128)

Apunei sevak kī āpei rākhai āpei Nāmu japāvai

Himself His servant's honour He protects;
Himself to devotion to the Name prompts him.
Wherever lies any concern of the servant,
Thereto He rushes *to succour.* (1)
To His servant He grants His sight from near.
Whatever to the Lord be the servant's supplication,
Instantly that comes about. (I-Pause)

1. *Akk* a bitter bush; *neem* a bitter tree (margosa).
2. Implies the sources of evil, the evil passions.
3. That is the holy Name.
4. Lit. Body; limbs.

To the servant who the Lord has pleased, am I a sacrifice.
By his laudation[1] is the heart[2] in bloom :
For a touch of his feet Nanak to him comes. (2) (7.129)

In the Measure Asa—Composition of Sri Guru Arjan Dev

SCORE 11

In the Name of the Sole Supreme Being, Realized
by the Holy Preceptor's Grace

Naṭūā bhekh dikhāvai bahu bidhi jaisā hai uhu taisā rei

The mimic in numerous disguises shows himself,
Yet in reality he changes not.
The self caught in delusion, in numerous incarnations
has wandered :
Yet never has it entered the state of bliss. (1) P. 404
Noble friends, devotees ! other than devotion to the Lord,
are all actions improper.
In holy company chanting of Divine laudation
Is to achieve[3] the high objective of human birth. (I-Pause)
Maya of three qualities too by the Creator is made—
Tell, how may it be crossed ?
It is an ocean full of immeasurable, terrible whirlpools—
By the Master's teaching may the other shore be reached. (2)
After long, arduous search and contemplation,
Thus is the essential truth realized :
By contemplation of the invaluable treasure of the Name,
Is the jewel of the self firm-fixed in faith. (3) (1.130)

In the Measure Asa—Composition of Sri Guru Arjan Dev

Duos

Gūru parshādi merai mani wasiyā jo māngouṇ so pāwouṇ re

By grace of the Master has *the Lord* in my heart
come to abide;
Whatever boon[4] I seek, I receive.
The self by joy in the Name is feeling fulfilled—
Now nowhere does it roam about. (1)
Highest of all is our Lord—night and day
His praise I chant.
In an instant He makes and unmakes—
Fear of that in thee I instil. (I-Pause)

1. Lit. Repute.
2. Mana.
3. Lit. Win.
4. Spiritual boons are implied.

As the Lord, the Master I behold, none else to my mind
I bring.
The Lord Himself has the servant Nanak invested
with honour—
This, divested of doubt and fear, I record. (2) (2.131)

Chāri baran chauhāṇ kei mardan khatu darshan kar talī re

The four social divisions[1] and those professing
the six systems[2]
By the five evils on the palm of their hand are crushed.
Men of fine understanding, thoughful, wise—
By these five are deluded[3] and deceived. (1)
Who is the hero that facing these five powerful
champions has vanquished them ?
In Kali-yuga is he the perfect hero,
Who these five has vanquished[4] and overthrown. (I-Pause)
They are a large group, unconquerable, difficult to put
to flight—
A large stubborn army.
Saith Nanak : Such alone have crushed them,
As with holy company have taken shelter. (2) (3.132)

Nīkī jīya ki Hari kathā ūttam

For the self the greatest and noblest of discourses
is the Divine discourse :
All other joys by its side are tasteless. (I-Pause)
Wisdom of men of great qualities, meditating yogis, sages,
those learned in the six systems[5] :
Nothing equals Divine discourse. (1)
Divine discourse is destroyer of poison,[6] unique.
Limitless, bringer of poise,[7]
In holy company tasted.[8] (2) (4.133)

Hamārī pyārī amrit-dhārī

Divine discourse is beloved of us, stream of amrita :

1. Varnas, the four main divisions or castes.
2. The six Shastras or systems of Indian Philosophy.
3. *Mohe* (past participle verb) deluded.
4. Lit. Killed.
5. (See note to the preceding hymn).
6. Maya-poison is meant.
7. Sahaj.
8. Quaffed.

Not for an instant allowed by the Master to leave
the mind.[1] (I-Pause)
In Divine joy dyed.[2]
By it is obtained sight of the Lord, His touch,
Joy and bliss. (1)
An instant's absorption in it to the Lord[2] leads;
By its constant repetition, Yama torments not.
Nanak has worn the Lord's discourse as the necklace
round his neck and heart. (2) (5.134)

Nīkī sādh sangānī

Of great merit is holy company.
There in each pahar,[4] each hour,[5] each instant
Is sung and discoursed upon, the Name of the Lord. (1)
While moving, sitting, sleeping,
There in Divine laudation and the Lord's holy feet
Is mind and body absorbed. (2)
Of little worth[6] am I; Thou, Lord of great weight;[6]
Nanak Thy shelter has realized as source of
liberation. (3) (6.135)

In the Measure Asa—Composition of Sri Guru Arjan Dev P. 405

SCORE 12

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Tyāgi sagal siyānapāṇ bhaju Pār-Brahm Nirankāru

Discarding all cleverness of cogitation,
to the Formless Supreme Being be devoted.
Other than the Sole holy Name, all else appears as ashes. (1)
Know the Lord ever to be by you;
Resting in devotion to the Sole Supreme Being,
By grace of the Master, may He be realized. (I-Pause)
Seek shelter with the sole almighty Lord;
no other place is there.
By constantly chanting Divine praise may the great
ocean of existence be crossed. (2)

1. (May imply the Guru's own mind or the disciple's).
2. Second line placed first in rendering.
3. Guru (This term according to the context, implies God or the Preceptor).
4. A period of three hours.
5. Mahurat, a period of a few minutes (held auspicious or inauspicious in astrological belief).
6. 'Weight' in the sense of worth, value.

By such devotion is ended transmigration;
No torment in Yama's demense then grips.
Such alone obtain treasure of the Name, as with Divine grace are blessed. (3)
One sole shelter is there; one prop;
From the Sole Supreme Being does man find strength.
None other than the Lord is real. (4) (1.136)

Jīo manu tanu prān prabh kei dīye sabhi ras bhog

To the living self by the Lord are granted mind, body, breath
And tasting to all delights.
He is friend of the humble, bestower of life,
Protector to the shelterless. (1)
My self ! ever on the Name Divine meditate :
In this life and the next shall it help thee, be by thee—
To the Sole Supreme Being be devoted. (I-Pause)
Many, to swim across the ocean of existence the Vedas and Shastras contemplate;
The action supreme over these and ritual actions, performances of piety and observances,
Is devotion to the Name. (2)
By contact of the Divinely-inspired holy Preceptor
Are shattered lust, wrath and pride.
In the mind confirm thou Divine devotion :
A noble action is service to God. (3)
Lord compassionate ! at Thy feet I seek shelter;
To the humble art Thou source of esteem.
To my life and breath Thine is the supporting prop;
Of Nanak is the Lord the strength. (4) (2.137)

Doli doli mahā dükhu pāiyā binā sādhū sang

Keeping out of holy company[1] did I wander about and undergo great suffering;
Now, my self ! earn thou profit of unflagging[2] joy in God, Supreme Being. (1)
Repeat ever the Name Divine;
With each breath on the Lord meditate,
All other attachments discarding. (I-Pause)

1. Without holy company.
2. Ik-rang.

The Lord Almighty is Bestower of life :
Discarding all clever cogitation, day and night contemplate
thou the Lord, (2)
He is true friend, helper, companion,
All-highest, inaccessible, beyond extent—
In your heart lodge His lotus feet, prop of life. (3)
Lord Supreme Being ! show Thy grace that Thy
laudation I chant :
In that lie all joys, great exaltation—
Nanak in utterance of the Name finds life. (4) (3.138)

Üddamu karauṇ karāwuh thākür pekhat sādhū sangi

Lord ! to behold holy company I make endeavour
as you guide.
Pray, dye my self in the dye of the Name Divine and
devotion to the Lord. (1)
May I with all my mind's strength utter the Name Divine !
In your grace in my heart abide;
In this be you my helper. (I-Pause)
Beloved, as your Name I hear,
For sight of the Lord I yearn; P. 406
To this worm show compassion—
Such alone is my desire and objective. (2)
Thine are my body and all I possess;[1]
Thou alone mine—
Nothing in my hand lies.
I abide as be Thy will; what Thou dost provide
sustains me.[2] (3)
Immersion in dust of feet of the holy annuls sins of
multiple births;
By loving devotion flee doubt and fear—
Ever may Nanak in Thy presence abide ! (4) (4.139)

Agam agocharu darasu terā so pāye jisu mastaki bhāgu

Inaccessible, beyond power of senses is Thy vision;
This such alone obtain as have good fortune on their
forehead writ.
By grace of the Lord gracious, the holy Preceptor
conferred on me devotion to the Name. (1)

1. Wealth.
2. That I consume.

The Master Divinely-inspired Kali-Yuga has saved.
Filthy, foul, thoughtless beings,[1]
All to Thy service have been devoted. (I-Pause)
Thou art Creator, of all beings the support,
Immanent in all.
Dharamaraja is struck with wonder,
As all creation at the Lord's feet has fallen in worship.
Formerly were Satiyuga, Treta and Dwapar[2]
reckoned noble;
Now is Kali-Yuga supreme among yugas.
In Kali-yuga one gets retribution for what one does;[3]
None in another's place is arraigned.[4] (3)
Lord ! Thou dost what Thy devotees supplicate for—
Such is Thy way.[5]
With folded hands Nanak begs this boon :
Of Thy devotees grant me sight. (4) (5.140)

In the Measure Asa—Composition of Sri Guru Arjan Dev

SCORE 13

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Satiguru bachan tumhārei

Holy Preceptor ! your teaching[6] ever on those without
merit liberation confers. (I-Pause)
Men full of strife, evil of nature, calumniators—
By association with you are purified. (1)
Those whirling in birth after birth, into hell fallen—
Even tribes of such have you saved. (2)
Those without repute or honour
At the Divine Portal have you made distinguished.[7] (3)
What comparison or words of exaltation may I employ ?
To you is Nanak each instant a sacrifice ! (4) (1.141)

Bāwar soe rahei

In stupor[8] were we fallen asleep. (I-Pause)

1. In the original are mentioned ordure and urine as symbolizing impurity of mind.
2. These are serially, the three Ages of the universe prior to Kali-Yuga.
3. Receives with this hand retribution of what he does with that.
4. (This was the order in the earlier Ages, according to established belief).
5. Bird = usual practice, traditional conduct.
6. Words, discourse.
7. Prominent.
8. Madness.

Intoxicated by attachment, family and poisonous pleasure,
By falsehood were we gripped. (1)
False objective and pleasures and delights illusory as dreams,
The ego-directed man[1] takes to be real. (2)
Of the boon of the immortalizing Name, that ever
is with man,
In the least he realizes not the mystery.[2] (3)
Saith Nanak : Those by Divine grace in holy company cast,[3]
Under God's shelter have come. (4) (3.142)

In the Measure Asa—Composition ot Sri Guru Arjan Dev

Triptychs

Ohā prem pirī

For that cherished Beloved I yearn. (I-Pause)
Not for gold, pearls, yard-long pearl-necklaces, rubies—
Not these I seek, never. (1)
None of these I seek :
Royal power, good fortune,authority or bodily delights.[4] (2)
In coming under shelter of the feet of the holy,
and offering to them homage
Abundance of joy I find. P. 407
Saith Nanak : As is the Beloved found,
Gone is my burning agony. (3) (3.143)

Güreh dikhāiyo loināṇ

The Master with my eyes has shown me vision
of the Divine. (I-Pause)
Divine Enchanter,[5] in this world and thereafter,
In each being, art Thou pervasive. (1)
Thou who art All-Beauty, Thou alone art
Supreme Doer and prop of all. (2)
In touch of the holy lies my vision;
To that am I a sacrifice.
Saith Nanak : By this sight is now my sleep joyful. (3) (4.144)

Hari Hari Nāmu amolā

Invaluable is the Name Divine—
One cherishing it in spontaneous joy lives. (I-Pause)

1. Manmukh.
2. Implies its power to purify and liberate.
3. Kept.
4. Lines transposed in rendering.
5. Mohan.

The Name, unfathomable, immeasurable,[1]
Is ever by us, our supporter, deserting never. (1)
The Name, shelter of devotees,
Is to me beloved, brother, father, mother. (2)
From the Master is obtained access to the Inaccessible.
Saith Nanak : Divine play[2] is this. (3) (5.145)

Āpunī bhagati nibāhi

Lord ! with this yearning have I come :
Grant me fulfilment of devotion to Thee ! (I-Pause)
In my heart lodge your feet,
That by boon of the Name my life
Fruitful[3] may be rendered.
In holy company keep me ever—
This for me is liberation and way[4] of devotion. (2)
Prayeth Nanak : May I sing Divine laudation,
On the Name meditate, and in spontaneous enlightenment
be absorbed. (3) (6.146)

Thākür charan sühāvei

The Lord's lovely feet by the devotees of God
are attained. (I-Pause)
This attainment by discarding of egoism,
performance of service
And ecstatic singing of Divine laudation has come. (1)
One sole desire I have : for sight of the Lord I thirst :
Me nothing else attracts. (2)
This yearning by your grace arises.
What are poor creatures ?
To you is Nanak ever a sacrifice.[5] (3) (7.147)

Eku simari mana māhīṇ

In your mind the sole Lord contemplate. (I-Pause)
On the Name so meditate that in your heart
may it be lodged :
None other than the Lord is real. (1)

1. Lines transposed in rendering.
2. There are various interpretation of *cholha*. It may mean delicious food, or play (lila) as herein explicated.
3. Valuable.
4. Jugati (yukti, Skt.) scheme, device. Implies the ritual praxis of various creeds.
5. Bali-bali : Repetition of this word yields the meaning 'ever' or 'forever'.

By coming under the Lord's shelter are all objectives[1] attained,
And all suffering disappears.[2] (2)
Saith Nanak : Bestower of boons to all creation,
The Creator, in each being is pervasive. (3) (8.148)

Hari bisrat so mūā

One neglectful of the Lord is *truly* dead. (I-Pause)
One meditating on the Name, all blessings[3] obtains;
Such a one is truly happy. (1)
One wielding royal authority from egoism acts :
Like the parrot bound in illusion of the trap,
is he too bound. (2)
Saith Nanak : Whoever with the Master has come in contact,
Immutable is his state.[4] (3) (9.149)

In the Measure Asa—Composition of Sri Guru Arjan Dev

SCORE 14

In the Name of the Sole Supreme Being, Realized
by the Holy Preceptor's Grace

Ohu nehuṇ navelā

Ever fresh is the love that with the Beloved is with
constancy maintained. (I-Pause)
One that the Lord's acceptance wins, never after
enters transmigration[5] :
Such are those that entering into devotion with the Lord, P. 408
In His love are absorbed. (1)
Should anyone yearn to have union with the Lord,
His heart must he give to Him.
Lord ! in Thy compassion grant to Nanak gift
of the Name. (2) (1.150)

Milu Rāma piyārei tüm binu dhīraju ko na karai

Grant me union, beloved Lord !
Other than Thee none can grant me poise. (I-Pause)
Numerous ritual actions prescribed by Simritis and
Shastras[6] have we performed :
Without Thy sight, Lord ! no joy have we found. (1)

1. Fruits. (Implies spiritual objectives).
2. Goes.
3. Fruit.
4. That is, released from transmigration.
5. Is not born again.
6. These are sacred Hindu texts.

Fasts, prescribed vows and disciplines have we observed
to exhaustation.
In holy company alone does Nanak with the Lord
find abode. (2) (2.151)

In the Measure Asa—Composition of Sri Guru Arjan Dev
'Of variable rhythm'*

Bikār māyā madi soiyo sūjh būjh na āwai

The self in evil-doing and Maya-intoxication is asleep,
Of all sense and understanding bereft.
As Yama gripping it by the hair shakes it,
Realization on it dawns. (1)
Man involved in poisonous avarice snatches others' property,
Hurting their feelings.[1]
This demon realizes not,
With what vanishes in a moment, is he swollen[2]
in pride. (I-Pause)
Man, deaf to holy teaching, listens not to what the Vedas,
Shastras and the holy proclaim.
Into regrets his ignorant mind falls,
When totally the game he loses. (2)
For all his actions, which are unjustified,[3]
Is he penalized;
At the Divine court are these not entered.
Never has he attempted what would provide him shelter.[4] (3)
The Master revealed the world to be such to me—
I therefore, engaged in chanting praise of the sole Lord.
Nanak, discarding worldly honour and the clever intellect,
To the Lord's shelter came. (4) (1.152)

Bāpāri Govind nāeṇ

The Lord's Name is my commerce :
In this first with the holy devotees I sought favour,
Then chanted Divine laudation and on instruments raising
the five harmonies[5] played. (I-Pause)

* Partal.
1. Chitta : Heart, feelings.
2. Intoxicated.
3. Without valid cause or justification.
4. That is, God's protection.
5. These are : Stringed instruments, those for beating (drums) etc., the metallic ones struck together (cymbals), hollow resounding ones (pitchers), those blown into.

By Divine grace, spontaneously has the Lord
revealed Himself;
Now to the Lord am I deeply devoted.
By service of the holy have I found love for the Lord;
In the Beloved's dye am I dyed. (1)
By confirming in the mind the Master's teaching have
we acquired joy,
Never again to shed it—
Spontaneously in the mind have we found wealth of devotion.
Discarded is all activity of desire.
For long stretch of time was my mind
Deeply thirsting for the Lord.
Lord ! show Thy sight; indicate to me the way to it.
As Nanak in humility to God's shelter has come,
Has the Lord embraced him. (2) (2.153)

Koū bikham gār torai

Would someone were the hard knot[1] to break,
And hold back the mind from seeking after worldly gain,[2]
Desire, fraud, attachment and doubt. (I-Pause)
May thereby maladies of lust, wrath, avarice, pride
be discarded. (1)
May I then in holy company, in joy of the Name,
Divine laudation chant,
And day after day on the Lord meditate;
Overcoming[3] the wall of illusion, demolish it.
Saith Nanak : The holy Name is to me true wealth. (2) (3.154)

Kāmu krodhu lobhu tiyāgu

My self ! discard lust, wealth, avarice,
And on the Name Divine meditate.
Devotion to the Lord is fulfiller of desires. (I-Pause) P. 409
Discarding pride, attachment, evil-doing, falsehood,
Ever the Lord's Name thou contemplate.
My self ! touch feet of the holy. (1)
Contemplate the Lord's holy feet,
Who is Preserver, compassionate to the humble,
Purifier of the fallen, Supreme Being—

1. This implies hardness of the heart involved in sin and intellectual pride, that withhold its inclination to devotion. Another rendering : "Would someone from this terrible mire were to extricate me".
2. Asha (Lit. Expectation *of gain* etc.).
3. The original, 'jīt', would imply overpowering, conquest.

Thereby by thou awakened.[1]
Enter upon devotion—
In this lies supreme good fortune. (2) (4.155)

Harkh sog bairāg anandī khelu rī dikhāiyo

Listen, O world[2] : The Lord His play has revealed,
Consisting variously in joy, sorrow, renunciation and bliss. (I-Pause)
In one moment is man full of fear, in another fearless;
In still another, after evil-doing rushes.
In one instant is he involved in enjoyment,
In another discards it. (1)
In one moment engages in yoga and austerities;
In another in worship,
And still again in illusion is involved.
In one moment in holy company may come grace,
When saith Nanak, the self in love of the Lord may be engaged. (2) (5.156)

In the Measure Asa—Composition of Sri Guru Arjan Dev

SCORE 17

Asavari*

Gobind Gobind karihān

My sister friend[3] ! thus I attained the Beloved;[4]
The Lord's Name I repeat;
Him in my heart I cherish.
To the Master's teaching is my heart devoted.
Snapping the mind's ties with what is other than God,
I turn it away. (I-Pause)
In mire of illusion in the pond is man fallen;[5]
Towards the Lord his foot moves not;
In this is thoughtless man stuck.
For this numerous efforts do I make.
Extrication, my sister-friend ! comes as on the Lord's shelter I fall. (1)

1. Used symbolically.
2. The vocative in the original is in the feminine form, implying the world, which also takes the feminine gender.

* This is a ragini or sub-measure, subsumed under Asa.

3. As elsewhere, symbol for the seeker.
4. In each stanza, 'the sister-friend' is apostrophized at the close.
5. (Herein is an echo of one of Guru Nanak Dev's hymns from Asa, included in *Rahiras*, ante).

After effort, the mind in poise I put;
Thus to me are home and forest made alike.
In my mind abides solely the Beloved;
Numerous objects I cast out of mind.
Thus practise I supreme yoga[1].
Saith Nanak : Sister-friend ! abiding amid people
of the world,
From them am I alienated. (2) (1.157)

Mansā ek māni hāṇ

One sole desire in my mind I cherish :
In the Master's company ever in meditation to engage.
The teaching of the holy firmly in my mind have I lodged,
And at the Master's feet offer service;
Thus, my self ! is attained the Lord by the
Master's grace. (I-Pause)
Shattered are all illusions,
And to me is visible the Lord pervasive in all spots.
Gone is Yama's terror.
As has the Root[2] been discovered,
Is banished all dependence on the world. (1)
Any on whose forehead is recorded this blessing,
Crosses beyond fearful fire;
In his true home finds he abode :
There Divine joy he quaffs,
And satisfied is all his hunger.
Thus, my self ! saith Nanak,
Is one in poise absorbed. (2) (2.158)

Hari Hari Hari günī hāṇ

The Lord's praise repeatedly I chant,
In equable tone[3] I repeat it.
From what the tongue of the holy has uttered,
The way to liberation have I heard of.
This, my self ! in consequence of great merit
is attained. (I-Pause)
Great sages are questing
After the Lord, Master of all.

1. Raja-yoga.
2. The origin of all, the Divine Essence is implied.
3. Sahaj-dhuni.

In Kali-Yuga is He hard to attain.
Shatterer of suffering, all-perfection—
In him is, my self ! my hope centred. (1) P. 410
From the heart should He be served,
Who is inaccessible, of impenetrable mystery.
Love for Him I cherish,
Who is deathless, immortal.
From the Master is His realization obtained.
My self ! in Him is faith of Nanak fixed. (2) (3.159)

Ekā ote gahu hāṇ

My self[1] ! shelter with the sole Lord thou seek;
And the Master's teaching repeat.
Accept the Lord's command as true :
With thy heart acquire this wealth.
Thus shalt thou in joy be absorbed. (I-Pause)
Those that die while living,
Shall swim across the impassable ocean of existence.
Those becoming dust of feet of all,
As having shed all fear may be designated.
Effaced are their anxieties, my self !
By listening to teaching of the holy. (1)
Whoever joy in the Name has attained,
Suffering touches him never.
Whoever to the Lord's laudation listens,
All to him show reverence.
The coming of such, my self ! saith Nanak, is fruitful,
As the Lord's approbation have won. (2) (4.160)

Mili Hari jas gāīyai hāṇ

Those that in unison chant Divine laudation,
The supreme state attain.
Those in this joy involved,[2]
All success is theirs.
Those that each day thus are awake,
Saith Nanak, are my self ! supremely fortunate. (I-Pause)
Of those washing feet of the holy,
Is the foul thinking discarded.
Those turning dust of feet of God's servants—

1. (This vocative occurs in the last line of this stanza).
2. By it penetrated.

No suffering touches them.
By seeking shelter with God's devotees,
Is transmigration annulled,[1]
My self ! those contemplating the Lord,
The immutable state attain. (1)
Thou art my true cherisher, friend,
Who in me the Name hast confirmed.
With thy mind to Him be devoted,
Other than who none is real;
He whom in my mind I contemplate, may not for an
instant from my thoughts be away !
Without His help what can I achieve ?
To the Master am I a sacrifice :
My self ! Nanak the Name *by him* imparted
contemplates. (2) (5.161)

Kāran karan tūṇ hāṇ

Supreme cause of all art Thou—
None else to me appears such.
All happens as Thou dost will :
With this conviction in equable joy we sleep,
And the mind gets poise.
My self ! at the Lord's portal seek shelter.[2] (I-Pause)
In holy company, in complete discipline we abide.
As is discarded egoism,
Are all maladies annulled.
Pray my self : Lord, show Thy grace,
Preserve Thou my honour. (1)
Joy in this I find :
To accept what the Lord wills.
None find I evil, as dust of feet of the holy have I become.
Whomsoever in this conviction He keeps,
Joy of Divine amrita tastes. (2)
To the destitute[3] is the Lord the prop.
Whosoever realizes the Lord abiding within,
The universal vision acquires.[4]

1. Are not born nor die.
2. Lie.
3. Whoso has none to befriend him.
4. Has sight of everything.

My self ! saith Nanak, supplicate thou the Lord;
Save those that are fallen. (3) (6.162)

In the Measure Asavari*—Composition of Sri Guru Arjan Dev

Couplets

Oe pardesīyā hāṇ

A stranger here art thou— P. 411
This message is ever heard. (I-Pause)
That in which are mankind involved,
All have left behind.
Those that the Name Divine have contemplated,
To them are these objects unreal as dreams. (1)
Those that forgetting the Lord, to other objects
are attached,
In transmigration move along.
The devotees that the Lord have attained,
The life eternal find.
Saith Nanak : devotion comes to him,
To whom the Lord shows grace. (2) (7.232)

In the Name of the Sole Supreme Being, Realized
by the Holy Preceptor's Grace

In the Measure Asa—Composition of Sri Guru Tegh Bahadur

Birthā kahauṇ kaun siūṇ mana kī

Before whom shall I lay the pain of my mind ?
Gripped by avarice, in all ten directions it rushes,
Full of desire for pelf. (I-Pause)
For pleasures much suffering it undergoes,
And to each and everyone cringes.[2]
From door to door like a cur it wanders,
Forgetful of devotion to God. (1)
Of the human incarnation it makes waste, unmindful
of the world's derision.[3]
Saith Nanak : Why dost thou not chant Divine laudation,
Whereby may thy foul thinking be
eliminated. (2) (1.233)

1. A *ragini* or sub-measure under Asa.
2. Serves.
3. Laughter.

In the Measure Asa---Composition of Sri Guru Nanak Dev
Ashtpadiyan (Octets)
SCORE 2
In the Name of the Sole Supreme Being, Realized
by grace of the holy Preceptor
Üttari awaghati sarvari nhāwai

The seeker descending into the Pool difficult of access
must take there holy bath;
Refraining from idle chatter, in Divine laudation
must he engage;
As water in the sky, in the cosmic silence should he be absorbed,
And stirring[1] the equable state, the supreme elixir
should obtain. (1)
My heart ! listen to this way of realization :
The Lord, pervasive everywhere, all space has
propped up. (I-Pause)
Death torments not one who observes discipline of truth :
Such a one in the Master's Word his wrath should consume.
Settled in the seat of illumination, should he enter
the state of absorption.
Thus, touching the Divine philosopher's stone, the supreme
state shall he attain. (2)
To obtain purity of self should he churn out truth;
In the brimful pool of holy company, should he wash
his mind free of impurity;
Thus shall he become as that to which he is attached.
To the Divine will should he be resigned. (3)
In the cooling snow of the Preceptor's *teaching* should he
assuage his passion's fire;
Service and absorption in God should his ashes
be to smear his body;
Be his earrings[2] entering the house of poise,
And of the immaculate Word should he blow the horn. (4)
Illumination within shall his supreme elixir be;
The Master's teaching his bathing at holy spots;

Note : This Ashtpadi is addressed to the yogi Bharthari, figuring elsewhere also in Guru Nanak Dev's Bani. As seen in other contexts too, the elements of yogic practice herein are stated in terms of the spiritual experience of Sahaj.

1. As water is stirred to remove the moss gathered over its surface.
2. Darshan (also implies philosophy).

His temple,[1] worship of the Lord abiding within the self,
Who the light of the self to the Divine light unites. (5)
In joy in God drenched, his mind to sole love of
the Lord attached;
One of the elect, in the Divine monarch is he absorbed;
In obedience to the Lord's will all his doing—
The Lord indescribable and inaccessible. (6)
The God-directed are like the lotus,[2] that rising from the water,
yet keeps from it far;
In the water yet is its light pervasive.
Whom shall I call near, whom *from the Lord far* ?
Praise of the Repository of Merit I chant,
who is ever present. (7)
Within and without is none other than the Lord :
All happens as be His pleasure. P. 412
Listen, Bharthari ! Nanak states this after pondering :
The Name immaculate is my sole support. (8) (1)

Sabh jap sabh tap sabh chaturāī

All ritual recitation, austerity, and feats of intellect—
Are straying into doubt, with the path undiscovered.
Without realization is not obtained poise.[3]
Blackened are faces of those without *devotion* to the Name. (1)
Eternal is the Lord; the world is born and dies.
The living self by serving the Lord, by the Master's guidance
finds liberation. (I-Pause)
The world at large in numerous desires is bound;
Some by the Master's teaching from these are detached.
Inside them is the holy Name; the lotus of their
heart in bloom.
Such stand not in Yama's terror. (2)
The world overpowered by woman, to lust[4] is attached;
Attached to progeny and wife, of the Name is it neglectful.
Its life made waste, its throw[5] lost :
Service of the holy Preceptor is holy action. (3)

1. Thān Murara : Krishna's abode : here symbolizing the Divine temple.
2. (This image is also with equal validity interpreted as the sun, which illuminating the water, yet touches is not).
3. Place, resting-place.
4. Woman, lust for woman.
5. (The figure is from gambling).

Anyone adopting such teaching, outwardly shall appear
to speak from egoism :
Within shall he be liberated, by egoism undefiled.
Maya-attachment in the Master's teaching does he consume,
And ever in his heart to the Name immaculate is devoted. (4)
The restless mind he controls and restrains.
Such a disciple's[1] company by Divine grace alone is obtained.
The world, uninstructed by the Master and strayed,
in transmigration is involved.
The Lord, in His grace, happy union with
devotees grants. (5)
The Lord, supremely beautiful is beyond description.
Indescribable—by description is His worth not realized.
All suffering too by Thee is sent—in Thy will lies our joy.
By devotion to the holy Name are all sorrows effaced. (6)
Anyone realizing the holy Word by Truth shall be blessed[2]—
Without hands shall he play music, without feet
beat measure.[3]
With truth within, all joys shall be his,
As the Preserver shall cast over him His glance of grace
and protect him. (7)
By effacing egoism is seen the Divine vision in the
three worlds;
By realization of the holy Word comes absorption into truth.
By concentrated contemplation as man the holy
Word realizes,
Saith Nanak, the blessed Lord on him confers
exaltation. (8) (2)

Lekh asankh likhi likhi mān

Of their innumerable writings are *scribes* proud :
Only with fixed faith in the mind may absorption in
truth be expressed.
All other narrative and utterance is only a burden *on the self*;
Innumerable are writings; but beyond expression and
limit remains the Lord.
The Lord alone, know you to be one and sole—
Birth and death by His Ordinance occurs. (I-Pause)

1. Sikh (disciple, devotee).
2. (Second line placed first in rendering).
3. (This is the state of ecstasy).

The world by Maya-attachment and by Yama,
agent of death, is bound—
From this bondage liberation by contemplation of the
Name comes.
The Master is bestower of joy—seek thou no other :
In this world and the next shall he stand by thee. (2)
By dying into the Word comes absorption in the Sole Lord;
As man consumes the evils hard to overcome,
are all doubts lifted.
By lodging the name in the mind is attained liberation
while living.[1]
As is man Godward-facing, in truth is he absorbed. (3)
He who created the earth, sky and all space;
He who created all and creating, destroys—
In all is pervasive, the sole presence.
Without taking anyone's counsel liberation He grants. (4)
Thou art the ocean, full of pearls and diamonds,
Immaculate truth, repository of merits.
One by contact with the Preceptor[3] obtains joy. P. 413
The Lord is His own Master, his own counsellor. (5)
The world is in bonds; liberated are those subduing egoism.
The world is full of the learned;[4] rare are those practising truth.
The world is full of scholars;[5] few have contemplation.
Without contact with the holy Preceptor, all go about
swollen with pride.
The world is full of suffering, rare are those that have joy.
The world by maladies is gripped; by indulgence in
pleasures it wails.
The world is born, then in dishonour[6] destruction it meets.
By God-ward turning alone comes realization. (7)
Thus saith the humble[7] Nanak after contemplation.
Great is the price paid to attain the Lord;
Tremendous the burden of retaining Him,

1. Jivan-mukta.
2. He consults none; grants liberation Himself. (A repudiation of the doctrine of intercession).
3. Guru-Pir.
4. Giani (Jnani).
5. Pandit (Brahmin scholar).
6. Losing honour (by doing evil).
7. Neech (a low-born person. Expression of great humility, Cf. Japuji).

Eternal, beyond Maya's delusion—by the Master's
teaching is He realized.
By loving devotion attained, by fearing Him[1]
is obtained His approval. (8) (3)

Eku marai panchei mili rowehn

When anyone dies, five[2] of his relatives wail after him;
But with the holy Word, is their illusion of egoism cast
off and washed;
By understanding and realization find they poise.
Without realization lose they all respect. (1)
Some die, some after them wail in gasps;
Know, the Supreme Cause over all is the Lord
Himself. (I-Pause)
In pain people wail after the dead—
Those wail who feel the pain.
What to the departed happens, the Lord alone knows.
All happens as the Creator wills. (2)
To die while living is to gain liberation.
Hail, Lord of the universe ! in Thy shelter is attained
the supreme state.
To the holy Preceptor's feet am I a sacrifice.
By the holy Word of the Master that is the ship,
does one swim across the ocean of existence. (3)
About fear Himself, all-pervading His effulgence in all;
Without the holy Name is the world impure,[3] contaminated.
Those dying in grip of foul thinking, by what epithets to
wail over them ?
In life were they as dead, without listening to words
of devotion. (4)
After the dead their friends in all sincerity wail—
But only those in grip of the Three Qualities,[4] ever so wail.
Cast off feelings of sorrow and joy, and with poise
deck the mind.
Your body and mind to God's love dedicate. (5)
Innumerable are creatures, but within all abides one sole Lord;
Many are rituals and creeds :

1. This is awe, and the fear of retribution that directs life's conduct.
2. These are father, mother, brother, wife and sons.
3. Sūtak (the impurity believed to attach to a place where a birth or death has occurred).
4. See Glossary.

Without fear *of God* and devotion is life worthless.
Mankind it behoves to chant Divine praise to achieve the supreme objective. (6)
One dying to himself realizes, death by the Lord is sent;
Himself He makes and unmakes.
Creation Thou hast made; Thou the Light and the Essence.[1]
Without a doubt, union with Him by contemplation of the Word comes. (7)
In fire occurs impurity of death,[2] that consumes the whole world.
In water, on land and everywhere is such impurity[2] occurring.
Saith Nanak : All birth and death in impurity[2] occurs.
Discarding the illusion, by grace of the Master, quaff Divine amrita. (8) (4)

Āpu vīchārai so parkhei hīrā

One contemplating the self, turns appraiser of the jewel that is God.
By one glance does the Master, perfectly-endowed, confer liberation.
The mind of one with faith in the Master,
From him shall attain poise. (1)
The Master is a great jeweller to evaluate these jewels;
By his holy glance is obtained single-minded devotion That brings liberation. (I-Pause)
The purest of the capital is the immaculate Name;
The shrewd trader[3] in holy truth is absorbed,
And by spontaneously inspired laudation the Creator-enlightener[4] has attained. (2)
Such a one in the holy Word burns desire and worldly expectations;
And repeating God's Name himself, others to it inspires.
Thus, from the Master he finds God's path, the Mansion and Abode. (3)
Golden the frame of such a one, unique his light. P. 414
Of deities of the three worlds appears he to wear aspect;
Knowing, with me is the true, inexhaustible wealth. (4)

1. Jati (Zāt-Ar) The Divine Essence.
2. Sūtak (as in 3 above). In this stanza, a reference is to the belief in impurity occuring after a death, called in Brahmanical terminology, *Pātak.*
3. Symbol for the devotee.
4. Guru. 'Guru-Kartar' is a frequently-occurring expression.

This valued object[1] in five elements, three worlds,
nine continents, four directions is pervasive,
And by its might earth and sky it props;
Should these seek to deviate, against their will keeps
them bound. (5)
The ignorant man with his eyes nothing beholds;
His tongue devoid of sweetness; his understanding
unable any teaching to grasp :
Intoxicated by Maya-poison, with the world
he wrangles. (6)
In noble company is man ennobled;
Striving for merit, his demerits he washes off :
Without service to the Master comes not poise.
The Name Divine is a jewel, a pearl, a ruby.
The pearl of the heart is God's property.
Saith Nanak : This with His glance of grace.
He evaluates. (8) (5)

Gurumukhi gyānu dhyānu mani mānu

By the Master's guidance is achieved enlightenment,
meditation and faith that in mind is fixed;
By the Master's guidance is realized the Divine Reality[2]
within the Essence[3] :
By the Master's guidance in the concentrated mind is manifest
the holy Word. (1)
By the Master's guidance is the holy Name Divine attained;[4]
Thereby is realizeed loving devotion. (I-Pause)
As from the holy Master the seeker the Divine Ordinance
realizes,[5]
Day and night in the pure spot of his self he abides,
And true realization of the three worlds attains. (2)
True joy then is his, without trace of sorrow—
In realization of the immortal boon the supreme elixir
he quaffs.
With the five evils vanished, the whole world he views
as full of joy. (3)

1. (God)
2. Inmate of the Mansion.
3. The Mansion (both these are accepted figures in Gurubani).
4. (Lines transposed).
5. (Last line of stanza placed first).

Thine is solely the effulgence; all creation Thine own;
From Thee comes union and alienation :
All happens as the Creator wills. (4)
Himself He demolishes and erects; by His Ordinance does all existence vanish.
All by His Ordinance happens as pleases Him.
Without the Master's guidance none the supreme status has power to attain. (5)
Man whether child or in old age, is by understanding not controlled;
In fullness of youth, in pride is he sunk.
What in the end without *devotion to* the Name may he achieve ? (6)
He who sustenance and wealth has bestowed,
Him man by enlightenment has not realized.
Fallen into illusion, regrets has he after.
Mad, demented—the noose round his neck thrown. (7)
The God-directed, as the world they beheld sinking,
From it ran off.
Blessed are those by the holy Preceptor saved.
These, saith Nanak, are those that to the Master's feet have clung. (8) (6)

Gāwehṇ gītei chīt anītei

Egoists sing songs with hearts full of evil desires;
While singing such songs, beyond such they claim to be;
Without the Name are their minds false, devoid of purity. (1)
My mind ! where wander you ? at home[1] stay !
By the Master's guidance shall you with the Name be fulfilled.
By seeking after the Lord shall you spontaneously find Him. (I-Pause)
The persons[2] of egoists by lust, wrath and attachment are gripped;
Greed, acquisitiveness and pride bring only pain—
Without the Name Divine does the mind not find poise. (2)
One bathing in the self[3] realizes truth;
One so Godward-looking alone the state of the self knows;

1. Image for poise and realization.
2. Body.
3. Implies self-search and enlightenment.

Without realization of the holy Word the Divine Essence[1]
such a one cannot know. (3)
He who with the Formless merges all that is visible,
And his mind in the Lord whose might is above devices,
by his attainment of truth centres,
Into the womb shall not enter nor take birth. (4)
Proceed wherever devotion to the Name you obtain,
And by the Master's favour engage in actions
free from desire; P. 415
In the Name dyed, Divine laudation you sing. (5)
By service to the Master the self have I realized,
In which the Name ambrosial, bestower of joy, is lodged,
And each day in the holy Word and the Name am I dyed. (6)
In devotion man engages as by the Lord guided;
Subdues egoism and by the holy Lord is awakened :
To such a one in this world and the next comes joy. (7)
The restless mind knows not the way of *devotion*;
The egoist impure realizes not the holy Word.
The God-directed, pure of heart, the Name have realized. (8)
To the holy Lord, have I made this supplication :
May I in company with the holy find lodgement,
Whereby by illumination of the holy Name my
sins and suffering be annulled. (9)
After contemplation, to holy conduct have I consigned myself,
And by teaching of the holy Preceptor the Sole Divine
Being have realized.
Saith Nanak : To the Name Divine is my heart
now devoted. (10) (7)

Manu maingalu sākatu dewānā

The mind is a wild elephant—reprobate, mad :
In the forest-patch of Maya—illusion wandering about.
Pressed by death, in various directions it wanders.
By the Master's guidance in various directions its true
home it may discover. (1)
Without accepting the Master's Word the mind finds not poise.
The supremely immaculate Name Divine contemplate,
And foul-tasting[2] egoism discard. (I-Pause)

1. Mansion.
2. Bitter.

How may the mind forgetful, from evil be restrained ?
Without realization Yama's chastizement[1] must it bear.
The Lord in His grace with the holy Preceptor grants union—
Thus is tormenting death destroyed, and truth the
mind impels. (2)
The mind to performance of ritual actions is inclined,
So also to performance of religious rites.[2]
Of a combination of the five elements has it arisen.
It is reprobate, avaricious, forgetful :
By contemplation of the Name by the Master's guidance
acquires it aspect of beauty. (3)
By the Master's guidance finds it poise;
By the Master's guidance of the three worlds it acquires
illumination.
At times is it a yogi, performing austerities;
At another in pleasures indulging.
The Lord it contemplates,
When by the Master guided. (4)
By discarding egoism does the mind become a recluse;
Albeit the mind by desire and duality is gripped.
By the Master's guidance the Divine elixir it tastes.
The Lord, inmate of the Divine Portal and Mansion,
its honour saves. (5)
The mind sometimes is a king, hero in battle;
Another time by the Master's guidance, as to the
Name it adheres
Its fear it sheds.
Subduing the five evils, these it brings under sway;
Collecting these at one spot, of pride it makes a morsel. (6)
By the Master's guidance it discards tunes and pleasures
alien to God;
By the Master's guidance to devotion is it awakened.
By listening to the mystic music and contemplation of the
holy Word it becomes thoughtful.
By contemplation of the self to the Formless is it attached. (7)
As is the mind purified, everywhere[3] has it the vision Divine.
God-directed, to devotion and love is it attuned.

1. Suffering.
2. Dharama.
3. At the portal and in the home.

By the Master's grace day and night Divine laudation
it chants;
And in each being[1] beholds the Lord Primal
and Eternal. (8)
As is the mind by the Divine elixir intoxicated,
By the Master's guidance the source of all joys it realizes.
To practise devotion at the Master's feet is it settled.
Saith Nanak : Then of God's devotees a humble slave[2]
it becomes. (9) (6)

Tanu binasai dhanu kā ko kahīyai P. 416

With the body destroyed, whose is *hoarded* wealth ?
How without the Master's guidance may the Name Divine
be attained ?
The wealth of the Name is our companion, friend,
That from the Master, day and night engaged in holy
God-absorption, comes. (1)
Other than the Name Divine who is our friend ?
Taking joy and sorrow alike, the Name shall I not abandon;
The Lord Himself in His grace, grants union. (I-Pause)
Fools in lure of gold and woman are caught;
To duality attached, of the Name are they neglectful.
On whomsoever Thy grace Thou dost shower, to inspire him
to contemplate the Name,
In Divine laudation engages—from Yama's minions
remaining immune. (2)
Lord of the Earth, compassionate !
Save us as be Thy will; to the Master, bestower of the
Name Divine, uniting us.
By the Master's guidance with the holy Name have I fallen
in love;
Thereby are maladies gone and suffering restrained. (3)
To annul sins, no medicine other than the Name
Divine is there;
Nor any spell or incantation
Equalling the Name Divine.
Thyself dost induce in man forgetfulness of the Name;
Thyself in Thy grace savest him. (4)

1. In each vessel.
2. Slave of slaves.

Those bearing maladies of doubt, distinctions and
duality in mind,
Bereft of the Master's guidance, in doubt fallen, other than
God's Name repeat.
Of the Primal Supreme Being, Divine Teacher, obtain
they not the sight :
Without attachment to the Master's Word is the human
birth of no account. (5)
At sight of the Divine marvels are we wonderstruck :
In each self are godly men into poised absorption fallen.
Lord immanent in all creation, with your mind are you
supporting all—
None your equal. (6)
He in devotion to whom is uttered the Name,
In company of devotees is found.
By poised meditation are our bonds snapped.
The creature by the Master's guidance by Divine
enlightenment is emancipated. (7)
One awake in devotion to the Name Divine
By Yama's minions is not tormented.
Devotees, loved of God, with the Lord abide.
Saith Nanak : In joy of the Lord are they emancipated. (8) (9)

In the Measure Asa—Composition of Sri Guru Nanak Dev

Couplets

Guru sevai so Thākür jānai

One serving the Master, about the Lord is enlightened,
By realization of the Master's Word is sorrow eliminated. (1)
Sister-friend ! on the Name you meditate;
And by service of the holy Preceptor with your eyes
behold the Lord. (I-Pause)
In the world are mother and father only bondage;
So are son, daughter and wife. (2)
Ritual piety performed egoistically too is bondage;
So also are progeny and wife, with duality borne in mind. (3)
The cultivator's involvement in his crop too is bondage :
For his egoism chastizement he receives as the ruler
demands taxes. (4)
Merchandize carried on without thought of higher
things is bondage—
Such caught in increasing attachment to wealth never
are satisfied. (5)

The wealth collected by moneylenders, that lasts
not is bondage :
Such without devotion to the Lord no acceptance find. (6)
Knowledge and disputation about scriptures involving
egoism is bondage.
Man in such bondage, attachment and evil is destroyed. (7)
Nanak with the Name Divine seeks shelter.
May the holy Preceptor protect him, that bondage
grip him not. (8) (10)

In the Measure Asa—Composition of Sri Guru Nanak Dev P. 417

Ashtpadiyan (Octets)

SCORE 3

In the Name of the Sole Supreme Being, Realized
by the Holy Preceptor's Grace

Jini siri sohani pattīyāṇ mangiṇ pāe sandhuru

The heads elegantly coiffeured, with vermilion
decked and painted,
Now with scissors are shorn, dust upto their necks rises.
These females formerly in mansions abided; now are they not
allowed near them. (1)
Master ! to Thee we offer salutation.
Primal Creator, none Thy secret has realized,
As Thy various disguises Thou dost put on. (I-Pause)
When they are wed, their bridegrooms by their side in glory sat.
Riding ivory-decked palanquins they arrived;
Over them was water waved,[1] with fans dazzlingly shining. (2)
With each movement[2] were they gifted lakhs.
Munching coconut pulp and dates, in decked
couches they rested.
Now are halters thrown round their necks, their pearl-
strings broken. (3)
Wealth and beauty turn enemies of such as had
enjoyment of them.
The conquror commanded his minions to lead them out
in dishonour :

Note : This hymn and the one following are among the four included in the group called Babar-Vani (Babar's Aggression). The occasion for this tragic composition was Babar's carnage in Punjab in 1521.

1. A ceremonial, marking an offering over the bride's head, to protect her from the evil eye.
2. As they sat or rose.

The Lord, should it please Him, exalts; should it please Him,
chastizement sends. (4)
Should man contemplate God beforehand, chastizement
then may he escape.
Rulers in levity and frivolity lost their senses.
Babar's command[1] has gone abroad, that even princes
now without a crust go about. (5)
Some now have missed timings of namaz;[2] other their puja.[3]
Hindu women without ritual cooking now no
paste-mark have drawn.
In former times these Hindus never called on Rama,[4]
Now are they not allowed Khuda[5] to utter. (6)
Some after the carnage have returned home;
Others about their relations' welfare enquire.
In the destiny of others is it recorded to wail over
their suffering.
Saith Nanak : All happens as He wills—what is man ? (7) (11)

Kahāṇ su khel tabelā ghorei kahāṇ bherī shehnāī

Where are gone those gambols,[6] stables and steeds ?
Where are drums and flutes ?
Where are those swordsmen on chariots;[7]
Where those warriors in red gowns ?
Where are those beauties beholding in hand-mirrors
their elegant faces ?
All nowhere visible. (1)
Thine is this world; Thou its Master :
In an hour dost Thou make and unmake,
And wealth among people's rivals[8] dost distribute. (I-Pause)
Where are gone those houses, portals, domed halls, mansions;
Where those elegant residences ?
Where the couch of luxury and the beauty whose sight
drove away sleep ?
Where the betel-purveyors, the chambermaids ?
All vanished as shadows. (2)

1. Babar-Vani.
2. The Muslim prayer.
3. The Hindu worship.
4. The Hindu name of God.
5. The Muslim name of God.
6. This may also be *Khail,* horde.
7. Gāḍerar = Interpreted also as 'heroic swordsmen'.
8. Lit. Brothers-all those who stand to receive benefit from others' wealth.

For wealth are vast multitudes dishonoured;
Many for this are strayed;
This without evil doing comes not, in death it
accompanies not man.
Those that the Creator casts off[1] from Himself,
Their goodness He first snatches. (3)
Millions of spell-binders tried to stop the Lord Babar,[2]
When report of his invasion went abroad.
Hindu temples and Muslim sacred spots went up in flames. P. 418
And princes cut to pieces with dust were mingled.
No Mughal *by such spells* was struck blind;
None by their spells was affected.
As battle between Mughals and Pathans was joined,
On the battle-field were wielded swords.
One side fired guns, the other made elephant-charges.
Brother ! those whose record at the Divine Portal was torn,
Inevitably had to die. (5)
Dishonoured were women of the Hindus, Muslims,
Bhattis and Thakurs;
Of some were the gowns torn from head to foot,
Some in cremation-yards found resting places.
Those whose gallant menfolk returned not home,
In what agony[3] were their nights passed ? (6)
All happens as the Creator wills; to whom may we
carry our plaint ?
Suffering and joy in Thy will lies—before whom may we wail ?
The Lord His Ordinance operates;
Saith Nanak : Man obtains what for him is recorded. (7) (12)

In the Name of the Sole Supreme Being, Realized
by the Holy Preceptor's Grace
In the Measure Asa—Composition of Sri Guru Nanak Dev
Ashtpadiyan (Octets) in the tune Kafi

SCORE 8

Jaise goil goilī taise sansārā

*As is the pasture to the cowherd, so is this world *to man*;[4]
Yet man in it by practice of falsehood sets house and home. (1)

1. Forgets : deprives of favour.
2. Mir (Lord, Master).
3. How.
* *Note* : This hymn according to some, has reference to the mourning over the dead during Babar's invasion.
4. That is, a place of brief residence.

Wake up, wake up, you that are asleep;
The traveller[1] is soon to take departure. (I-Pause)
Man may build a lasting house if for ever he had to live here.
Realize he should, this body shall end,
And the living self depart one day. (2)
What good this crying and piteous wailing ?
The departed self still exists and shall so continue.
You cry over him, who will cry over you[2] ? (3)
Brethren ! this customary wailing is a false act :
The departed listen not to your crying—
Only the ears of the world get it. (4)
Nanak ! He alone can awaken the self, towards whom it is neglectful[3] :
Should the self realize its true home,
Into sleep of ignorance it would not fall. (5)
Should you learn that the departed one some wealth has carried with him.
Then may you engage in hoarding wealth—
Thoughtfully determine this. (6)
Make true commerce and gain the objective of life.
Then into regret shall you not fall.
Discard false traits, practise goodness—
Thus shall you obtain the essence. (7)
In the soil of righteousness cast seed of truth—
Be such your cultivation.
Thus shall you be known as good merchants and carry away true again. (8)
He that by Divine grace with the holy Preceptor comes into contact,
Realization to him comes.
Then shall he discourse on the name solely,
Listen ever to the Name, and make the Name alone his life's concern. (9
Along the path of the world[4] lies alternation of gain and loss :
Saith Nanak : True exaltation lies in accepting what pleases the Lord. (10) (13)

1. Lit. Merchant (implies the human being).
2. That is, others shall cry over you. Thus this meaningless wailing shall continue.
3. Asleep.
4. That is, in following the world.

Chārei kūndāṇ dhūndiyāṇ ko nīmhi mainḍā
In all four directions have I searched—none have I found
to be mine.
Lord ! should it please Thee, Thou alone art mine, I Thine.
No other portal is for me, where I may offer obeisance.
Thou alone my Master; on my tongue[1] is Thy
eternal Name. (I-Pause)
Yogis and Pirs propitiate Thee to acquire miraculous powers[2]
and fulfilment of desire.
Me the holy Preceptor has instructed
To pray solely that the Name never may be cast off from[3]
my mind. (2) P. 419
Yogis, propitiators of deities by offerings, the mendicants
in patches[4]
What good their wandering in various directions,
As these contemplate not the Master's Word,
In which unceasingly abides the Divine Essence ? (3)
Brahmins, pedagogues[5] and astrologers perpetually
study Puranas :
These realize not the Divine object lying within,
The Supreme Being hidden in the self. (4)
Some are given to austerities, and in forests undertake penance,
And ever at bathing-spots reside.
Inclined dark impulse-wise,[6]
What good their turning recluses ? (5)
Some called continent[7] preserve their carnal fluid :
Yet without the Master's guidance shall they not find
liberation;
And involved in doubt, in transmigration remain caught. (6)
Some are householders, servants of God endeavouring
in His way,
The Master's guidance following.
These firmly in contemplation of the Name.
charity and holy bathing engaged—
In Divine devotion keep ever awake. (7)

1. In the mouth.
2. Riddhis and Siddhis.
3. Be forgotten.
4. Kaparia.
5. Pandhe.
6. Tāmasi.
7. Jati (Yati).

One that from the Master learns to know his way[1]
and the Divine Essence.[2]
In the hereafter too these shall realize.
Saith Nanak, Whoever of the Name is not neglectful,
In faith in the holy Eternal gets fixed. (8) (14)

Mansā maneh samāilei bhaujalu sachi tarnā

Thy desire into thy mind reabsorb; thus by truth shalt thou
swim across the ocean of existence.
Lord ! in the primal hour and beginning of all time
hast thou been gracious.
To seek Thy shelter have we come. (1)
Thou the Bestower, beggars we—grant Thy sight, Lord !
May we by the Master's guidance on Thy Name meditate;
Therewith would the temple of the mind be joy-filled.[3] (I-Pause)
Man realizes truth only as false greed he discards;
By absorption into the Master's Word the supreme
objective he realizes. (2)
This mind is like a monarch, greedy, ever by temptations attracted.
As by the Master's guidance is greed cast off,
To the Lord is the self attuned. (3)
Should man sow seed in alkaline soil, what profit may he get ?
The egoist to truth not inclined, into falsehood
absorbs himself. (4)
You that are blind,[4] discard greed ! in greed lies great suffering.
By transmuting[5] poison of egoism shall the holy Lord in the
self take abode. (5)
Brother ! discard the crooked path of duality—
On that shall you be robbed.
Day and night under shelter of the holy Preceptor
On the Name you meditate. (6)
The egoist is a hard stone, cursed and joyless his life.
Keep it ever so long in water—its core ever shall
remain dry. (7)
The Name Divine is a treasure, by the Master,
perfectly-endowed, bestowed.

1. Dar (Door).
2. Ghar (accepted term for the Divine Essence).
3. Lit. Drenched.
4. Said metaphorically.
5. The original would imply a chemico-pharmaceutical process to turn poison into some medicinal substance.

Saith Nanak : May the Name never go out of my mind—
Thereby have I churned out and tasted[1] amrita. (8) (15)

Challei challaṇhār wāṭ waṭāiyā

The evanescent world is ever on the move—its path
constantly shifting.[2]
In worthless pursuits is the world involved—
to truth indifferent.[3] (1)
What good wandering over holy spots ? what there to seek ?
To us the Master's Word has shown :
Whoever avarice and greed has cast off,
To his true home in God has returned. (I-Pause)
The Lord, truth incarnate, by truth is attained,
not by falsehood :
By absorbing the heart in the holy Eternal, into transmigration
we fall not again.
What good weeping over the dead ? You know not the
way to weep :
Weep with *hearts melted* in praise of holy Truth,
And the Divine Ordinance realize. (3)
Whoever in accordance with the Divine Ordinance has been
fixed his wages of truth,
To live truly should know :
By realization of the Ordinance is true gain acquired. (4)
One that in obedience to the Divine Ordinance is robed, P. 420
At the Divine Portal shall find favour :
By operation of Divine Ordinance does the self into God's
confinement fall,
Bearing blows on the head. (5)
True gain in lodging in the self truth and justice lies :
By realizing that, what is recorded must be obtained,
Should pride be cast off. (6)
The egoists in disputation exhausted, on the head
receive blows.
The world by false Maya beguiled,
In bonds is marched off. (7)
One that in heart lodges the Lord, no regrets has.
Whoever lives the Word, forgiven shall his sins be. (8)

1. Sipped.
2. That is, towards birth and death.
3. Does not like.

Nanak seeks Truth—by way of the Master pray send it.
Other than Thee none is my helper—
On me cast Thy glance of grace. (9) (16)

Kyā jangalu dhūndī jāe maiṇ ghari banu hariyāvalā

What use going to wild places to seek *the Lord* ?
In my home[1] is the forest abloom.
By the holy Word does truth soon in the self take abode. (1)
Wherever I look, Him I behold—none other I see.
By obeying the Master's instruction comes realization
of the Divine Mansion.[2] (I-Pause)
Truth to the mind grows pleasing as the self in truth is absorbed;
One that ever the Divine will obeys, into the Divine
embrace[3] is absorbed. (2)
The self is truly poised into which the holy Word
takes lodgement;
As Himself He confers exaltation, no decrease in it occurs. (3)
How may one serving all and sundry[4] attain the
Divine Portal ?
One riding a boat laden with stones
With its sheer heaviness shall sink. (4)
By selling[5] one's heart and dedicating one's head,
By guidance of the Master
And searching in the self[6] shall one obtain realization
of truth. (5)
Birth and death by the Creator are ordained :
One that discarding egoism, to it dies,
From death shall be exempt. (6)
Practise what in primal Time the Lord has ordained.
Invaluable is the gain, if by devotion of heart to the
holy Preceptor
Is the Lord attained. (7)
The value of this only the *Divine* gem-appraiser can judge.
Saith Nanak : True exaltation in lodging the Lord in the
self lies. (8) (17)

1. The self is implied.
2. The Divine Essence is implied.
3. Limbs, embrace.
4. *Abe tabe* is capable of varying interpretations. Another rendering, serving inferiors, that is, the world or maya.
5. Used metaphorically.
6. Substance.

Jinnhīṇ Nāmu visāriyā dūjai bharami bhülāī

Those that are forgetful of the Name, and into illusion
of duality are strayed.
Discarding the root, to the branch are attached :
What shall their attainment be except dust and ashes ? (1)
On contemplation of truth should one realize,
Without devotion to the Name no liberation can come,
By Godward-turning[1] comes liberation—egoists[2] only
their honour forfeit. (I-Pause)
Brother ! the understanding of such grows perfect as serve
the Sole Lord.
Such abide under shelter of the Lord—
Primal, eternal, immaculate. (2)
Brother ! one sole Lord is my master—no other.
Through the holy Eternal, by His grace have we
obtained joy. (3)
Without the Master's guidance none to Him has attained.
Despite all that the world vaunts.
Himself the Lord shows the path; Himself sincere devotion
in the heart confirms. (4)
Despite all admonition the egoist[2] still must go astray :
Without devotion to the Name Divine liberation to him shall
not come—
After death in hell must be rot.[3] (5)
One indifferent to the Name Divine
In birth and death is whirled along.
Without service to the Master comes not realization of the
Name. (6)
Our deeds are as in the duty assigned to us
by the Lord : P. 421
Himself He lauds Himself, watches it—
To whom else may it be ascribed ? (7)
To the Master's service such alone are devoted as by Him
are so inspired;
Saith Nanak : By sacrificing of the ego comes liberation,
And honour at the Divine Portal. (8) (18)

1. Gurmukh.
2. Manmukh.
3. Lit. Be absorbed.

Rūṛo Thākūr māharo rūṛī Gurubaṇī

Beautiful of aspect is the Lord; beautiful the Master's Word.
By great good fortune is the holy Preceptor met,
From whom is obtained the state of liberation. (1)
Your slave of slaves am I, your servant :
As you keep me, I abide—your Name ever on my tongue.[1] (I-Pause)
Great is my thirst for your sight—your will to my mind is sweet.
All exaltation in the Lord's hand lies : by His will alone comes exaltation. (2)
Know not the holy Creator to be far—within the self He abides.
Wherever I look, is He pervasive—how may His greatness[2] be realized[3] ? (3)
Himself He creates and takes away life :
In His glance of grace lies exaltation,
By beholding Him with eye of faith[4] is His greatness realized. (4)
In life is achieved gain, should one the Master's teaching follow :
By good fortune pre-recorded is the holy Preceptor attained. (5)
The egoist ever suffers loss, in transmigration whirling.
How may the egoist purblind, devoid of contemplating Him,
Gain sight of Him ? (6)
Such alone should be reckoned truly born, as to the holy Eternal are devoted.
Such by contact with the Master turn philosopher's stone—
Their light with Divine Light merged. (7)
Those engaged in the task set in the primal hour abide day and night immaculate,
By the Name filled with content, saith Nanak,
To the Lord's feet are such devoted. (8) (19)

Ketā ākhaṇu ākhīyai Tā kei ant na jāṇāṇ

However plentiful the discourse, the Lord's extent beyond realization remains.
Lord ! Thou alone the prop of those without support;
Thou my mighty refuge. (1)

1. In my mouth (*hamare* has the force of 'my').
2. Value, worth.
3. Evaluated, estimated. (The original is qimat—value).
4. By turning Gurumukh (facing towards God or the Master).

Nanak's supplication is, by blessing of Thy holy Name
grant me joy;
As is lifted egoism, comes realization,
And by guidance of the Master's Word comes union. (I-Pause)
By shedding egoism and pride is obtained true realization.[1]
Then is the mind to the Lord attuned,
And prop of Truth obtained. (2)
Such a one day and night contended with the Name abides—
Therein lies his true service to God.
No impediment to him attaches as the Lord's
command he obeys. (3)
Whoever to the Lord's will is obedient, into His treasure
is entered—
The spurious there find not place—
Among the spurious cast. (4)
As is eternal holiness perpetually contemplated,
Is obtained the commodity of truth :
The spurious catch not the Divine glance of grace,
And into flames are burnt. (5)
Those contemplating the self to the Supreme Self are attuned :
The Master is the sole amrita-tree bearing amrita fruit. (6)
Those tasting of amrita fruit, by holy truth are satiated.
Such feel not doubt or separation from the Lord—
In joyful taste of the Lord abides their tongue.[2] (7)
By conjunction made by actions of previous births and
Divine Ordinance camest thou into the world—
Ever by the Divine will abide.
Pray grant merit to one without merit;
To Nanak grant exaltation of realization of truth. (8) (20)

Manu rātou Hari-nāen sachu wakhāṉiyā

Those with hearts in devotion to the Lord dyed, those that
holy truth have expounded. P. 422
What reck they of the world, as to Thee they
are pleasing ? (1)
Meditate on the holy Eternal while life and breath last :
By making gain of chanting Divine laudation is
obtained bliss. (I-Pause)

1. *Vichār* has here the force of 'realization'.
2. The palate is implied.

Lord compassionate ! in Thy holy service engage me.
In chanting Thy laudation find I life—
Thou my shelter and prop ! (2)
Of one who is servitor-doorkeeper at Thy portal,
Knowest Thou the yearning.[1]
Wondrous is devotion to Thee, that all suffering annuls. (3)
Those that by the Master's guidance into the Name enter,
In Thy presence at Thy portal shall abide :
That occassion alone shall be approved,
Wherein the self the Divine Word realizes. (4)
By devotion to the Name Divine is obtained provision of
loving truth and content;
To one that banishes evil tendencies from the mind,
The holy Eternal grants absorption in truth. (5)
The holy Eternal Himself has inspired devoted love for
Divine Truth :
As it pleases Him, justice to all creation He dispense. (6)
Lord Eternal ! Thy holy boons Thou givest to such as have
Thy pleasure.
His Name invaluable day and night I contemplate. (7)
Exalted art Thou; I as Thy lowly servitor am known.
Prayeth Nanak : Show Thy grace, holy Truth.
Grant union to one from Thee separated. (8) (21)

Āwaṇ jāṇā kivṇ rahai kivṇ melā hoī

How may transmigration[2] be annulled ?
How find union with the Lord ?
Vast is suffering of birth and death.
Perpetually fixed in the mind
Is doubt of duality. (1)
What worth is life without devotion to the Name ?
Cursed are clever devices of such
As the saint, the holy Preceptor have not served,
And to devotion to the Lord are not inclined. (I-Pause)
By associating with the Master perfectly-endowed,
Is transmigration annulled.
The wealth and capital of the Name Divine He grants,
And false illusions shatters. (2)
Anyone so blessed with holy company associating,
Chants the Lord's full-hearted praise.

1. Lit. Suffering.
2. Coming and departing.

By the Master's guidance shall he attain to the primal
Supreme Being, Lord transcendent. (3)
As the juggler's show[1] is the world :
For a brief moment the show you witness :
Instantly is it dismantled. (4)
Those gripped by false pride play egoism's game :
In this play is the whole world the loser;
One contemplating the Master's Word alone wins. (5)
The Name Divine in our hand is held as the staff in blind
man's hand.
The Name Divine, the Lord is our prop—
Blessing[2] our nights and days.[3] (6)
I abide by prop of the Name Divine as Thou dost keep me :
This Thy servant has found as the lasting friend,
And the door to liberation. (7)
By contemplation of the Name Divine[4] have I annulled
torment of transmigration.
Prayeth Nanak : My the Name never by me be put out of mind.
May the Master, perfectly-endowed, bring liberation. (8) (22)

In the Measure Asa—Composition of Sri Guru Amar Das

Ashtpadiyan (Octets)

SCORE 2

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Sāsatu bedu simriti saru terā sursarī charaṉ samāṉī

In the holy pool of Thy Name are contained Shastras.
Simritis and Vedas,[5]
In Thy feet is absorbed Ganga.[6]
Human understanding can encompass only what has roots
in the Three Qualities—
Thou art all marvels. (1)
Nanak, His slave meditates on His feet :
Thereby utters he the ambrosial words. (I-Pause)

1. Sang (swang) = make-up in acting.
2. Exalting.
3. Lit. Dawn.
4. Nam Murare. (Murari) is a periphrastic name of Krishna, here symbolizing God.
5. Shastras, Vedas and Simritis are respectively, philosophical texts, revealed scriptures and codes of Hinduism.
6. Sursari (lit. stream of the gods).

Thirty-three crore[1] gods all are Thy servants—
So are practitioners of miraculous powers and achievements[2]
and of pranayam— P. 423
None His forms can describe :
What can one contemplate of these and utter ? (2)
All Thy creatures bear the Three Qualities and arise
from the four sources.[3]
Only by Thy grace may one attain the supreme state
Through expressing the inexpressible truth. (3)
Thou art Creator of all existence—
What power has anyone of Thy creatures ?
Only by Thy glance of grace may one merge in
eternal Truth. (4)
The whole evanescent creation Thy Name utters;
Yet only those favoured by Thee by the Master's prompting,
realize Thee—
The egoists in ignorance remain steeped. (5)
On Brahma descended the four Vedas that he studies
and meditates—
Yet even poor Brahma realizes not the Divine Ordinance,
And is subject to retribution in heaven and hell. (6)
To each Age was given its lord,[4] who incarnated,
the Creator has lauded :
Even these have not encompassed Him—what may man
utter of His extent ? (7)
Thou art all-holy; all-holly Thy creation—
Only by Thy grace may one utter holy Truth.
Those enlightened by Him, spontaneously in the Name
are absorbed. (8) (1.23)

Satiguru hamrā bharamu gawāiyā

The holy Preceptor my illusion has eliminated,
And lodged in my mind God's Name immaculate :
From contemplation of the holy Word has come
everlasting joy. (1)
Heed, my self ! the essence of enlightenment :
The Bestower alone knows the way—

1. The traditional count of gods in the Hindu pantheon.
2. Ridhi, Siddhi.
3. These are by the egg, placenta, sweat and the atmosphere.
4. The incarnations of Vishnu, such as Rama, Krishna and others.

The treasure of the holy Name[1] only through the holy
Preceptor is attained. (I-Pause)
Great is the exaltation of the holy Preceptor's touch,[2]
That assuages the fire of avarice and desires,[3]
Whereby attunned to enlightenment[4] man may ever laud Him. (2)
None without aid of the Master, perfectly-endowed,
gets realization—
Maya-illusion and duality continue to entangle man.
By Godward-turning is found the holy Name[1] and the
Divine Word. (3)
The greatest of austerities, the essence of all such is the
Master's service—
Thereby is lodged the Lord in the self, annulling all sorrows;
And the devotee, all-purity at the holy Portal appears. (4)
By serving the Master comes awareness[5] of the three worlds;
By self-realization is attained the Lord;
By contemplating the holy Word is the Divine Mansion
approached. (5)
Service of the holy Preceptor liberates the
devotee's whole tribe.
By cherishing the holy Name in the heart,
At the holy Portal great honour he attains. (6)
Supremely fortunate are those prompted to the
Master's service—
Ever are they engaged in devotion and meditation
on the Name.
All their forebears through devotion are liberated. (7)
Nanak utters this truth after contemplation :
Cherish in the heart ever God's Name.
Those dyed in devotion to God attain liberation's
door. (8) (2.24)

Āsā āṣ karei sabh koe

Each one in desire cries out;
Only one realizing the Divine Ordinance, of desire is rid.
The whole world in sleep of desire is involved—
Only those wake up who by God are awakened. (1)

1. Original, Nām.
2. Meeting.
3. Thirst.
4. Sahaj.
5. That is, of the esoteric law of the universe.

The holy Preceptor realization of the Name has imparted—
Desire goes not without devotion to the Name.[1]
By devotion to the Name is assuaged the fire of desire;
Devotion to the Name by Divine will comes. (I-Pause) P. 424
In Kaliyuga the meritorious deed is the holy Word
to realize;
To shed pride is true devotion.
The holy Master's service finds approval with God.
Have thou realization of God who of desire is
the Creator. (2)
What to offer him who the holy Word imparts,
And by his favour lodges the Name in the self ?
In gratitude offer him this head,
Your ego shed.
One realizing the Divine Ordinance finds joy everlasting. (3)
God is the sole Master of His will;
And by means of the holy Master in the heart
lodges the Name.
He sets astray as well as shows the true way.
By the holy Word is one in Truth absorbed. (4)
Holy is the Word, holy the sacred texts;
Through holy Teachers is it uttered age after age.
The egoist goes astray in illusion and false beliefs.
All without the Name are of sense bereft. (5)
The same Maya pervades all three worlds;
Fools with all their learning only in duality are confirmed.
Excess of ritual brings nothing but suffering.
Service of the holy Teacher eternal joy brings. (6)
Contemplation of the holy Word is delectable[2] amrita;
One subduing the ego, everlastingly enjoys it;
By Divine favour is one given spontaneous joy.
By dyeing in the Name comes everlasting love of Truth. (7)
Recite holy texts and on the Divine Word meditate;
Repeat God's Name with heart denuded of egoism,[3]
Recite holy texts in spirit of fear of God and love of Truth.
Nanak ! lodge in thy heart the Name by the Master
imparted. (8) (3.25)

1. Nām.
2. Sweet.
3. Lit. After destroying egoism.

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace
In the Measure Asa—Composition of Sri Guru Amar Das
Ashtpadiyan (Octets) In the Kafi tune*
SCORE 8

Guru te sānti ūpajai jini trishnā agni bujhāī

From the Preceptor comes tranquillity, who the fire of
desire assuages;
From the Preceptor comes devotion to the Name[1]
and high exaltation. (1)
Brother mine ! ever on the Name solely meditate :
Seeing the world burning in flames have we run to it
for shelter. (I-Pause)
From the Preceptor comes enlightenment,
And contemplation of the Supreme Essence.
By the Preceptor's instruction have we found
a resting-place,[2]
And overflowing measure of devotion. (2)
By the Master's guidance comes meditation on the Name
and realization of true knowledge;
By the Master's guidance comes devotion and
Divine laudation,
And limitless filling of self with the holy Word. (3)
By the Master's guidance comes joy that no sorrow admits;
By the Master's guidance comes subduing[3] of the
ego and purification of the mind.
By the Master's touch is eliminated egoism and comes
awareness of the three worlds;
Comes vision of the pure Divine Light pervasive,
And merging of the Light into Divine Light. (5)
Through the holy Master's instruction is the
understanding exalted;
Coolness and peace fall on the self,
And joy through devotion to the Name is found. (6)
Only by the Divine glance of the grace is the Master,
perfectly endowed, found :

* *Note* : Kafi is a musical composition, characterized by lilt and delicate rhymes.
1. Nām.
2. According to Punjabi idiom, dar-ghar in the original implies this.
3. Lit. Destroying.

Then are annulled sin and evil-doing, and sorrow
and failure.[1] (7)
In His hand alone lies exaltation— P. 425
He alone *devotion to* the holy Name prompts.
Saith Nanak : As the wealth of the Name finds
place in the self,[2]
Comes true exaltation. (8) (4.26)

Sūṇi mana manni wasāe tūṇ āpei āe milai merei bhāī

Listen, my self ! lodge *God* in the heart :
Thus, brother, will He grant *thee* union.
Ever practise sincere devotion,
On the holy Eternal fixing the mind. (1)
On the Name solely meditate !
Thus wilt thou find joy, brother !
Remove egoism and duality—
Thus will come supreme exaltation. (I-Pause)
God and sages hanker after devotion—
It comes not without the Preceptor's guidance.
Brahmin scholars who study *Scriptures,* and astrologers—
Its mystery eludes them. (2)
All He disposes as He wills—
This mystery no one can spell.
Bliss comes as He grants—
This truth the Master has revealed. (3)
All creation in His power lies
Who pervades all.
Whom may one revile ?
None other is there. (4)
The Divine Ordinance is the same for all;
By the same dispensation are all governed.
Himself has He put man's mind in a whirl,
And cast in it avarice and evil inclinations. (5)
Some has He guided Godward,
And with enlightenment endowed;
Devotion too is granted them that their selves enriches. (6)
To the enlightened all existence is Vision of Eternal Truth—
Truth have they realized.

1. Impediment.
2. Original, Mana (mind).

No delusion misleads those that with Truth are
enlightened. (7)
With them the five evils in restraint abide.
Saith Nanak : Without the holy Master's guidance are
these not subdued;
Egoism by contemplation of the holy Name
is annulled. (8) (5.27)

Gharai andari sabh wathu hai bāhari kachhu nāhīṇ

All boons[1] within[2] lie, nothing may outside *be sought* :
All these by the Preceptor's favour may be obtained,
should the mind's doors be thrown open. (1)
Brother ! by guidance of the Preceptor is the Lord found;
Within is treasure of the Name, revealed by the Master,
perfectly-endowed. (I-Pause)
This the seeker after the Lord may obtain,
And the jewel of contemplation find.
Should he open his mind, with deep insight may he view
the treasure of liberation. (2)
Within are innumerable mansions, where resides the self;
Thus shall he find his heart's desire,
Never again to enter on transmigration. (3)
This boon the jewel-testers have got, by enlightenment
granted by the Master.
This boon is the invaluable wealth of the holy Name,[3]
that rarely, by the Master's guidance comes. (4)
What use seeking this boon without ?
Within is it found.
The whole world lost in delusion wanders;
The egoist into ignominy falling. (5)
The anchorite false, leaving his own home at others' home begs[4]—
Like a thief shall he be caught,[5]
And indifferent to the Name,[3] buffets shall receive. (6)
Those enlightened about their self,[6] brother ! are blessed :
Within their self, God by the Master's great favour
they realize. (7)

1. Lit. Objects.
2. This is to emphasize devotion against external ritual, pilgrimage etc.
3. Nām.
4. Lit. Goes, but begging is implied.
5. (By Yama).
6. Home.

God is Himself Bestower and Enlightener—
Who else may help ?
Nanak ! meditate thou on the Name—
Thereby obtain acclaim at this holy Portal. (8) (6.28)

Āpai āpu pachhāṇiyā sādu mīthā bhāī

Sweet is the taste of realizing the self; P. 426
Those in love with Truth,
By tasting of Divine juice have found liberation. (1)
The holy Lord immaculate, in the pure heart abides :
By enlightenment given by the Master may He be lauded;
Thereby may one even though set amid evil,[1] be indifferent to the world. (I-Pause)
Without listening to the holy Word is the self not revealed—
The world is blind without such vision.
By the enlightenment given by the Master is the mind illuminated—
The Name at the last, will be man's true friend. (2)
God's devotees practise devotion[2] solely;
Devotion[2] their daily practice :
In their hearts on their lips[3] is the holy Name—
Through devotion[2] the holy Word they contemplate. (3)
Exaltation comes from listening the Name; from reposing faith[4] in it comes :
One for ever lauding the Name, by its aid attains the Mansion Divine. (4)
From the Name is the self illuminated, and great renown obtained;
From the Name comes bliss, with the Name lies true shelter. (5)
Without devotion to the Name[5] comes not honour to any—
The egoist into disgrace falls.
Such in Yama's demense in bonds are chastized—
their lives a waste. (6)
From devotion to the Name[6] comes to all inspiration to service;
Through the Master is the Name realized.
From devotion to the Name comes faith and exaltation. (7)

1. The world and its lure is meant.
2. For 'devotion' the original is Nām.
3. Lit. Mouth, tongue.
4. Cf. Japu, stanzas on Suniyai, Mannei.
5. Nām.
6. Lit. By means of the Name.

Devotion comes to any on whom He confers it—
By the Master's teaching is the Name realized.
Saith Nanak : All existence to the Name is subject—
Devotion to it by supreme good fortune comes. (8) (7.29)

Dohāgaṉī mahalu na pāenī na jāṉani pir kā suwāo

The woman abandoned[1] attains not her Lord's Mansion,
Nor knows the bliss of conjugal life.[2]
Her speech lacking in sweetness, her manner arrogant[3]—
All her delight in contrary attitudes. (1)
How may the mind be subdued ?
By the Master's grace may it be restrained, and by getting enlightenment return to its true abode. (I-Pause)
The happily-wedded wife[4] is by the Lord Himself decked through prompting to love :
Such follow the Master's will—
With devotion to the holy Name, with poise of mind, are they decked. (2)
These ever have bliss with their Lord, to the blessed conjugal couch invited;
Attached in love to the Beloved,
Having with Him joy of union. (3)
Enlightenment is make-up inexhaustible,
Imparting to the noble woman true beauty.
Such a one is truly blessed in family life.[5]
With devotion to the holy Name, with poise of mind are they decked. (4)
The happily-wedded wife is blessed with love by the Eternal Master, inaccessible, limitless.
Such their holy Master serve in devoted sincere love. (5)
The blessed wife decks herself with necklace of noble qualities;
Her person perfumed with love;
Inside her mind the jewel contemplation. (6)
Those dyed in devotion are exalted—
From the holy Word comes noble birth and honour.
Those without devotion to the Name are truly low-caste, filth-worms. (7)

1. Image for one living without God.
2. Lit. Joy of living with the husband.
3. Lit. She does not bow to him.
4. Image for those devoted to God.
5. Lit. Blessed with having brothers.

The whole world in pride is involved—
Without the holy Word this malady goes not.
Saith Nanak : Those dyed in the Name of pride are rid,
And in the Eternal merged. (8) (8.20)

Sachchei rattei sei nirmalei sadā sachchī soe

Those dyed in the Eternal are truly pure—ever pure their renown.
In this life are they lauded everywhere,[1]
After death age after age renowned. (1)
My lovely self, finely dyed, take thou the holy
dye of truth; P. 427
One dyed in the beautiful Word *of God* loses never
its shine. (I-Pause)
We are low, soiled, pride-filled, by lure of duality impelled.
The Master's touch, true philosopher's stone,
Into gold has transmuted us—
With the everlastingly pure gleam endowed. (2)
Without the Master's touch no one is imparted
shine of the dye;[2]
From the Master's touch alone comes the dye.
Those dyed in the Lord's fear and love are in His
attributes absorbed. (3)
Without the Lord's fear the dye will not catch,
Nor will the mind be purified :
Ritual without such fear is false; no resting-place *with God*
for the man false of heart. (4)
Those alone are nobly dyed whom He has so destined;
Such in holy company by the perfectly-endowed Master are inspired,
Merging the seeker spontaneously in Truth. (5)
Without holy company each one is as a beast,
Of the Creator ignorant :
Without the Name is each one an evil-doer.[3] (6)
Others there are who purchasing merits, bargain away[4]
evil qualities—
Endowed by the Master so to do spontaneously.
By service of the Master is found the holy Name
That in the self is lodged. (7)

1. Lit. Mentioned in each home.
2. Dyed.
3. Thief.
4. Lit. Sell.

For all creation there is one sole Provider,
Setting each to an appointed task.
Saith Nanak : Those to devotion[1] appointed are ennobled,
And through the holy Word merged in God. (8) (9.31)

Sabh nāveṇ noṇ lochadī jisu kripā karei so pāe

The whole world hankers after *finding devotion* to the Name :
This only to those favoured by grace comes.
Without devotion is all life suffering—
Only those in whose selves is lodged the holy Name
have joy. (1)
I seek shelter with Thee, who art illimitable, gracious;
Exaltation by devotion is through the Master,
perfectly-endowed, attained. (I-Pause)
In the variegated creation of God, one Sole Reality is
pervasive within and without.
His Ordinance alone in all happenings operates :
Who else may one approach for help ? (2)
To some Thou givest enlightenment; others in
ignorance remain—
This solely in Thy power lies.
Some by grace are to Thee united;
Others with false hearts from Thy Portal are driven off. (3)
Some from the primal hour are immaculate,
Set by Thee to devotion,[1]
From the Master's service comes joy to *those* enlightened
through the holy Word. (4)
Some involved in filth, evil-doers,
From the Name alienated,
Without wisdom, thought and restraint,
Aimlessly in life wander. (5)
Those favoured by His glance of grace alone are with
devotion blessed :
Inspired by purity, content and restraint, their self the
immaculate Word into their ears pours. (6)
From study one arrives not at understanding God's extent :
From the Master alone is realized His greatness,[2]
Through enlightenment given by the holy Word. (7)

1. Nām.
2. Value, worth.

This mind and body you purify and the Divine Word
contemplate.
Saith Nanak : In this frame lies treasure of the holy Name,
That through illimitable devotion to the Preceptor
is acquired. (8) (10.32)

Sach rattīyāṇ sohāganīṇ jinnhāṇ Guru kai shabdi sīngāri

Those dyed in truth are the blessed wives—
The Master's Word their make-up :
In their self[1] have they found their Lord, by contemplation
of the holy Word. (1) P. 428
By devotion to the Lord, man's good deeds of sins
get him absolved :
The woman in the Lord has found her husband,
In the union brought about by the Master. (I-Pause)
Some wives see not their Lord even though by their side.
In illusion of Duality involved,
How may those abandoned find Him ?
In agony are their nights passed. (2)
Those in whose selves is lodged truth through pure deeds,
In spontaneous love daily serve their Lord,
And in the Eternal are merged. (3)
The woman abandoned is lost in illusion through false
words and evil-doing[2] :
Not cherishing[3] their Lord, in empty couch in agony
they lie. (4)
One sole Lord alone is real; beware of the mind in illusion
being led astray;
Let the woman learn[4] this of the Master and serve Him,
And lodge holy truth in her self. (5)
The blessed wife is united everlastingly to her Lord,
sacrificing desire and egoism,
To her Lord is she ever united,
Finding joy in holy union[5] with Him. (6)
Those craving for worldly possessions[6] make no gain.
The wife abandoned is not admitted inside her Lord's Mansion,
Her life in regrets ending. (7)

1. Home.
2. Lit. Swallowing poison.
3. Lit. Recognizing.
4. Lit. Enquire.
5. In the original Sej (couch) is used.
6. Crying 'mine, mine'.

One sole Lord is there—in Him alone be absorbed :
Saith Nanak : Should the woman seek joy,
God's Name should she in her mind lodge. (8) (11.33)

Amrit jinhāṇ chakhāiyonu rasu āiyā sahaji subhāe

Those tasting Amrita are spontaneously[1] blessed,
ever to enjoy it :
The holy Lord is above need, without even a sesame grain[2]
of need. (1)
Holy Amrita is raining, falling[3] on the tongue[4]
of the God-directed[5] :
Their hearts ever in bloom[6] :
Perpetually they laud the Lord. (I-Pause)
Egoists are ever like the woman abandoned, wailing at
their door-step—
Never have they had joy in their Lord—
Receiving what for them is recorded in the primal hour. (2)
What is sown by the Master's direction yields the
crop of truth :
The holy Name their article of commerce.
On those engaged in earning such profit,
Are conferred treasurefuls of devotion. (3)
Those God-directed[5] are as the ever-blessed wife,
Decked with God's fear and devotion—
Ever in enjoyment of their Lord, bearing in their
hearts truth. (4)
May I be a sacrifice to those *blessed with* joy of their Lord.
Ever are they by their Lord's side, their ego discarded. (5)
Happy their mind and body,[7] raidant their visages,
Through love of their Lord;
In the blessed couch have they joy with their Lord,
Their egoism and desire annulled.[8] (6)
Graciously has He returned to my home by the
Master's limitless favour :

1. Original, Sahaj-subhae = of itself, without effort.
2. That is, in the least.
3. Lit. Put into.
4. Lit. Mouth, palate.
5. Gurumukh.
6. Lit. Green, as against dried-up vegetation.
7. Body and mind.
8. Destroyed.

The blessed wife her Lord has found,
The Sole Divine Being.[1] (7)
The Preceptor, maker of union has the self to the Lord united,
And of all sins got it absolved.
Saith Nanak : Speak to Him what will win
His favour.[2] (8) (12.34)

Satiguru te guṇa ūpjai jā Prabhu melai soe

From the holy Master comes merit, should the Lord
bless one with such union :
Arises perpetual meditation on the Name,
and enlightenment appears. (1) P. 429
My self, lest thou think the Lord is far—behold Him
ever by[3] thee :
Ever He listens, watches, in the holy Word pervasive. (I-Pause)
Those recognizing their selves by the Master's guidance,
Single-mindedly on God meditate;
Ever are they in enjoyment of their Lord,[4]
And from devotion to the holy Name get bliss. (2)
My self, none thy true friend is—contemplate the holy Word;
Rush to God's protection, and the Door of
liberation attain. (3)
Listen to the holy Word, contemplate its imports;
In truth be absorbed;
By the holy Word subdue[5] egoism,
And find joy in the holy Mansion. (4)
In this Age[6] only from devotion to the Name comes glory;
None without the Name is exalted.
The glory of Maya lasts four days,[7] and quickly vanishes. (5)
These indifferent to the Name are dead; die they must;
Never have they had joy in God,
And in filth are absorbed. (6)
Some by His grace He to Himself unites,
By perpetually to devotion to the Name[8] inducing them :

1. Murār (Murari) one of the periphrastic names of Krishna, hero symbolizing God.
2. Lit. That on learning which He will show love.
3. Before.
4. This is the figure of the blessed wife, reiterated in these hymns.
5. Destroy.
6. Kali-Yuga, the age of sin.
7. I.e. for a brief while.
8. Nām.

Truth their practice, truth their way of life,
In truth are they absorbed. (7)
Without guidance of the holy Word it hears not, sees not—
Blind and deaf, the world is in illusion.
Those without the Name shall suffer;
Devotion to the Name through His favour[1] comes. (8)
Those absorbed in the holy Word are pure and
approved of God.
Saith Nanak : Never are they forgetful of the Name.
Know, at the Eternal Portal they abide. (9) (13.35)

Shabdauṇ hī bhagat jāpadei jinh kī bāṇī sachchī hoe

From devotion to the holy Word are the saints known :
Fulfilled are their utterances.
Discarding egoism and putting faith in the holy Name,
union they find. (1)
By devotion to the Lord's Name is one honoured :
Blessed is the birth of such :
By all are they venerated. (I-Pause)
From egoism and avarice arise caste arrogance,
violent wrath and pride.
Only when egoism is subdued[2] through the holy Word,
Is light merged into Divine Light. (2)
Through union with the holy Preceptor is my life blessed;
I *thereby* found the holy Name, repository of the
Nine Treasures,[3]
And everlasting fullness of store. (3)
The merchants of this commodity, lovers of the
Name, come *for it*;
One attuned to the Master, finds this wealth in meditation
on the holy Word. (4)
Pride-blown egoists understand not devotion :
From the primal hour are they doomed, their life forfeited
on a gamble. (5)
Without love of God no devotion can be, nor joy of body :
From this is found the boon of holy love,
Devotion to the Master and poise of mind. (6)

1. Will.
2. Dies.
3. See Glossary.

Whomsoever He guides to devotion,
Through contemplation of the Divine Word enters on it :
Then in the heart abides solely the Name of God,
With egoism and duality subdued.[1] (7)
Devotion to the Name is the caste and status of God's devotees;
Himself He ennobles them.
Ever are they under His shelter—
He fulfils them as it may please Him. (8)
Strange is devotion to God,[2] P. 430
Revealed through the Master's teaching.
Saith Nanak : With the Name lodged in the heart,
Through God's fear and devotion are God's devotees
by the Name ennobled. (9) (14.36)

Anras mehṇ bholāiyā binu Nāmai dükh pāe

Those deluded by worldly[3] delights,
Without the Name, in suffering are involved;
Uninstructed by the holy Master's great person they remain
without true enlightenment. (1)
My mind deluded, taste thou of God's joy and delight therein :
Involved in worldly[3] tastes art thou straying, making
waste of thy life. (I-Pause)
In this age[4] God's devotees living in purity,[5] in the holy
Name remain absorbed.
Nothing without good fortune[6] is obtained; no more
can man say. (2)
Anyone who has the true vision of his self, and dies[7]
by the holy Word,
And casts off evil thinking from his mind,
Should he run to shelter with the holy Preceptor,
The gracious Lord his sins forgives. (3)
Without devotion to the Name no joy comes, nor is suffering
cast off;
This world in Maya-delusion is lost, involved in illusion
of duality. (4)

1. Destroyed.
2. Allah.
3. Other delights (i.e. other than devotion).
4. Kali-yuga, the age of sin is implied.
5. Original, Nirmal (those without impurity).
6. Good fortune made by good actions is implied.
7. That is, die to the world.

The woman cast off knows not the joy of her Lord's love—
what good her make-up ?
Such ever in suffering are burning,
Deprived of the joy of couching with their Lord. (5)
The blessed wife, by casting off egoism has her Lord's
Mansion attained.
Such with their Master's Word are decked,
And with their Lord are in union. (6)
Man involved in the blinding dust of Maya-delusion
Has put off thought of death from his mind;
Such egoists die and are born time and again;
And dying, are with ignominy treated at Yama's portal. (7)
Those by the Lord[1] united with Him have union,
By contemplation of the holy Word.
Saith Nanak : Those absorbed in the Name,
Bear radiant faces at the holy Lord's Portal. (8) (15.37)

In the Measure Asa—Composition of Sri Guru Arjan Dev

Ashtpadiyan (Octets)

SCORE 2

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Panch manāe panch rüsāe

Five[2] *Qualities* have I to myself reconciled;
The five *Evils* have I alienated. (1)
Thus, brother ! is the city *of the self* inhabitated :
Gone is evil, as the Master on me has conferred
illumination. (I-Pause)
Around the field *of the self* is erected the hedge of truth
and righteousness :
In that are fixed firm stakes of the Master's illumination
and teaching. (2)
Brother, friend ! sow therein crop of the Name :
Make the bargain of serving the Master ever. (3)
Open shops of peace, poise and bliss—
Let the merchant-prince and the traders bear
similar aspect. (4)

1. By Him.
2. These are truthfulness, contentment, compassion, righteousness and forbearance.

In this market are levied no jaziya,[1] fines or taxes[2]—
The holy Master in primal Time has thus issued
the charter.[3] (5)
Loading merchandize[4] of the Name, your caravan you start,
Making gain, return home as men of God.[5] (6)
The holy Preceptor is merchant-prince, the disciplies traders—
The Name their capital : their accounting
custody of truth. (7)
In this house abide such as the Master, perfectly-endowed,
have served.
This is the city eternal[6] of Guru Nanak Dev. (8) (1)

In the Measure Asavari—Composition of Sri Guru Arjan Dev

SCORE 3

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Merei mana Hari siūṇ lāgī preeti

To love of the Lord is my heart[7] devoted, P. 431
Repeating the Name Divine in holy company—
Pure is this way of life. (I-Pause)
Under overpowering yearning[8] for the light of God,
Various devices does it contemplate.
Show grace, Transcendent Supreme Being.
Lord ! show Thy compassion. (1)
The self that arrived a stranger[9] *in the world* found contact
with God's devotee[10] :
The commodity sought after in devotion to the Name
was obtained. (2)
All Maya-pleasures and delectations in an instant are shattered :
The devotees in Thy Name dyed, in all places[11]
have taste of joy. (3)

1. *Jaziya* is the special tax imposed on non-Muslims in an Islamic state. It was in force during most part of the Mughal rule in India.
2. *Zakat* is toll-tax.
3. An order that bears a stamp.
4. *Khep* is the total stock of merchandize loaded for transport.
5. Gurumukh.
6. Abichal-nagari : Later this name was also given to the last resting-place of Guru Gobind Singh at Nander (Hazur Sahib).
7. Mana.
8. Thirst.
9. (Alien, as it come wandering in transmigration).
10. The Guru is implied.
11. 'Occassions' is implied.

The whole world is seen to be evanescent :
The Name Divine alone is eternal.
With God's devotees enter into friendship—
Thus shalt thou obtain the immutable station. (4)
Friends, companions, progeny,[1] relations—none accompanies
man in death
The Name Divine alone stands by him—
The Name of the Lord, guardian of the helpless. (5)
The *Master's* lotus feet to me have become the ship;
Touching these have I swum across the ocean *of existence;*
As was contacted the holy Preceptor, perfectly-endowed,
Was sincere devotion to the Lord formed. (6)
This is Thy devotee's supplication :
Be not Thou forgotten for the space of a breath,
or while taking a morsel.
All that pleases Thee is good—in Thy pleasure lies all
success. (7)
As is met the Divine Beloved, ocean of joy, has supreme
bliss arisen.
Saith Nanak : In contact with the Lord, supreme joy,
Is all suffering effaced. (8) (1.2.39)

In the Measure Asa—Composition of Sri Guru Arjan Dev
Lyrics expressive of Pain of Separation (Birharei)
To be sung as Chhants (Lyrics)
SCORE 4
In the Name of the Sole Supreme Being, Realized by the
holy Preceptor's Grace

Pār-Brahm Prabhu simarīyai pyārei darshan kau bali jāoṇ

Cherished friend ! contemplate the Lord, transcendent
Supreme Being—
To His sight may I be a sacrifice. (1)
Cherished friend ! to God's devotee it beloves us to sell[2]
this body,
Who with the Divine Beloved brings about union. (3)
Mother mine ! tasteless are joys and decorations
of *Maya*-poison—
These have I discarded. (4)

1. Sons.
2. Said metaphorically—dedication, devotion.

As at the holy Preceptor's feet I threw myself,
Lust, wrath and avarice have left me. (5)
Cherished friend ! those that with the Lord are in love,
To none other make resort.[1] (6)
Cherished friend ! those that joy in the Lord have tasted,
Ever fulfilled remain. (7)
Saith Nanak : As the holy man's sash[2] have we grasped,
Crossed is the ocean of existence. (8)

Janam maraṇ dükhu kātīyai pyārei jab bhetai Hari Rai

Cherished friend ! as is the Divine King met,
Annulled is torment of transmigration. (1)
I pray to the Lord, my very life, who is all beauty,
wisdom, knowledge—
His sight to show. (2)
Beloved ! the beings alienated from Thee,
Into transmigration fall, swallowing poison.[3] (3)
Beloved ! such alone with Thee have union as by Thee
are so favoured—
Their feet I touch. (4)
Beloved ! beyond expression is the joy of
beholding Thee. (5)
Beloved ! never is true devotion snapped— P. 432
Age after age is it lasting.[4] (6)
Beloved ! what pleases Thee, *alone* is good—
Eternal is Thy will. (7)
Saith Nanak : Beloved ! those dyed in love of the Lord,
Spontaneously are with it inebriated. (8) (2.4)

Sabh bidhi tum hī jānatei pyārei kisu pahi kahouṇ sünāe

Beloved ! my entire condition to you is known—
To whom shall I relate it ? (1)
Thou the bestower of *boons* to all beings—
All by Thy gifts are sustained.[5] (2)
Joy and sufferings by Thy command come—
No other resort[6] is *for us*. (3)

1. (That is, in worship).
2. 'Grasping the sash' is to follow someone in self-surrender.
3. Evil pleasures of the world are implied.
4. Absorbed in the successive ages.
* *Note* : 'Beloved' ! in these Ashtpadis signifies the Lord, the Creator.
5. Have wear and food.
6. Place.

Beloved ! we do as by Thee directed—
Nothing else in our power lies. (4)
Beloved ! happy[1] is each day and night
Wherein is the Name Divine contemplated. (5)
Beloved ! we do the deeds
As in primal-time on our forehead are recorded. (6)
Beloved ! the Lord solely operates—
In each being pervasive. (7)
Beloved ! from the cavern[2] of existence[3] extricate me—
Nanak with the Lord *seeks* shelter. (8) (3.22.15.2.42)

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace
In the Measure Asa—Composition of Sri Guru Nanak Dev
(Acrostic)
Patti* inscribed :

Sassai soe srishti jini sājī sabhnāṇ sahibu eku bhaiyā

Si Of *S* learn
He who created all existence, is the Sole Lord of all.
Him serve such as in heart to *Him are* devoted :
Fruitful is their coming *into the world.* (1)
My forgetful mind, why of Him be negligent ?
Brother ! learned shalt thou be reckoned when thy
reckoning[4] has been rendered. (I-Pause)

I[5] Of *I* learn :
The Primal Being is *Sole holy* Bestower of all.
The God-directed ones that from these letters
His truth realise,
No reckoning[4] against them shall stand. (2)

U[6] Of *U* learn :
Laud Him whose extent beyond our knowing lies.
Those serving Him, living truth, the reward shall obtain. (3)

KṆ Of *KṆ* learn :
He alone is the learned Pandit who the Divine truth
has realized.

1. Pleasing.
2. Well.
3. Sansār (Samsār) = the process of birth and death.

* *Note* : *Patti* is literally a wooden tablet for practising writing by pupils at school. In this composition, in the form of an acrostic, the thirty-five letters of the Gurumukhi script are employed, each letter initiating a couplet. Other similar compositions included in the holy Granth Sahib are *Bawan-Akharis.*

4. Reckoning of deeds with Dharmaraja.
5. Īṛī, a letter which with the diacritical mark, yields the sound of 'e' or 'i'.
6. Ūṛā the opening letter, silent vowel; with diacritical marks it yields the sound of 'o' or 'u'.

One that realizes in all beings God's Sole existence,
His ego shall not assert. (4)

K Of *K* learn :

As thy hair grows grey, bleached without soap,[1]
The spies of Yamaraja come, and bind thee in
Maya-chains. (5)

KH Of *KH* know :

The Lord, king of the universe, by whom are all
purchased and sustained;
By whose law the whole universe is bound—
None else is His authority[2] sharing. (6)

G Of *G* learn :

He who has discarded chanting the holy Word,
And by mere arrogant prattle seeks the Lord to please—
The Creator who has moulded the clay-pots and
fired the kiln,
Into it shall cast him.[3] (7)

GH Of *GH* know :

The servant *of God* that *in His way* endeavours,
To the Master's Word must remain attached.
Should he show equal compassion to the evil and
the good,[4]
By such device in the Lord shall remain absorbed. (8)

CH Of *CH* know :

He who created the Four Vedas, the Four Sources of life,
And the Four Ages[5]—
Himself age after age is He the ascetic[6] as also consumer
of all life;
Himself repository of learning.[7] (9)

CHH By *CHH* learn :

The Maya-shadow over all is cast : all by illusion
created by Thee are gripped.
Thou Thyself creating illusion dost lead astray :
Those by Thy grace visited, to the Master are united. (10)

1. Sabūṇ (soap) from the Arabic is used in several places in Gurubani.
2. Hukam.
3. (As a potter does).
4. Lit. Regards evil and good alike.
5. For allusions see Glossary.
6. Yogi.
7. Pandit.

J By *J* know :
The servant *charity* of enlightenment seeks,
After his wandering into eighty-four lakh species.
One sole Being is recepient and bestower—
No other have I heard off. (11)

JH By *JH* know :
Thou creature of God ! why fall to pining ?
What He has apportioned to thee, He is giving;
As is provision for each being made, He grants it,
Thus fulfilling His commands. (12)

ẎṆ[1] By *ẎṆ* learn :
As grace He shows, I behold none other
than He is there.
One sole Lord in all places is pervasive;
One sole Lord in my heart has taken abode. (13)

Ṭ[2] By *Ṭ* learn :
You creatures of God ! why be involved in meanness ?
In a short while are you to depart.
Forfeit not your life on a gambler's throw :
To the Lord's shelter rush ! (14)

ṬH[2] By *ṬH* learn :
Joy[3] has permeated the beings of such as have
hearts devoted to the Lord's feet.
Those with hearts devoted by Thy grace are saved,
And joy have obtained. (15)

Ḍ Of *Ḍ* learn :
Thou creature of God ! Why make false show ?
All that exists must depart.
By service to Him obtain joy,
Who in all existence is pervasive. (16)

ḌH Of *ḌH* learn :
Himself He demolishes and builds :
All He does as pleases Him—
Raising creation, over it He watches—
Saving whomsoever grace He shows. (17)

1. This sound resembles the J sound as in French—'Jean' etc.
2. St. 14 to 17 are hard sounds.
3. Coolness.

N Of *N* learn :

Whoever in mind contemplates the Lord,
His laudation chants.
Him the Lord unites to Himself—
Thereafter does he not enter birth. (18)

T Of *T* learn :

Deep[1] is the ocean of existence, unknowable its extent.
I know not swimming, nor have a raft :
I sink, Monarch-Saviour,[2] Save me ! (19)

TH Of *TH* learn :

He who has created all, in all spots is pervasive.
What can illusion or Maya do to one
To whom all that He wills is good ? (20)

D Of *D* learn :

Blame none : Your evil deeds alone are to blame.
What I have done have I obtained—
On none else cast the blame. (21)

****DH*** Of *DH* learn :

He who the might has assumed,
And over all objects His dye has cast—
All receive what He ordains :
According to deeds is the Ordinance on
each operative. (22)

N Of *N* learn :

The Spouse ever with *the wife*[3] has pleasure,
Yet has she never seen or contemplated Him.
Sister[4] ! in the way of speaking am I a wedded woman,[4]
But never has the Spouse met me. (23)

P Of *P* know :

The Supreme Lord is King :
To view His might has He raised this show.
All this He views and its meaning realizes; all to
Him is known,
And within and without is He operative. (24)

1. Deep as requiring effort to swim.
2. One who enables to swim across.

** *Note* : This is the soft 't' as in the Latin and Slav languages. This 'D' too is 'soft'.

3. The figure of the wife for creation of oft-recurring in Gurubani.
4. This follows from the assumption of the figure as indicated above.

PH Of *PH* learn :
The whole world in the noose is caught,
In Yama's chain bound.
Such alone by the Master's grace are saved,
As to the Lord's shelter rush. (25)

B Of *B* know :
The game of chess He plays—the Four Ages the chess-board.
All creatures His counters— P. 434
Himself is He casting the throw. (26)

BH Of *BH* learn :
Those entertaining God's fear that seek the reward, obtain it.
The egoists thoughtless wander about, unmindful of God—
In eighty-four lakh species whirling. (27)

M By *M* realize :
Attachment,[1] death and God—these man recalls at time of death alone;
In pleasure of the body is man in other interests involved,
And forgotten is *lesson* of the letter 'M'[2] (28)

Y By *Y* know :
Never again shall the self take birth, should the truth it realize :
The God-directed[3] alone express this, realize this.
The God-directed[3] alone know the Supreme Truth to be One and sole. (29)

R By *R* know :
In all creation is the Creator pervasive.
The creatures has He raised, to various tasks attached :
Only those visited with grace the holy Name contemplate. (30)

L By *L* know :
He who the creation in various tasks has involved,
He also made Maya-attachment attractive,[4]
The pleasures of eating and drinking, bearing *joy and sorrow alike*—

1. Implies regrets over a life of attachment.
2. Implies the three objects mentioned in this verse, all beginning with 'M' in the original.
3. Gurumukh.
4. Sweet.

All by His will and Ordinance occurs. (31)

V By *V* know :

The Supreme Lord, all-pervasive[1] to view the creation,
The creative aspect has assumed :
He views, tastes all, all-knowing—
Within and without pervading. (32)

Ṛ By *Ṛ* know :

Thou creature of God ! why raise contentions ?
On Him who is eternal, meditate.
Him contemplate, and in truth be absorbed—
To Him am I a sacrifice. (33)

H By *H* know :

No other Bestower is there other than He—
He who creating beings, sustenance to them has provided.
On the Name Divine meditate; in the Name Divine
be absorbed :
Day after day gain profit of uttering the
Name Divine. (34)

A By *A* know :

Himself has He created all.
His will is supreme over all.[2]
Himself doing all, all to Him is known—
Thus is the bard[3] Nanak's utterance. (35)

In the Measure Asa—Composition of Sri Guru Amar Das

Acrostic* (Patti)

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Ayo angai sabhu jagu āiyā kākhai ghangaiṇ kālu bhaiyā

A, KṆ : All creation is destined ultimately to fall prey to death.
R, L : Man stores up evil deeds, and falling into evil
courses neglects doing good. (1)
My self ! what strange reckoning hast thou learnt !

1. Vasudeva.
2. He does what He desires.
3. Shāir (Ar. Poet) *Shair* occurs elsewhere also in Guru Nanak Dev's Bani.

* *Note* : This composition, like the one preceding it, by Guru Nanak Dev, is called *Patti,* Such compositions are known in the Hindi tradition as *Bawan-Akkhari,* in the Gurumukhi tradition as *Painti-akkhari* and in the Persian tradition as *Si-Harfi.* The alphabetical order here adopted is from the elementary Sanskrit lessons investing consonants with vowel sounds.

Know that reckoning thou must one day render. (I-Pause)
S, KṆ : Remembrance of God thou hast not, nor meditation
on the Name.
CHH : Ignorant one ! day and night art thou declining—
How mayst escape Yama's grip ? (2)
B : Ignorant one ! devoid of realization, in illusion is thy
life wasted.
Unmeriting art thou to be called a teacher :
On thy head shall rest the burden of others sins. (3)
J : Ignorant one ! thy light[1] has been taken away—
At the end as thou leavest this world regrets shall haunt thee.
Neglectful of meditation on the One Supreme Word,[2]
In transmigration shalt thou whirl. (4)
Thou Brahmin[3] ! learn first what may befall thee.
Instruct not others in false teaching.[4] P. 435
First shall the noose close round thy neck, then round those
of thy disciples. (5)
S : Ignorant one[5] ! thou hast discarded restraint in accepting
offerings[6] unjustified :
Thy employer's[7] daughter is like thine own—
In taking such offerings hast thou made waste of thy human
incarnation. (6)
M : Ignorant one ! the great malady of pride has of all
sense deprived thee :
In thy inner self hast thou not meditated on God and hast
hankered after worldly things. (7)
K : Ignorant one ! involved in lust and wrath hast thou
wandered along in life—
In covetousness caught, hast thou forgotten God.
Despite much learning and discoursing *to others,*
Without realization, art thou into disgrace fallen.[8] (8)

1. The spiritual light of God-realization.
2. God's holy Name, Brahm, Oankar.
3. Original, Pandit implying claim to wisdom as well as the arrogance of high caste in a Brahmin.
4. False teaching, in rituals other than devotion, Lit. poison.
5. Still the Brahmin in being addressed.
6. Dān—the charity offering to a priest for performing ritual offices.
7. Jajman = Yajyaman (Skt.) one arranging a sacrifice, the master of the household employing priests to sanctify his sacrifice to the gods.
8. Lit. Art drowned.

**T : Ignorant one ! in darkness of wrath art thou burning.
Whatever spot thou touchest by thy presence is fouled.
GH : Ignorant one ! thou goest seeking offerings
from door to door,
But hast not asked God for the true boon of devotion. (9)
P : Ignorant one ! this shall not take thee across,[1]
caught in thy fraud.
Fool ! The eternal Lord has Himself put thee under a curse—
Such is thy destiny. (10)
BH : Ignorant one ! in the ocean of worldliness shalt thou sink,
involved with Maya :
Know, whoever by the Preceptor's grace realizes the One sole
Supreme Being,
In an instant shall find liberation. (11)
W : Ignorant one ! know that thy turn to depart is at hand,
Yet the Lord[2] hast thou neglected.
This opportunity never again shall come—
Into Yama's grip shalt thou fall.[3] (12)
JH : Ignorant one ! all sorrow shall vanish
Shouldst thou just listen to the teaching of the holy Master.
No Preceptor is like the holy Preceptor;[4]
One without the Preceptor is known as evil. (13)
DH : Ignorant one ! thy restless mind restrain :
Know, inside thee lies a treasure.
One devoted to God shall quaff the Lord's nectar,
Inexhaustible through all Ages. (14)
S : Ignorant one ! on the Lord[5] meditate—
Not by word-mongering is He found.
Cherish in thy heart the Lord's holy feet—
Thus may thy past sins be forgiven. (15)
H : Meditate thou ignorant one ! on the Lord's discourse[6] :
That may bring thee eternal joy.
Learning of the egoist brings suffering abounding—
Without the holy Master's guidance liberation
shall not come. (16)

** *Note* : This is the soft 't'.
1. That is, get thee liberation.
2. Original, Vasudeo = Vishnu who fills all space.
3. That is, by being indifferent to devotion.
4. Reference is to Guru Nanak Dev and his successor Guru Angad Dev.
5. Original, Govind.
6. Lit. Story.

R : Ignorant one ! meditate on God[1] pervading all hearts.
Those realizing God[1] through the Master's grace,
Shall ultimately have realization of the Absolute.[2] (17)
Lord ! unknowable, inexpressible is Thy extent.
Saith Nanak : Those blessed with the holy Preceptor's touch[3]
Have their reckoning[4] annulled. (18) (1.2)

In the Measure Asa—Composition of Sri Guru Nanak Dev

Chhant (Lyrics)

SCORE 1

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Mündh jobani bālaṛīyei merā Piru ralīālā Rāma

Listen, Thou young woman deluded by thy youth !
The Beloved is gay-minded.
As fullness of love grows between the woman and her Lord,
In imparting joy of love is He gracious.
By the Lord's grace comes about union between the
woman and her Lord. P. 436
In bliss in the couch with the Beloved lies joy of seven
pools full of amrita.
Holy gracious Lord ! show Thy mercy and grace,
That absorbed in the holy Word your praise I chant.
Saith Nanak : In bloom of joy is the woman at sight of the
beloved Spouse :
Filled with joy is her heart.[5] (1)

Mündh sahaji salonaṛīyei ik prem benantī Rāma

Listen, lady endowed with beautiful eyes, to a supplication
of love.
Full of love for the Lord is my mind and body—
In the Lord's love am I dyed :
In love of the Lord dyed, to the Lord supplication I make :
By the Name Divine in joy may I abide.
To know His merits is of Him to have realization.
With merits in the mind abiding, demerits flee.
In separation from Thee not for an instant[6] can I live—

1. Original, Rama.
2. Original, Niraguna Rama (the Supreme without attributes).
3. Lit. those that are united to.
4. Reckoning of deeds for retribution after death is implied.
5. Mana.
6. Sesame grain.

No words giving me solace.
Nanak on the Beloved repeatedly calls—
By joy of such utterance is the heart drenched. (2)

Sakhīho sahelarīho merā Piru vaṇjārā Rāṃa

My sister-friends, loved sisters ! the Beloved is a merchant :
The Name Divine He sells, joyful beyond all value.
Of value beyond reckoning in the House Eternal
abides the Beloved :
By His will is the woman[1] ennobled.
Some there are that with the Lord have joy :
I at the doorstep wail.
The Lord of supreme power, Himself accomplishes all.
Saith Nanak : By His grace is the woman[1] made of blessed
matrimony,[2]
As the holy Lord to her mind gives prop. (3)

Ham ghari sācha sohilaṛā Prabh āīyaṛei mītā Rāma

As the Lord, true friend, has arrived, the holy paean
of joy in my home[3] is sung,
In love absorption is felt joy, as is the heart given and
His heart won.
My own heart to Him have I given thus, won the Divine Spouse :
Let Him keep me as be His pleasure.
My body and mind to the Beloved given, by the holy Word
am I blessed—
In my own home[3] have I obtained the amrita-fruit.
Not by cleverness of mind, nor by repeated recitations,
Or by devices is He obtained—
By loving devotion of heart comes union with Him.
Saith Nanak : The Lord is our sole friend;
Of the world are we not. (4) (1)

Anhado anhadu wājai rünjhünkārei Rāma

Playing the unstruck music, in tender tunes,
In love of the precious Beloved is my heart dyed.
Day after day in His love is my ascetic heart dyed—

1. Image for the seeker.
2. Image for realization.
3. The self.
Note : In these lyrics and elsewhere in similar compositions 'Rāma' occurs at line-ends as a euphonious refrain.

In the Void has it found lodgement.
The Primal Supreme Being, the Beloved beyond limit,
The inaccessible, by the holy Preceptor is to me made accessible.
The Lord immutable is my seat, my abode :
In contemplation of Him is my mind's abode :
Saith Nanak : Those dyed in the Name are the true ascetics.
To the tender tune of unstruck music listening. (1)

Titu agam titu agampürei kahu kitu bidhi jāīyai Rāma

How to that City inaccessible, inaccessible abode,
may access be found ?
By discipline of truth and pure qualities;
By living the holy Word :
By living the holy Word to our *true* home may we make resort,
And the Treasure of merit obtain.
To that Root Essence are no branches or leaves—
Over all is He supreme.
Exhausted am I with recitations, austerities, self-restraint :
Nor by self-imposed restrictions of hatha is He obtained.
Saith Nanak : By spontaneous devotion[1] is obtained the
Life of the universe.
This enlightenment by the holy Preceptor is granted. (2)

Guru sāgaro ratnāgaru titu ratan ghaṉerei Rāma

The Master is the pearl-bearing ocean— P. 437
Innumerable are the pearls therein found.
In these seven pools dive thou :
Thereby shall thy mind be purified.
By Divine pleasure, in this pure water does man bathe,
And in company of the Elect[2] into contemplation enters.
Then discarding lust, wrath, fraud and poison of evil,
The holy Name in the heart he lodges.
As are egoism and waves of avarice exhausted,
Is obtained the Lord, compassionate to the humble.
Saith Nanak : Like to the Preceptor[3] is no bathing spot—
None like the Divine Enlightener. (3)

Hauṇ banu bano dekhi rahī triṉu dekhi sabāiyā Rāma

Numerous forests and the grass-blades in them have I viewed :
The three worlds, the whole universe hast Thou made.

1. By Sahaj.
2. Panch (lit. village elders).
3. Guru.

All by Thee is made; immutable art Thou—
None like to Thee.
Thou the Sole Giver; all beggars before Thee—
who else may we laud ?
Lord Bestower ! give in charity what we have not asked for—
Of devotion whereof with Thee are stores full.
Saith Nanak after contemplation :
Without devotion to the Name Divine comes not
liberation. (4) (2)

Merā mano merā manu rātā Rāma piyārei Rāma

My mind in love of the Divine Beloved is dyed.
The holy Lord, Primal Being, beyond extent in my mind
have I lodged.
Inaccessible, unknowable, transcendent,
The Supreme Being, Lord of all is He.[1]
From primal Time existing, in all time to be is He—
All else know to be transient.
I know not the way of ritual or creeds.
How may I find the way of liberation ?
Saith Nanak : By the Master's guidance by realization
of the Word;
By contemplation of the Name day and night. (1)

Merā mano merā manu māniyā Nāmu sakhāī Rāma

My mind to the Name, true friend, is attuned.
Egoism, possessiveness, Maya accompany not *the self.*
Mother, father, brothers, progeny, clever devices,
Wealth, wife—none shall last.
The goddess of wealth[2] has been cast aside, foresaken :
Now under *our* feet is she humbly lying.
A marvel has the Primal Purusha shown—
Him I behold wherever I look.
Saith Nanak : Devotion to the Lord shall I not give up—
All shall happen in due course. (2)

Merā mano merā manu nirmalu sāchu samālei Rāmā

By contemplation of holy Truth is my mind made pure.
Effaced are evil tendencies, united am I to merits.
Discarding evils is my doing made pure :

1. Pardhan (Pradhan).
2. (The ocean's daughter)—Lakshmi.

At the holy Portal am I *reckoned* pure.
By contemplation of the Essence by the Master's guidance,
Is transmigration annulled.
Thou our benefactor, friend, companion all-knowing.
By truth may exaltation *to me come* !
Saith Nanak : By the enlightenment by the Master given,
Is illumination of the jewel Name obtained. (3)

Sachu anjano anjanu sāri niranjani rātā Rāma
By the collyrium of truth in the Immaculate am I marked—
My mind and body in the Life of the universe,
Bestower *of bliss* dyed :
With the Life of the universe, Divine Bestower,
Spontaneously comes union.
In holy congregation, in company of devotees,
By Divine grace is obtained joy.
Those dyed in Divine devotion have turned unattached to the world,
Their attachment and desire annulled.
Saith Nanak : Those subduing[1] the ego have found poise—
Rare are such servants, indifferent[2] to the world. (4) (3.4.3)

In the Measure Asa—Composition of Sri Guru Nanak Dev P. 438

Chhant (Lyric)

SCORE 2

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Tūṇ sabhnīṇ thāīṇ jithai hauṇ jāīṇ sāchā sirjanhāru jīo
Eternal Creator !
Everywhere pervasive art Thou wherever I go :
Annuller of suffering, His will supreme over all,
Millions upon millions of sins in a brief hour does He efface.
Swans as swans,[3] storks as of storks[4]—
Each being does He evaluate.
Everywhere pervasive art Thou, wherever I go. (1)

Jinh ikmana dhiyāiyā tinh sükhu pāiyā tei wirlei sansāri jīo
Those that with single mind *on Thee* have meditated, have joy—
Rare in the world are such.

1. Destroying.
2. Udās.
3. Image for the God-enlightened.
4. Image for the worldly-minded.

Living the Master's Word, by Yama not approached.
Never meet they discomfiture :
Never meet they discomfiture; the Divine merit
they contemplate.
Those that at the Lord's feet make obeisance,
Annulled is their transmigration.
By the Master's teaching have they obtained joy in God,
reward[1] in God—
The Name Divine in their hearts they cherish.
Those that with single mind *on Thee* have meditated,
joy have obtained.
Rare in the world are such. (2)

Jini jagatu upāiyā dhandhai lāiya tisai wituh kürbāṉu jīo

To Him am I a sacrifice who the world has created
And to *various* tasks set it.
By serving Him obtain your profit,
And at the Divine Portal get honour.
Such alone at the Divine Portal are honoured
As realize *the Lord* to be One and Sole.
Such the Nine Treasures[2] obtain, and by the Master's teaching
on the Lord meditate—
Ever on the Divine attributes discoursing,
Day and night His Name they utter.
The Supreme Lord, of all pre-eminent—
To Him am I a sacrifice who the world has created,
And to *various* tasks set it. (3)

Nāmu laini si sohehṉ tinh sükh phal hovai mānehṉ sei jiṉi jāheṉ jio

Those that the Holy Name utter, in splendour shine;
Joy is theirs and honour;
And over all they prevail.
Never have they decrease of blessing;[3] as may please the Lord—
Age after age this to them comes.[4]
Lord ! with passing of ages, in their blessing[5] still
occurs no decrease.

1. Fruit.
2. See Glossary.
3. Fruit (reward).
4. Whatever the number of ages passing.
5. Fruit.

Never suffer old age or death, never into hell fall,
Such as on the Name Divine meditate.
Never have decline[1] such as the Name Divine utter :
Never feel they torment.
Those that the holy Name utter, in splendour shine :
Joy is theirs and honour,
And over all they prevail. (4) (1.4)

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace
In the Measure Asa—Composition of Sri Guru Nanak Dev
Chhant (Lyric)
SCORE 3

Tūṇ sūṇi harnā kāliyā kī wāṛīyai rātā Rāma

Listen, thou black buck[2] ! why in this orchard art so absorbed ?
The fruit of poison tastes sweet for a few days only,
then will it begin to torment thee;
This fruit which has intoxicated thee, will then torment :
Without the Name Divine in deep suffering wilt thou be.
Pleasure is unstable like the stormy ocean; like the flashing
lightning. P. 439
None other than the Lord is thy Preceptor—
Him hast thou forgotten.
Believe Nanak, in thy self contemplate this—
Death to thee must come, thou black buck ! (1)

Bhawaṇrā phūli bhavanteyā dükhu ati bhārī Rāma

Thou humming bee,[3] haunting flowers,
Know that *thy way* will lead thee to severe torment.
Thus have I asked the Master to impart to me the truth—
To impart to me the truth, the Master I supplicated.
My friend the humming-bee in pleasure is sunk.
As rises the sun and the body begins to decline,
Like oil in cauldron shalt thou be boiled.
Thou unclean goblin, without the holy Word—
Know that Yama will on this way in bonds lead
and torment thee.
Saith Nanak truly : Remember my self, my black humming-bee,
Pleasure will only bring thee to death. (2)

1. Dry up, shrivel.
2. Symbol for lustly malehood.
3. Another symbol, signifying voluptuous pursuits.

Merei jīyaṛiyā pardesīyā kitu paweh janjālei Rāma
My self, stranger in the world, why into snares art
thou running ?
Lodge in heart the Eternal Lord—why run into Yama's snare ?
Like the fish separated from water shalt thou wail,
As the fisherman casts the net.
Delicious are delusions of Maya and the world[1]—
At the end alone is such delusion lifted.
Into devotion enter, to the Lord attach thy mind—
Discard fear of the world.
Nanak tells thee truly : consided this,
My self, into the world straying a stranger. (3)
Nadīyāṇ wāh vichhünniyā melā sanjogīṇ Rāma
As rivers from their courses diverge,
By good fortune[2] alone again they meet.
In each age is the world full of sweet poison—
This to the Yogi[3] alone is known.
Those that the holy Preceptor have contemplated,
This spontaneously realize and know the Lord.
Those forgetful of the holy Name into doubt are strayed—
In the end bitterly shall wail.
Saith Nanak truly : Lord ! by the holy Word unite to Thy
self the long-separated ones. (4) (1.5)

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace
In the Measure Asa—Composition of Sri Guru Amar Das
Chhant (Lyrics)
SCORE 3

Ham gharei sāchā sohilā sāchai shabdi sühāiyā Rāma
In our home[4] is sung the holy paean decked with the holy Word.
United are the woman[5] and her Lord—this union
by the Lord is made :
By the Lord Himself is the union made; truth in her
heart is lodged—

1. The world and Maya.
2. Sanjogiṇ—By conjunction of lucky stars.
3. Implies the enlightened one, the Jnani.
Note : As stated earlier, in these hymns and those just following, *Rāma* occurs at line-ends as a euphonious refrain.
4. The self is implied.
5. Symbol for the seeker.

With spontaneous enlightenment[1] is the woman intoxicated.
By the Master's Word decked, by truth enbelished,
Eternally in joy shall she have bliss *with her Lord.*
By discarding the ego is attained the Divine Spouse.
Then is joy in the Lord in the self lodged.
Saith Nanak : With the Master's Word is *the woman* decked—
Her entire life fruitful. (1)

Dūjaṛai kāmaṇi bharami bhüllī Hari waru na pāe Rāma

The woman that caught in duality into doubts is strayed,
The Divine Spouse shall not attain.
Such a woman, devoid of merit, of her life shall make waste,
And full of faults, into pining shall fall.
By service of the Master is attained joy everlasting.
Thus is attained the Beloved, by her side[2] ever staying.
As the Spouse she has beheld, is she in bloom,
Her heart by absorption in the holy Word in joy.
Saith Nanak : The woman devoid of the Name into
delusion is strayed—
By union with the Beloved can she attain joy. (2) P. 440

Piru sangi kāmaṇi jāṇiyā Güri meli milāī Rāma

As by the Master united, the woman has realized the Lord
to be by her side.
In heart by the holy Word is she united—
By spontaneous devotion is her burning assuaged;
As by the holy Word is her burning assuaged, peace to her
heart has come,
And by spontaneous devotion joy in the Lord has she tasted.
In union with the Beloved is she in joy everlasting,
By the holy Word making sweet utterance.
Brahmin scholars[3] and practioners of silence[4] by their
learning helpless are grown—
Nor have those assuming sectarian garbs attained liberation.
Saith Nanak : The world devoid of devotion is mad—
By the holy Word *alone* to the Lord may it be united. (3)

Sā dhan mani anandu bhaiyā Hari jīo meli piyārei Rāma

By union with the Lord is the woman's heart joyful—

1. Sahaje.
2. Hadūrei (Hazūr—in her presence).
3. Pandit.
4. Moni (mauni).

In Divine joy is the woman absorbed, by listening to the
Master's Word illimitable;
Of the Beloved by the illimitable Word attained,
Is she ever contemplating merits;
Ever in her heart He abides,
As in couch bedecked joy with her Lord she has.
In union with the Beloved have her blemishes fled.
In the home in which the Name Divine is ever meditated on,
Paeans of joy eternally[1] are sung.
Saith Nanak : For those dyed in the Name is joy eternal.
By union with the Lord are their objectives[2]
fulfilled. (4) (1.6)

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace
In the Measure Asa—Composition of Sri Guru Amar Das
Chhant (Lyrics)
SCORE 3

Sājan merei prītamuh tüm sheh kī bhagati kareho
My loved friends ! practise you devotion to the Lord.
Serve ever the Master : acquire *thus* the blessing of devotion.[3]
To the Lord devote yourselves, that it may please Him;
Should you follow your own will, the Lord's pleasure
shall you no way win.
Hard is the path of devotion and love—
Rare is the person that finds it from the Master's door.[4]
Saith Nanak : Only such as by the Lord are favoured,
Are inspired on devotion to set their hearts. (1)

Merei mana bairāgīyā tūṇ bairāgu kari kisu dikhāwehṇ
My self, practising renunciation
To whom art thou exhibiting this renunciation ?
Those lauding the Lord, are ever raising the paean of joy,
Practise renunciation truly and give up this false show.
To the Lord all is known—
He pervades water and land.
By the Master's guidance is His Ordinance realized.
Those realizing the Ordinance are blessed fully with joy.

1. In all four Ages.
2. Spiritual objectives are implied.
3. Nām.
4. The image is of one begging alms at some door.

Saith Nanak : He is the true anchorite[1] who ever in the
Lord is absorbed. (2)

Jeh jeh mana tūṇ dhāwandā teh teh Hari terai nālei

My mind ! run wherever thou wilt, the Lord
ever is by thee.
My self ! all clever devices discard.
On the holy Master's Word meditate;[2]
Ever is He by thy side, even when for a moment shouldst
thou on Him meditate.
Therewith shall thy sins of successive births be annulled,
And at last the supreme state[3] shalt thou attain.
By the Master's inspiration on the Eternal meditate,
That thou mayst to Him be tied.
Saith Nanak : My mind ! in whatever direction thou run,
Ever is the Lord by thee. (3)

Satiguru miliyai dhāwatu thammhiyā nijghari wasiyā āye

By the Holy Master's contact[4] is the wandering *mind*
set at rest,
And in its own essence[5] abides;
Its commerce the holy Name; on the Name it meditates,
And in the Name is absorbed.
As by the holy Master's touch is the wandering mind
set at rest, P. 441
The Tenth Door[6] it attains.
Therein are *served* victuals of amrita, and melody of
peace arises.
Whose sound the whole world props.
Therein play innumerable instruments,
Casting perpetual unstruck harmony,
And the mind in the Eternal is absorbed.
Saith Nanak : By the holy Master's touch[4] is the
wandering *mind* set at rest
And in its own sphere abides. (4)

1. Original, Bairagi (Vairagi). This hymn is built round the theme of true and false Vairagya (renunciation, dispassion).
2. Lit. Remember.
3. (Implies liberation).
4. Meeting.
5. 'House'.
6. The state of unshaken *Samadhi* or perfect absorption in the Absolute. (For a parallel to the ecstasy in hymn 4 see Japuji, stanza 36 and 37).

Mana tūṇ joti sarūpa haiṇ āpṇā mūlu pachhāṇu

My self ! in aspect art thou image of Divine Light :
Thy own *exalted* origin realize !
My self ! The Lord is ever by Thee;
Listen to the holy Master's teaching and live in bliss.
He that realizes his origin shall realize too the Lord,
And gain insight into the mystery of life and death.
As by the Master's grace he realizes the Sole *Creator,*
Disappears attachment to duality.
As the mind finds rest, the fanfare of joy arises, and the self
with the Creator finds acceptance.
Saith Nanak : My self ! in aspect art thou image of
Divine Light—
Thy own *exalted* origin realize ! (5)

Mana tūṇ gārabi aṭṭīyā gārabi laddiyā jāheṇ

My self ! with pride art thou stuffed :
With pride ever laden.[1]
Maya the delusion-monger has deluded Thee.
Stupid self ! ever absorbed in pride,
In the end must thou repent.
The maladies of pride and desire grip thee.
Thy life wasted.
The egoist realizes not that in the Hereafter must he repent.
Saith Nanak : My self ! with pride art thou stuffed :
With pride ever laden. (6)

Mana tūṇ mat māṇu karehṇ ji hauṇ kichhu jāṇadā
Gurumukhi nimāṇā hohu

My self ! be not conceited that thou knowest aught.
By the holy Master's teaching attain humility.
Inside thee is arrogant ignorant thinking—
With the holy Word wash off this impurity.
Before the holy Preceptor in humility *stand*—
Think nowise thou art anything.
Through pride is the whole world burnt—
Beware lest thou make ruin of thyself.
Act as the holy Master wishes[2] :
Obey the Master's instruction.[2]

1. Proceed along, move along.
2. Bhāṇā in the original is 'Will'.

Saith Nanak : Discard egoism; thus obtain thou joy.
My self ! in humility abide. (7)

Dhannu su velā jitu maiṇ saṫiguru miliyā so shahu chitti āiyā

Blessed is the moment wherein the holy Preceptor I met,
And the mind with devotion to the Lord was filled.[1]
Supreme joy and peace[2] then came over me,
And mind and body were full of bliss.
Then entered the Lord my mind and came in the self to abide :
Discarded[3] were all evil qualities.
As willed the Lord, good qualities manifested themselves,
By the holy Preceptor embellished.
Those *alone* have found approval *with the Lord*
Who repeatedly have on the *sole holy Name* meditated,
And feelings of Duality discarded.
Saith Nanak : Blessed is the moment wherein the holy
Preceptor I met,
And the mind with devotion to the Lord was filled. (8)

Iki jant bharami bhullei tini shahi āpi bhulāe

Diverse of God's creatures in delusion are lost—
The Lord Himself in delusion has involved them.
Involved[4] in the attitude of Duality, from egoism they act.
The Lord Himself in delusion has involved them,
Put them on the false path—
For such no help !
Lord ! Thou alone knowst if they fare well or ill—
Thou the Creator of this cosmos.
Mighty is Thy Ordinance.
This the rare God-directed person realizes.
Saith Nanak : What help for these poor creatures, P. 442
Whom Thou Thyself hast in delusion cast? (9)

Sachchei merei sāhibā sachchī terī waḍiyāī

My holy Lord ! holy is Thy greatness.
Transcendent Absolute, immeasurable Lord[5]
art Thou—inexpressible Thy might.

1. I was put in mind of.
2. Sahaj
3. Lit. Forgotten.
4. Lit. Wander about.
5. Combined in this affirmation are the Nirguna (unattributed) and Saguna (attributed) aspects of the Supreme, as *Par-Brahm* (Transcendent Absolute) and *Beant Swami* (Immeasurable Lord). Beant is Lit. 'limitless'.

Whoever has Thy holy might[1] lodged in mind,
For ever lauds Thee.
Those *alone* laud Thee as Thy pleasure have won;
To the holy Eternal is their mind attached.
Those by Thee united, in Thee by the Master's *guidance*
are absorbed.
Saith Nanak : Holy Lord ! holy is Thy greatness. (10)

In the Measure Asa—Composition of Sri Guru Ram Das

Chhant (Lyrics)

SCORE 1

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Jīvano maiṇ jīvanu pāiyā Gurmukhi bhāe Rāma
True life have I attained; attained life,
As by the Master's guidance love for the Lord in
my heart is formed.
As is the Name Divine in my life's breath lodged,
Gone is all doubt and suffering.
By the Master's teaching on the invisible, unknowable
Lord have I meditated—
Thereby attaining the Supreme state of purity.
Ever is the unstruck music *in my ears ringing,*
As the holy Preceptor's Word I have chanted.
Saith Nanak : The Lord-Bestower on me a boon has conferred—
In His Light is my light merged. (1)

Manmukhāṇ manmukhi mūe merī kari Māyā Rāma
Egoists, ever cherishing themselves, by possession of
lucre have perished.
To this foul-smelling heap of flesh are their hearts attached,
That each moment is flitting.
To this foul-smelling heap is their heart attached—
This attachment that like kasumbha-dye is seen to be frail.
Each instant is wealth shadow-like turning, now east, now west,
Revolving as the potter's wheel.
Wealth painfully is consumed, painfully garnered and used—
Painfully is it increased.
Saith Nanak : By seeking shelter with the Master
Is the terrible ocean of existence easily crossed. (2)

1. Lit. Greatness.

Merā thākuro thākuru nīkā agam athāhā Rāma
The Lord is all-goodness, inaccessible, unfathomable.
The Divine capital have I sought from the holy Preceptor,
the true banker;
The Divine capital have I sought, the Name purchased.
Thereafter sing I Divine laudation; to Divine merits am
I devoted.
Sleep and hunger have I cast off, discarded—
Now in the Absolute[1] alone am I absorbed,
Have come merchants of one category,
And profit of the Name Divine carry away.
Saith Nanak : Thy mind and body to the Master dedicate—
This blessing comes to whoever is so destined.[2] (3)

Ratnāṇ ratan padārath bahu sāgaru bhariyā Rāma
Of wealth of jewels and pearls[3] is the great ocean full—
This by such is attainable as to the Master's
Word are devoted :
Those to the Master's Word devoted this jewel[4] valuable
beyond limit attain.
The Name Divine immeasurable they attain—
Thereby are their stores of devotion to Thee filled.
The ocean of the self have we churned—
Therein a unique object did we behold.
Saith Nanak : The Master is the Lord's *image*;
The Lord in the Master *pervasive*—
Between these, brother ! no difference is.[5] (4) (1.8)

Jhimi jhim jhimi jhimi varsai amrit dhārā Rāma
In gentle showers is amrita-rain falling;
By the Master's guidance, the Master's guidance truly,
has the Beloved Lord come within sight. P. 443
By the loved Name Divine is the world saved;[6]
by the Name Divine is attained exaltation.
In Kali-Yuga is the Name Divine the ship, that by the
Master's guidance carries across.
This life and the next by the Name Divine are made joyful :

1. Sunn (shunya), vacancy; the Absolute.
2. To whomsoever available.
3. Ratan (ratna) is repeated in this line.
4. Ratan.
5. Lit. The Lord is the Master, the Master the Lord.
6. Carried across.

By the Master's guidance is performed this pure deed.
Saith Nanak : By Divine grace is this boon achieved;
By the Name Divine is attained liberation. (1)

Rāmo Rāma-Nāmu japiyā dükh kilvikh nās gawāiyā Rāma

As is the Name Divine constantly uttered,
Annulled and effaced are suffering and sin.
By the Master's instruction, on the *Name have* I meditated.
As is the Lord in my heart made pervasive, the supreme state
By seeking shelter with the Master have I attained.
As the holy Preceptor confirmed in *my self* the Name,[1]
Was the boat sinking with load of avarice and evil extricated.
As the Master, perfectly-endowed, the Name Divine in
my mind confirmed,
The gift of *true* life on me he conferred.
Saith Nanak : As one under the Master's shelter comes,
The compassionate Lord Himself shows grace. (2)

Bāṇī Rāma-Nām sūṇī siddhi kāraj sabh sūhāe Rāma

As was listened the holy Word enshrining the Name Divine,
Achieved were all objectives;[2]
And with each hairlet on my body, by the Master's guidance
on the Name I meditated.
Purified were we by meditation on the Name Divine,
That no form or feature has.
Then solely the Name Divine pervaded my self,
And gone were all thirst and hunger.[3]
Mind and body were made joyful; came all decking,
As by the Master's guidance came Divine illumination.
Saith Nanak : The Lord Himself showed grace to me,
humble[4] slave of His slaves. (3)

Jinhīṇ Rāmo Rāma-Nāmu visāriyā sei manmükh mūrh abhāgī Rāma

Those that of the Name Divine are forgetful, are egoists—
thoughtless, unfortunate.
Within them rises attachment, and Maya each instant
grips them.

1. Ram, Rama-Ram.
2. Spiritual objectives are implied.
3. Used metaphorically; desire.
4. Das (slave) is repeatedly thrice here.

Soiled by Maya, unfortunate are the thoughtless ones
Who for the Name Divine no attachment feel.
Numerous ritual acts from egoism they perform,
By which to the Name Divine are they indifferent.[1]
Extremely hard and painful is Yama's path,
Darkened by gloom of worldly attachment.[2]
Saith Nanak : By the Master's guidance as is the Name
meditated upon,
Is the Door of Liberation attained. (4)

Rāmo Rāma-Nāmu Gurū Rāmu Gurmukhei jāṇai Rāma

By the Master's guidance should *the seeker* realize
The Name Divine to be the Lord.
The wandering mind that each instant rises skyward and
falls to nether regions,
Should he bring unto the house of state of constancy.[3]
As the mind into the state of constancy[3] he brings
The reality of the *spiritual life* shall he know,
And into joy of the Name Divine enter.
The Name Divine the devotee-servant's honour protects
As was Prahlad[4] saved.
High and exalted is absorption in God,
Whose merits beyond limit remain.
Saith Nanak : As was the Name Divine listened,
in joy of it were we drenched,
And by the Name in the Lord were absorbed. (5)

Jinh antarei Rāma-Nāmu wasai tinh chintā sabh gawāiyā Rāma

Those in whose hearts is lodged the Name Divine,
Ended is all their anxiety.
All boons and merit of pious acts have they attained,
And heart's desire[5] fulfilled.
By meditation on the Name Divine, by lauding the
Name Divine,
Heart's desire[5] have they attained.
Gone is their foul thinking and folly :

1. Original, steal (implying 'conceal').
2. Moha.
3. The one state, unchanging state.
4. A saint mentioned in Puranic love.
5. Spiritual desires are implied.

By devotion of heart to the Name Divine has
come illumination. P. 444
Blessed their birth and their body,
As come illumination of the Name Divine.
Saith Nanak : Day and night ever to the Lord,
by the Master's guidance be you devoted,
And in your true self[1] take lodgement. (6)

Jinh sardhā Rāma-Nām lagī tinh dūjai chitt na lāiyā Rāma

Those that to the Name Divine have formed faith,
To no other object are attached.
Should the entire earth be made golden,
Still other than the Name nothing to them appeals.
By attachment to the Name Divine, supreme joy have
they attained—
The Name Divine at their departure, at the end is their friend.
Capital of the Name Divine that they have garnered,
Is lost[2] or alienated never.
The Name Divine in the world is the raft,
That Yama, agent of death, dare not approach.
Saith Nanak : Those that by the Master's guidance
the Name have realized,
Such the Lord in His grace to Himself unites. (7)

Rāmo Rāma-Namu sattei satti gurmukhi jāniyā Rāma

The Name Divine, all-holy by the Master's guidance
is realized.
The servants that mind and body have dedicated,
To the Master's service are devoted.
By excessive faith mind and body have they dedicated :
Such servants, the Master, by devotion, to the Lord unites.
The Lord, Protector of the humble, bestower of life,
By guidance of the Master, perfectly endowed, is attained.
The disciple and the Preceptor in spirit are rendered one;[3]
Such a disciple the Preceptor's teaching disseminates.
As is formula[4] of the Name Divine in the heart lodged,
Saith Nanak, spontaneously comes union with
the Lord. (8) (2.9)

1. Own home.
2. Sunk (in idiom, lost).
3. This is one of the cardinal doctrine of the Sikh faith.
4. Mantra.

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace
In the Measure Asa—Composition of Sri Guru Ram Das
Chhant (Lyrics)
SCORE 2

Hari Hari kartā dūkh bināsanu patit pāwanu Hari-Nāmu jīo
Annuller of suffering is the Lord-Creator;
Purifier of the fallen the Name Divine.
Those that the service of the Lord have loved,
the supreme state have achieved.
The noblest of deeds is *devotion* to the Lord :
The noblest of deeds is uttering the Name Divine;
By utterance of the Lord's Name is one made immutable.
Suffering of transmigration thereby is annulled,
And joyful slumber spontaneously experienced.
Lord, Master ! show grace that the Name of the Lord
pervasive in the self[1] we utter.
Annuller of suffering is the Lord-Creator :
Purifier of the fallen the Name Divine. (1)

Hari-Nāmu padārathu kali-jügi ūttamu Hari japīyai
Satiguru bhāe jīo
In Kali-yuga noblest of all boons is the Name Divine;
By devotion to the holy Preceptor is the Lord's *Name* uttered.
By the Master's guidance must it be listened[2]—
By the utterance, by listening, of the Lord's *Name* flee
all sufferings.
By utterance of the Lord is suffering shattered.
By the Name Divine is attained the supreme bliss.
By realization by the holy Preceptor *granted,*
does light shine in the self,
And darkness lifted.[3]
Such alone to the Name Divine are devoted,
on whose forehead
The writ in primal time is recorded.
In Kali-Yuga noblest of all is boon of the Name Divine.
By devotion to the holy Preceptor is the Lord's
Name uttered. (2)

1. Atma-Rama.
2. That is, the way it is to be meditated upon.
3. Lost.

Hari Hari mani bhāiyā param sükh pāiyā Hari lāhā
padu nirbāṇu jīo

As with the Lord in love one falls, is supreme bliss attained.
By devotion to the Lord is made gain of the state of liberation.
Those that with the Lord fall in love, the Name Divine
is their friend— P. 445
Their wandering in transmigration annulled.
As Divine laudation they chant, fled is their wandering
in transmigration and fear;
Their sins and suffering of multiple births shed—
In the Name Divine are they absorbed.
Those that on the Name Divine have meditated,
from primal time is this for them recorded—
Fruitful, approved their birth.
As with the Lord in love one falls, is supreme bliss attained :
By devotion to the Lord is made gain of the state of
liberation. (3)

Jinh Hari mīth lagānā te jana pardhānā te ūttam
Hari Hari log jīo

Those that devotion to the Lord find sweet,
are pre-eminent among men,
The noblest and the Lord's own.
By the Name Divine exaltation they attain;
the Name Divine their friend—
By the Master's Word, joy in the Lord they experience.
By experiencing joy in God are they made supremely immaculate—
By great good fortune comes joy in God.
Blessed, supremely holy, perfectly endowed are those,
That by the Master's guidance on the Name meditate.
Nanak, servant of God, begs for dust of feet of the holy—
Thereby is lifted sorrow and alienation *from God.*
Those that devotion to the Lord find sweet, are pre-eminent
among men,
The noblest and the Lord's especial favourites. (4) (1.3.10)

Sat-jügi sabhu santokh sarīrā pag chārei dharamu dhiyānu jīo

In Sati-yuga were all beings content.
Intact were all four feet of Dharma,
and all in meditation *engaged.*
People by *strength* of their mind and body the Lord lauded,
And the supreme bliss attained—

In their hearts was lodged the Lord and knowledge of
Divine attributes.
By boon of knowledge of Divine attributes were they blessed,
And were reputed as men of God.
Within and without them was solely the Lord, none other.
To the Lord were they attached, the Name Divine their friend—
At the Divine Portal were they honoured.
In Sati-Yuga were all beings content.
Intact were all four feet of Dharma, and all in meditation
engaged. (1)

Tetā jugu āiyā antari joru pāiyā jatu sanjam karam kamāe jīo

As came the Treta Age, beings acquired power of body[1]
By practising vows of celibacy and self-restraint.
Shattered was one of the four feet of Dharma, and on three
feet it stood—
In the mind and heart blazed fire of wrath.
In mind and heart was pervasive potent[2] poison—
Rulers rushing into wars, into calamities fell.
The hearts with malady of avarice were afflicted,
And egoism and pride had increased.
The Lord showed grace, this poison by the Master's
teaching and the Name Divine would be eliminated.
As came the Treta Age, beings acquired power of body[1]
By practising vows of celibracy and self-restraint. (2)

Jügu dwāparu āiyā bharami bharmāiyā Harī Gopī Kāhn upāe jīo

As came the Dwapar Age, were *beings* in doubt strayed.
The Lord raised Gopis[3] and Krishna.
In this age did men perform austerities and enacted sacrifices
And ritual actions.
As came ritual actions, were two feet shattered,
Now *Dharma* on two feet rested.
In great battles did heroes engage,
And in egoism were totally involved.
The Lord compassionate to the humble then granted union
with the holy Preceptor—

Note : For the Yugas mentioned here, see Glossary.

1. Power within.
2. Great.
3. The milkmaids of Braj who dallied with Krishna.

By contact with the holy Preceptor was shed impurity.
As came the Dwapar Age, were beings in doubt strayed. P. 446
The Lord raised Gopis and Krishna. (3)

Kali-jügu Hari kīyā pag trai khiskīyā pagu chauthā tikai tikāe jīo

As Kali-Yuga the Lord brought on, shattered were three of Dharma's feet;
On the fourth foot alone it rested.
In this Age came to be lived the Master's word.
Consumed was medicine of devotion to the Lord—
By Divine laudation was attained peace.
Now was the age[1] of Divine laudation; by the Name Divine came exaltation;
In the field of self was sown the Name Divine.
In Kali-Yuga whoever sows seed other than the Name,
Forfeited is all his gain.
Saith Nanak, servant of God : Was the Master, perfectly-endowed, attained.
To the mind and heart access to the Name he granted.
As Kali-Yuga the Lord brought on, shattered were three of Dharma's feet—
On the fourth foot alone it rested. (4) (4.11)

Hari kīrati mani bhāyee param gati pāyee Hari mani tani mīth lagān jīo

My mind to Divine laudation is attached; thereby the supreme state have I attained—
The Lord to my mind and body now tastes sweet.
Joy in God have I attained; by the Master's teaching on the Lord have I meditated—
This by fortune writ by the Lord on the forehead has come;
By fortune on the forehead writ, bliss of the Name Divine is attained :
By absorption in the Name Divine is Divine laudation sung.
On the forehead of such is the jewel of the Lord's abounding love shining.
By blessing of the Name Divine are they made resplendent.
As light with Divine light is merged, is the Lord attained.
By contact with the holy Preceptor is the mind settled in faith.

1. Season.

My mind to Divine laudation is attached; thereby the supreme
state have I attained—
The Lord to my mind and body now tastes sweet. (1)

Hari Hari jasu gāiyā param-padu pāiyā tei ūttam
jana pardhān jīo

By chanting Divine laudation is the supreme state attained—
Those attaining it are noble, pre-eminent among men.
Of those that love the Lord the feet I venerate;
each instant their feet I wash.
Those that find the Lord sweet, the supreme state have attained—
On their faces is the beautiful red glow of good fortune.
Singing by the Master's guidance Divine laudation,
necklace of the Lord is put round their heart.
Round their neck is worn the Name Divine.
In the gaze of such appears all creation one;
All they realize to be the Divine self.[1]
By chanting Divine laudation is the supreme state attained—
Those attaining it are noble, pre-eminent among men. (3)

Sat-sangati mani bhāyee Hari rasan rasāī vichi sangati
Hari rasu hoe jīo

Those to holy company attached, their tongues of joy
in God have taste—
In holy company alone lies joy in God.
On the Lord have they meditated, that by the Master's
Word is made manifest.
None other *in their gaze lies,*
None other lies in their gaze; the Lord alone is true ambrosia,
Of which only those quaffing it know the truth.[2]
Blessed is the Master, perfectly endowed, by whose guidance
is attained the Lord :
In holy company is the Name realized.
Such devotee shall serve solely the Name;
on the Name meditate.
Other than the Name for him nothing shall exist.
Those to holy company attached, their tongues of joy in
God have taste—
In holy company alone lies joy in God. (3)

1. Atma-Rama.
2. Bidh (Vidhi) implies way, manner, state.

Hari dayā Prabh dhāruh pākhan ham tāruh kaḍhi lewuh
shabdi sübhāe jīo

Lord ! Thy grace show : make us stones swim across.
By love of the holy Word save us.
Caught in mire of attachment, are we sinking—
Lord ! extend your arm for help. P. 447
As the Lord His arm extended, noble wisdom we attained,
And the devotee to the Master's feet was attached.
The Name Divine was uttered, meditated upon.
This by good fortune writ on the forehead came—
The Lord to His servant Nanak was gracious,
And to my mind He tasted sweet.
Lord ! Thy grace show; make us stones swim across—
By love of the holy Word save us. (4) (5.12)

Mani Nāmu japānā Hari Hari mani bhānā Hari bhagat
janāṇ mani chāo jīo

By repeating the Name is love for the Lord in the heart aroused :
Brimful of ecstasy is the heart of God's devotees.
Such of God's servants as in dying to the world have found life,
Amrita have quaffed—
Devotion to the Master's teaching their hearts inspires.
Devotion in the heart is formed, as the Master shows grace—
Then is the devotee liberated while living, and attains joy.
In death and life by devotion to the Name Divine are they joyful.
In their mind and heart abides solely the Lord;
And in the mind is the Lord lodged, and by the Master's teaching joy in the Lord is found;
Divine joy in ample draughts is drunk.
By repeating the Name is love for the Lord in the heart aroused :
Brimful with ecstasy is the heart of God's devotees. (1)

Jagi maranu na bhāiyā nit āpu lükāiya mat jamu pakrai
lai jāe jīo

None in this world to dying is inclined; man all the time himself conceals,
Lest Yama should catch him and draw away.
Lord, who art equally abiding within and without,
This life from Thee can no way be withheld.

How can life be withheld, that by God is demanded back ?
He whose property it is must take it away.
Egoists wander about whirling and crying; all manner of
medicines and treatment they try.
The Lord whose property it is, must take it away—
By living the Word alone are God's devotees saved.
None in this world to dying is inclined; man all the time
himself conceals,
Lest Yama should catch him and drag away. (2)

Dhüri maranu likhāiyā Gurmukhi sohāiyā jana übrei
Hari Hari dhyāni jīo

From primal Time is death destined; the God-directed alone
wear aspect of beauty.
God's devotees by meditating on Him are saved.
By Divine grace exaltation they obtain, by the Name Divine
achieving honour.
At the Divine Portal with exaltation shall they be invested :
Invested at the Divine Portal, by the Name Divine shall they
achieve fulfilment;
By the Name Divine joy shall they obtain.
Their suffering of birth and death effaced,
In the Name Divine shall they be absorbed.
The Lord's devotees and the Lord *in spirit* are one—
Alike are the Lord and His devotee.
From primal time is death destined; the God-directed alone
wear aspect of beauty—
God's devotees by meditating on Him are saved. (3)

Jagu üpjai binasai binasi bināsai lagi Gurmukhi asthiru hoe jīo

The world is born, then is shattered and meets dissolution;
By association with God's devotees[1] immutability it attains.
The Master the Divine formula in *the seeker's mind confirms;*
Joy in God to him imparts, and Divine amrita in his
mouth drops.
By attaining joy in Divine amrita are the dead brought to life,
Never again to die.
By the Name Divine is attained the eternal state—
Such in the Name Divine are absorbed.
Saith Nanak, servant of God : The Name is our sole prop,

1. Gurumukh.

Nothing but the Name.
The world is born, then is shattered, and
meets dissolution. P. 448
By association with the God-directed immutability
it attains. (4) (6.13)

Waddā merā Govindu agam agocharu ādi niranjanu Nirankāru jīo
Supreme over all is the Lord—inaccessible, unknowable,
Primal, immaculate, formless Being.
Inexpressible His state, immeasurable His greatness—
Inaccessible, without extent is the Lord.
Inaccessible, of unknowable extent is the Lord—
Without limit—His reality to Himself alone known.
What power have these poor creatures Thy might to state ?
Whoever has Thy glance of grace, by the Master's guidance
contemplates Thee.
Supreme over all is the Lord—inaccessible, unknowable,
Primal, immaculate, formless Being. (1)

Tūṇ ādi Purakhu apramparu kartā terā pāru na pāiyā jae jīo
Thou the Primal Being all-pervasive, beyond extent, Creator—
Unknowable Thy limit.
In each vessel[1] pervasive, in all without hiatus manifest,
All by Thee are pervaded.
In each vessel[1] is pervasive the Transcendent Supreme Being,
the Supreme Lord,
Unknowable His extent.
Without form and feature, invisible, unknowable—
To the God-directed[2] is the inaccessible made made accessible.
These day and night ever abide in joy,
Spontaneously in the Name absorbed.
Thou the Primal Being all-pervasive, beyond extent, Creator—
Unknowable Thy limit. (2)

Tūṇ satti Parameshāru sadā abināshī Hari Hari gūṇī nidhānu jīo
Eternal Supreme Being, immortal art Thou,
Treasure of merit.
The Lord is Sole without a second—
Thou the Supreme Being all-knowing.
All-knowing, pre-eminent art Thou, supreme over all.

1. Being is implied.
2. Gurumukh.

In Thy Ordinance[1] art Thou solely operative;
All by Thy will happens.
In all existence is the Lord solely pervasive—
The God-directed to the Name Divine have found access.
Eternal Supreme Being, immortal art Thou,
Treasure of merit. (3)

Sabhu tūṇ haiṇ kartā sabh terī wadīyāi jiūṇ bhāvai
tiweṇ chalāe jīo

All by Thy will happens; all existence of Thy greatness is expressive—
The universe Thou makest go as be Thy will.
As be Thy will, Thou makest the universe go—
All by Thy Ordinance are encompassed.
All by Thy holy Word in all places encompassed,
as may please Thee—
In obediance to Thy holy Word lies exaltation.
By casting off the ego is attained enlightenment by the
Master's guidance,
And absorption in the holy Word comes.
By the Master's guidance is attained devotion to Thy Word[2]
unknowable,
And saith Nanak, absorption in the Name.
All by Thy will happens; all of Thy greatness is *expressive.*
The universe Thou makest go as be Thy will. (4) (7.14)

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace
In the Measure Asa—Composition of Sri Guru Ram Das
Chhant (Lyrics)
SCORE 4

Hari amrit bhinnei loinā manu premi ratannā Rāma rāje

Divine King ! Lord ! with amrita are my eyes drenched;
in love is the heart dyed.
The Lord my heart[3] to the touchstone has put,
And found it purest gold.
By the Master's teaching is the heart dyed deep red—
My mind and body therein drenched.
Nanak, servant of God, in musk is dipped— P. 449
Blessed therewith his mind and body.[4] (1)

1. Shabda (Hukam).
2. Shabda (illumination is implied).
3. Mana.
4. Lit. Birth.

Hari prem baṉī manu māriyā aṉiyalei aṉīya Rāma rāje
Divine King ! with the Lord's words of love is my heart struck,
As with piked arrows.
One that with the pain of this love is afflicted,
alone knows its unbearable agony.[1]
Such a one is jivan-mukta[2]—finding life after destroying the ego.
Prayeth Nanak, servant of God : Lord ! to the holy Preceptor
unite me,
Whereby ocean of the world uncrossable I may cross. (2)
Ham mūrakh mügadh sarnāgatī milu Govind rangā Rāma-rāje
Divine King ! ignorant, thoughtless are we, come to
Thy shelter—
Lord, full of joyful play ! grant us union.
By guidance of the Master, perfectly-endowed the Lord
have we attained.
Devotion to Him solely I beg.
My mind and body by the holy Word is abloom,
By endless waves[3] of its utterance.
Nanak in holy congregation, in company of devotees the Lord
has attained. (3)
Dīn dayāl süni benatī Hari-Prabh Hari rāiyā Rāma-rāje
Celestial Lord, Divine King[4] compassionate to the humble,
To my supplication give ear.
Shelter of the Name Divine I seek;
The Name, I pray on my tongue my ever roll.[5]
To be Beloved of devotees is the Divine Lord's way—
Lord ! protect Thou my honour.
Nanak, servant of God to *the Lord's* shelter has come—
The Name Divine is the liberator.[6] (4) (1.8.15)
Gurumukhi ḍhūnḍi ḍhūnḍendīaṉ Hari sajjan laddhā Rāma-rāje
Divine King ! after prolonged search under the
Master's guidance
The Divine friend have we found.

1. Knows how hard to bear it is.
2. For this concept see Introduction.
3. Of unending waves.
4. (Here the Lord is apostrophized thrice).
5. May be put in my mouth (on my tongue).
6. Makes devotees swim across.

Note : The group of six quartets and of six hymns following are known as *Chhakke* (group of six) and form part of the morning service along with Asa-ki-Vār.

Within the golden[1] citadel of the self was the Lord attained.
The Lord is jewel most precious,[2]
That my mind and body has pierced.
By supreme good luck *ordained* in primal time is the
Lord attained—
Thereby is Nanak in joy absorbed. (1)

Panthu dasāwāṇ nit khaṛī mündh jobani bālī Rāma-rāje

Divine king, the woman[3] of tender years, youthful
In wait for the Lord is ever standing, scanning the way.
Holy Master ! as the Name Divine in her mind you put,
The Lord's path has she trod.
My mind and body by the Name are propped.
Burnt is poison of egoism.
Lord ! unite me to the holy Preceptor, who to the Lord[4]
is united. (2)

Gurumukhi pyārei āe milu maiṇ chirī vichhünei Rāma-rāje

Divine King ! by guidance of the beloved Master
grant me union,
From Thee long separated.
My mind and body full of deep yearning.
In joyful tears of yearning are my eyes drenched.
Master ! point to me the beloved Lord,
That my heart in devotion may be fixed.
The Lord, Nanak, a simpleton to His task has
appointed. (3)

Guru amrit bhinnī dehurī amritu bürkei Rāma-rāje

Divine King ! in amrita is the Master's self drenched,
Amrita in handfuls by him is showered.
Those whose hearts to the Master's Word are devoted
Ever are quaffing amrita.
By the Master's grace is attained the Lord,
And ended is all tossing about.
Saith Nanak : The Lord's devotee and the Lord
In spirit are one. (4) (2.9.16)

1. 'Golden' implies 'pure'.
2. Hira (diamond) ratan (jewel) are used, the former having the force of an epithet.
3. Image for the seeker.
4. Banwali (Banwari) one of the periphastic names of Krishna, here symbolizing God.

Hari amrit bhagati bhanḍār hai Guru satiguru pāsei Rāma-rāje
Divine King ! devotion to the Lord is treasure of amrita
that with the Master, the holy Preceptor lies.
The Master, holy Preceptor is merchant-prince of pure dealing,
Who to the disciples grants capital.
Blessed is the merchant and the commerce, blessed the
Master, the merchant-prince.
Saith Nanak, servant of God : Such alone have the
Master attained,
As have this blessing in primal time on the
forehead recorded. (1)

Sachu shāhu hamārā tūṇ dhanī sabhu jagatu vaṇjārā Rāma-rāje
Divine King ! Thou our holy merchant-prince, our banker—
The whole world traders.
All vessels[1] by Thee are fashioned,
And by Thee with various substances filled.
From the vessel comes out the substance lying therein—
What argument in this can avail ?
To Nanak, His servant, has the Lord granted
treasure of devotion. (2) P. 450

Ham kyā güṇa terei witharehṇ swamī tūṇ apar apāro Rāma-rāje
Divine King ! Lord ! what power have we on Thy merits
to dilate,
Thou who art beyond end and limit ?
Day and night the Name Divine we laud—
Such alone our desire and prop.
We ignorant ones devoid of knowledge—
The other shore how may we find ?
Nanak, servant of God, is the Lord's slave,
His drawer of water. (3)

Jiūṇ bhāvai tiūṇ rākh lai ham sharani Prabh āye Rāma-rāje
Divine King ! keep us as be Thy will,
To Thy shelter have we come.
Day and night in forgetfulness we do wrong :
May the Lord our honour protect.
Children that we are, Thou the Divine Father.
In wisdom instruct us.

1. Beings are implied.

Nanak, servant of God, is reputed His slave—
May God protect his honour. (4) (3.10.17)

Jinh mastaki dhüri Hari likkhiyā tinhāṇ Satiguru
miliyā Rāma-rāje

Divine King ! those on whose forehead this in primal
time is recorded,
The holy Preceptor have found.
Their darkness of ignorance annulled, Divine illumination
in their heart has blazed.
The jewel, wealth of God, have they obtained,
nevermore to be lost,
Nanak, servant of God on the Name has meditated;
By meditation to the Lord is he united. (1)

Jinhīṇ aisā Hari Nām na chetiyo se kāhe jagi āye Rāma-rāje

Those that the Name Divine have not contemplated,
What good their coming into the world ?
Hard to attain is this human birth; without *devotion* to the
Name goes it waste.
Any who in the sowing season the Name Divine has not sown,
In the hereafter famished shall remain—what sustenance
shall he get ?
Saith Nanak : Such is the Divine will—
Egoists shall again and again undergo birth. (2)

Tūṇ Hari terā sabhu ko sabhi tüdhu üpae Rāma-rāje

Lord ! all that exist are Thine : all, Divine King,
by Thee are created.
Nothing in anyone's hand lies—all move as directed.
Beloved ! such find union as by Thee are united—
These Divine acceptance have won.
Nanak, servant of God, with the holy Preceptor
has come in contact,
Who by inspiring devotion to the Name Divine saves. (3)

Koi gāweh ragīṇ nādīṇ bedīṇ bahu bhānti kari nahīṇ
Hari Hari bhījai Rāma-rāje

Divine King ! some in various ways as by melodious
singing praise him;
Some by instrumental music, some by recitation of scriptures[1]—
By these devices is the Lord not pleased.

1. Vedas.

Those with hearts full of guile and fraud, their wailing
little avails.
All to the Lord-Creator is known—cure of the great malady
of egoism in God's hand may be put.
Saith Nanak : Those with pure hearts, by devotion the Lord
shall attain. (4) (4.11.18)

Jinh antari Hari Hari preet hai te jana sügharṛ
siyaṇei Rāma-rāje

Divine King ! Those bearing in heart love for the Lord are
truly accomplished, wise :
Even though outwardly[1] an erroneous Word they utter,
The Lord cherishes them still.
For God's devotees no other resting-place is : the Lord
alone to the humble is source of honour.
Saith Nanak, servant of God : The Name is their Master[2] :
The Lord their mightly strength. (1)

Jithai jae bahai merā Satigurū so thānu sühāwā Rāma-rāje

Divine King ! there where the holy Preceptor takes abode,
With beauty is the spot invested.
The Master's disciples that spot have discovered,[3] its dust
to their face they apply.
The Master's disciples who on the Name Divine
have meditated,
Fruitful[4] is their endeavour.
Saith Nanak : Those that the holy Preceptor have venerated,[5]
Such by the Lord get venerated. (2)

Guru-sikhkhāṇ mani Hari preet hai Hari-Nām Hari
Terī Rāma-rāje

Divine King ! in the heart of the Master's disciples is P. 451
lodged love for the Name Divine, for the Lord.
As with their hands the holy Preceptor they serve,
Annulled is their hunger of avarice.
Satisfied is hunger of the Master's disciples—
Many by their favour too are filled.

1. I.e. not from the heart.
2. Diban (Diwan), a high official of the royal court, serving often as chamber-lain to the king.
3. May imply 'chosen'.
4. Has reached the right place.
5. Worshipped. Also 'those that the holy Preceptor Nanak have venerated'.

Saith Nanak, servant of God : Those sowing merit,
Never are starved of devotion to the Lord. (3)

Guru-sikkhāṇ mani wadhāīyān jihn merā satiguru
ḍiṭṭhā Rāma-rāje

Divine King ! worthy of felicitation are the
Master's disciples,
Who the holy Preceptor have beheld.
Whoever on the Name Divine discourses,
To the mind of the disciples is delightful.[1]
At the Divine Portal are robed in honour the disciples
That the holy Preceptor's pleasure have won.
Saith Nanak, servant of God : With the Lord are
identified in spirit
Those in whose heart is lodged the Lord. (4) (5.12.19)

Jinhāṇ bhetiyā merā pūrā Satigurū tinh Hari-Nāmu
driṛhāvai Rāma-rāje

Divine King ! those that with the holy Preceptor,
perfectly endowed in contact have come,
In them *devotion* to the Name Divine he confirms.[2]
Anyone on the Name Divine meditating shall have his thirst
and hunger eliminated.
Yama approaches not such as on the Name Divine meditate.
Lord ! to Nanak, servant of God, show *this grace* :
The Name Divine may he ever utter :
May the Name Divine bring him liberation[3] : (1)

Jinhīṇ Gurmukhi Nāmu dhiyāiyā tinhāṇ phiri
bighan na hoī Rāma-rāje

Divine King ! those that by the Master's guidance,
on the Name have meditated,
No impediment they find any more.
Those that the holy Preceptor's favour have won,
Are by the whole word venerated.[4]
Those that the cherished holy Preceptor have served,
Joyful ever remain.
Those that with the holy Preceptor Nanak have come in contact,
To the Lord are united. (2)

1. Tastes sweet.
2. Used symbolically.
3. Make Him swim.
4. Worshipped.

Jinhāṇ antari Gurumukhi preeti hai tinh Hari rakkhaṇhārā Rāma-rāje

Divine King ! those that by the Master's guidance heart's
love for the Lord have formed,
The Lord their succourer becomes.
Those that the Name Divine cherish,
How can any traduce them ?
Those that in the Lord have reposed faith of heart,[1]
Evil-doers babble in vain against them.
Saith Nanak, servant of God : Those that on the Name
have meditated,
The Lord *Himself* is their protector. (3)

Hari jügu jügu bhagat upāiyā paij rakhdā āiyā Rāma-rāje

Divine King ! age after age has the Lord raised His devotees—
Their honour has He *Himself* protected.
The evil-doer Harnakash,[2] has He destroyed,
And saved Prahlad :
Turning His back on the arrogant traducers,
To Namdev[3] did He turn His face.
Nanak, servant of God, has served the Lord
Who at the end must grant liberation.[4] (4) (6.13.20)

In the Measure Asa—Composition of Sri Guru Ram Das
Chhant (Lyrics)
SCORE 5
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Merei mana pardesī ve pyārei āo gharei

My self estranged *from the Lord* ! to thy home return.
Beloved Lord ! to the Master unite me,
That in my self the Lord take lodgement.
Cherished one ! as Guru Nanak grace shows,
To the Lord he unites *the seeker*. (1)
Cherished one ! with devotion have I not tasted love
for the Lord.

1. Love within (the heart).
2. Hrinyakashyapu, a king who was an atheist, and was destroyed by the Lord as Nar-Singh (Man-Lion). Prahlad was his saintly son, whom thus the Lord protected from his father's wrath.
3. A Marashtrian bhakta, whose *Bani* is included in the holy Granth Sahib.
4. Lit. Rescue (from Yama's chastizement).

Cherished one ! my heart's thirst[1] not assuaged,
Ever is it full of yearning.
Cherished one ! youth is passing each instant[2] :
Yama my breath is stealing. P. 452
Cherished one ! saith Nanak : Wearer of the jewel of good
fortune is the wedded woman,
Who the Lord in heart cherishes. (2)
Chrished one ! My eyes with yearning for the
Beloved are dyed,
As the chatrik's[3] for the drop *of rain.*
Cherished one ! as is the drop *sought after* sipped,
Joyful is the heart.
Pangs of separation are ever keeping my body awake;
No way is sleep coming.
Chrished one, saith Nanak : By devotion to the Master
Is attained the Lord, true friend. (3)
Cherished one ! I pray that Chet,[4] month of spring
Rise and the joyful season bring.
Cherished one ! without the Beloved in my courtyard
is dust flying.
In sadness of yearning, cherished one ! are my eyes involved.
On beholding Guru Nanak have I become joyful
As the mother on beholding her son. (4)
Cherished one ! the Lord's discourse[5] has the holy
Preceptor related.
To the Master, cherished one ! am I a sacrifice who to the
Lord has united me.
Fulfilled, cherished one ! are all my desires, as cherished
objective[6] I have achieved.
Cherished one ! by favour of the Lord is Nanak,
servant of God, in the Name absorbed. (5)
Cherished one ! with other than the Lord,
shall I not enter the sport of love.
How may I attain the Master, following whom the Lord
I may behold ?

1. Used symbolically.
2. Ever, constantly.
3. A tiny bird (Skt. Chatak) symbol of yearning in love.
4. The Indian month, spanning half April and half May.
5. Stories, tales.
6. Fruit implies desire for devotion, union with God.

Lord, bestower of boons, to the Master pre-eminent
unite me,
By whose aid with the Lord may I find union.
Cherished one ! by the writ on my forehead recorded,
Have I attained to Guru Nanak. (6) (1.14.21)

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace
In the Measure Asa—Composition of Sri Guru Arjan Dev
Chhant (Lyrics)
SCORE 1

Anado anadu ghaṇā maiṇ so Prabhu dīthā Rāma

Excessive joy I feel on beholding the Lord.
Sweet Divine elixir have I now tasted :
As the sweet Divine elixir in my mind is settled by grace
of the holy Preceptor, has poise[1] come.
The Lord in my self is lodged : paean[2] of joy have I sung :
Fled are the five evil ones.
Joyful and fulfilled have I become,
The devotees of God, mediators[3] with Him, of ambrosial
speech, have befriended me.
Saith Nanak : As with eyes the Lord I have beheld,
In Him is my faith fixed. (1)

Sohīyaṛei sohīyaṛei mere bank dūarei Rāma

The aspect of beauty my elegant protals bear,
As the beloved devotees of God, my guests[4] have become.
The wedding ceremonial[5] these beloved devotees have
accomplished—
Making obeisancce, in their service am I engaged.
Himself is the Lord of the wedding party, Himself of the
bride's group.
Himself is He the Lord Spouse, Himself blessing the nuptials.
Himself His tasks He accomplishes, Himself the
creation props.
Saith Nanak : As the Bridegroom in the home is settled,
With beauty are invested my elegant protals. (3)

1. Sahaj
2. Mangal = song of joy with implication of a wedding occasion.
3. Basith = mediator, with implication of one arranging a betrothal.
4. 'Guests' also here bears implication of wedding-guest.
5. Karaj, lit. task, with implication of wedding ceremonial.

Nav-niddhei nau-niddhei mere ghar mehṇ āyee Rāma
The Nine Treasures now into my home have come :
By meditation on the Name all have I achieved.
As on the Name I meditate, the Lord, spontaneously
has become my friend, never to leave me.[1]
Effaced is reckoning of deeds, ended is rushing
in restlessness—
Nevermore anxiety enters the mind. P. 453
Rising is the Lord's note : playing are the unstruck
instruments,
Evoking wondrous beauty.
Saith Nanak : As is the Beloved by me, have I achieved
the Nine Treasures. (3)
Sarsiyaṛei sarsiyaṛei merei bhāī sabh mītā Rāma
Joy-filled are all my brethren, all friends.
This hard contest by aid of the Master have I won—
By the Master's guidance repeating the Name Divine.
As this contest have I won,
Shattered is the wall of fortress of illusion.
As the Lord for my help is by me standing,
A great treasure, a vast store have I found.
He alone is truly enlightened, pre-eminent, whom the
Lord his own has made.
Saith Nanak : As has the Lord by me stood,
Joyful are my brethren, my friends. (4) (1)
Akathā Hari akath kathā kichhu jāe na jāṇī Rāma
Inexpressible is the Lord's truth,[2] unknowable.
This by gods and men, godly men, by sages, with spontaneous
inspiration is stated.
Their ambrosial words spontaneously are uttered,
As to the Lord's lotus feet are they devoted.
These by contemplating of the sole inaccessible Lord,
immaculate,
Their heart's desire[3] have achieved.
Discarding pride, attachment, evil doing and duality,

1. Lit. For ever.
Note : In these lyrics at the end of most lines occurs 'Rama' which is to be treated as a euphonious refrain.
2. Story.
3. Desire for devotion, liberation.

In Divine Light is their light merged.
States Nanak : By the Master's grace
Eternally joy in the Lord they have. (1)

Hari santāṇ Hari sant sajan merei mīt sahāī Rāma

The Lord's devotees are my friends, companions, helpers.
By great good fortune is achieved holy company.
Should by great good fortune anyone achieve it and on the
Name meditate,
Gone is all his suffering and agony.
As to the Master's feet is man devoted, fled are his
doubt and fear,
And effaced is egoism.
As by grace the Lord unites him, never again
occurs separation.
Thus states Nanak prayerfully : Thy servants, Lord,
Ever under Thy shelter abide. (2)

Hari darei Hari dari sohani Terei bhagat piyārei Rāma

At the Lord's Portal shine in beauty the devotees
beloved of Him.
To such am I perpetually a sacrifice :
Perpetually a sacrifice to those am I, ever to them bowing,
By whose contact is the Lord realized.
The Lord, all-perfection, all-pervasive, creator,
Each vessel[1] fills.
As is obtained the Master perfectly-endowed,
is the Name meditated upon—
The life of such on a gamble not forfeited.
Thus prays Nanak : Thy shelter I seek;
in Thy grace succour me. (3)

Beantā beant gūṇa Terei ketak gāwāṇ Rāma

Lord ! endless are Thy merits—how many of these
may I sing ?
Dust of Thy feet by great good fortune is obtained.
By bathing in dust of the Lord's feet is shed impurity,
And suffering of birth and death annulled.
The Supreme Lord, Master, within and without,
Is ever before us, ever by us.

1. Being is meant.

By Thy laudation, Thy praise, is gone all suffering—
Nevermore into birth shall I fall.
Thus humbly states Nanak : By seeking the
Master's shelter
Is found the Lord's pleasure and liberation
achieved. (4) (2)

In the Measure Asa—Composition of Sri Guru Arjan Dev
Chhant (Lyrics)
SCORE 4
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Hari charan kamal manu bedhiyā kichhu ān na mīthā Rāma-rāje

Divine King ! my heart by the Lord's lotus feet is pierced :
Nothing else now pleases.[1]
Divine King ! as in company of the holy is
He meditated on, P. 454
In each vessel[2] is His Presence beheld.
As in each vessel[2] is the Lord beheld, has amrita rained,
And gone is suffering of birth and death.
As is praise of the Treasure of Merit sung, effaced is all suffering,
And snapped is knot of egoism.
The Beloved now is ever with me, never leaving my side—
The heart in fast red[3] of love dyed.
Nanak by the Divine lotus feet is penetrated :
Nothing else now pleases.[1] (1)

Jiūṇ rātī jali māchhulī tiūṇ Rāma ras mātei Rāma-rāje

As is the fish of water enamoured, so Divine King,
With joy in God are we intoxicated.
As instructed by the Master, perfectly-endowed,
Was found the way to achieving true life.
The Lord, controller of the inner self, the way of
true life showed—
Himself to His sash He attached us.
The Lord, precious[4] jewel manifest, perfect,
The devotee foresakes never,

1. Appears sweet.
2. Being is implied.
3. Majith.
4. Padarath (substance).

The Lord of noble beauty, all-enlightenment—
Ineffaceable are His gifts.
Nanak with the Lord is intoxicated as is the fish to
water devoted. (2)

Chātriku jāchai būnd jiūṇ Hari prān adhārā Rāma-rāje

Divine King ! the Lord is my life's prop as the drop that
the Chatrik quests after.
The Lord, Divine King, to me is dearer than wealth, treasure,
Progeny, brothers, friends—
Beloved over all is the immaculate Supreme Being—
His true state unknowable.
May the Lord for a single breath, or with a single morsel
be not forgotten—
Then by the Master's Word is felt joy in Him.
The Lord, Supreme Being, life of the universe, whose joy
His devotees quaff—
By contemplation of Him have they shed doubt,
attachment, suffering.
To Nanak is the Lord beloved as the drop that the
Chatrik quests after. (3)

Milei Narāyan āpnei mānortho pūrā Rāma-rāje

Divine King ! as is the Lord met, are my objectives fulfilled.
Divine King ! as is met the Master, heroic in spirit,
Shattered is the wall of illusion.
Lord compassionate to the humble ! by contact with
the Master, perfectly endowed, as in primal time recorded,
Are obtained all treasures.
The Lord all-beauty, Master, preserver of the universe
In primal Time, at end of time and in middle
time is pervasive.
Dust of feet of the holy is purifier of the fallen—
Therein lie multiple joys and equable bliss.
Saith Nanak : As is met the Lord, are all objectives
fulfilled. (4) (1.3)

In the Measure Asa—Composition of Sri Guru Arjan Dev
Chhant (Lyrics)
SCORE 6
In the Name of Sole Supreme Being, Realized
by the holy Preceptor's Grace
Jā kau bhaye kripāl Prabh Hari Hari seī japāt

Sloka

Such alone the Lord contemplate as have Divine grace.
Saith Nanak : To the holy Name are they devoted,
By contact with company of devotees. (1)

Chhant (Lyrics)

Jal düdh niyāiṇ rīti ab düdh ānch nahīṇ mana aisī preeti Hare

To the Lord make such love as between water and milk :
Water lets not milk by heat to be oppressed.
With Him am I involved as the humble-bee in the lotus—
That in it is absorbed, not for a moment moving aside :
For an instant move not away from love of the Lord—
All embellishment in the Lord's love lies.
When hearing of what is reported of Yama's path,
In holy company be not afraid of it.
As are Divine merits lauded,
Are sins and suffering carried away entirely.
Sing thou Nanak, songs of the Lord—
Form love for the Lord; to Him devote thy heart.[1] (1)

Jaisī machhulī nīr iku khinu bhī na dhīrei mana
aisā nehu karehu P. 455

My self ! to the Lord bear such love as the fish,
That without the water not for an instant finds peace.
Or, as the Chatrik that each instant in thirst
For the drop cries,
And is happy as the rain falls.
With the Lord be in love; to Him give your heart;
With the Lord form excessive attachment.
All pride shedding, His shelter seek—
To His sight may I be a sacrifice.
Those having the Master's pleasure,
To the Spouse long-separated are united—
Through them the wife[2] sends to Him message of holy love.

1. Mana.
2. Image for the seeker.

Nanak ! utter Thou songs of the Lord illimitable :
With the Lord form love—
Such love shouldst thou form. (2)

Chakwī sūr sanehu chitwai ās ghaṉī kadi dinīyaru dekhīyai

The chakwi in love with the sun, with strong
yearning is filled
To have sight of him.
The kokila in love with the mango utters sweet[1] sounds—
My self ! to the Lord bear such love :
With the Lord be in love, all pride discard—
Know each is a night's guest,
What is this love of the world ? this attachment
by you formed ?
Man comes into the world unclad, and thus too goes out.
Immutable is company of the holy : at their feet fall—
All attachments formed shall break.
Nanak, utter thou songs of the Supreme Being gracious.
With thy heart form love for the Lord,
Yearning to behold the Lord, the sun. (3)

Nisi kürank jaisei nād süni sravaṇī hīyo ḍivai mana
aisī preet kījai

My self ! with the Lord form such love as the Deer,
That hearing sound of the vessel at night gives heart to it.
Such love as the youthful wife that with the husband is
involved in love and serves him—
To the Beloved thou give.
To the valued[2] Beloved give your heart,
With Him have bliss and all joy and pleasure.
As is attained the Beloved, the friend, after long separation,
Have I assumed the red garb *of joy*.
As the Master my witness[3] has become, the Beloved
incomparable with my eyes have I beheld.
Nanak ! utter thou songs of the gracious Divine Enchanter[4] :
My self, touch thou the Lord's feet—
For Him cherish such love. (4) (1.4)

1. Beautiful, pleasing.
2. Lal (a ruby) expressive of high value.
3. Implies mediator.
4. Mohan.

Banu banu phirtī khojatī hārī bahu awagāhu

Sloka

Seeking after the Lord in forests, in making much quest
am I exhausted :
Saith Nanak : As was met the holy man, in my self
I found Him. (1)

Chhant (Lyrics)

Jā kau khojehṇ asankh munī anek tapei

He whom innumerable sages by numberless austerities
are seeking;
He on whom millions of Brahmas[1] meditate,
And the enlightened by reciting holy texts seek;
Who by recitations, austerities, self-discipline,
Ritual actions, worship, self-purification and prayer
is sought after;
To be united to whom, the immaculate,
Many wander over earth and at holy spots bathe—
Thou whom human beings, forests, grasses, birds and
beasts[2] all propitiate—
Gracious, precious Beloved ! in holy company meet Nanak,
That the supreme state he may enter. (1)

Koti bishan avatār shankar jaṭādhār

Millions of Vishnu[3]-incarnations and Shiva[4] of matted locks,
Gracious Lord ! seek after Thee with endless devotion.
Limitless, inaccessible Lord, Master !
Preserver of all, of wealth abounding !
Gods, accomplished, Yogis, Shiva's disciples, celestial
choristers,
Musicians of deities—
All on Thee meditate, Thy merits recounting.
Millions of Indras,[5] numberless deities
Proclaim with ovations the Lord's Name.
Cherisher of the helpless, gracious, P. 456
Save Nanak by uniting him to holy company. (2)

1. Brahma is the creator aspect of the Godhead.
2. Beasts and birds.
3. Vishnu's incarnations include Rama and Krishna.
4. The destroying aspect of the Godhead.
5. King of the gods.

Koti Devī jā kau sevehṇ Lakhimi anik bhānti

He whom millions of goddesses and Lakshmi[1] in endless
ways serve,
On whom beings visible and invisible, air and water,
Day and night meditate;
Whom the constellations, moon, sun,
Earth and sky in musical supplication propitiate;
To whom all forms of creation[2] by their various tongues
make supplication;
Whom Puranas and the four Vedas contemplate,
Whose Name the six systems[3] utter—
That purifier of the fallen, beloved of devotees,
saith Nanak,
In holy company is met. (3)

Jetī Prabhū janāī rasnā tetī bhanī

The creation raised by the Lord have we by our tongue
mentioned :
Those that unknown to us serve Him,
We have not power to mention.
The Lord beyond our knowing and computation,
beyond limit,
Pervasive in all, yet from all distinct—
All before Him beggars; He alone the Bestower.
Not remote, but ever with us manifest—
To His devotees is He compliant, to beings grants union.
How may His praise be recounted ?
Pray grant to Nanak this boon and honour :
May his head at the feet of the holy rest ! (4) (2.5)

Uddamu karahu waḍ-bhāgiho simruh Hari Hari Rāi

Sloka

You that are endowed with good fortune ! endeavour in the
way of contemplation of the Divine King.
Saith Nanak : Contemplate Him whose contemplation
brings all joys,
And whereby suffering, pain and illusion vanish. (1)

1. Goddess of prosperity.
2. Four forms of creation are mentioned : The ego-born, the womb-born, perspiration-born and atmosphere-born.
3. The Six Shastras of Indian philosophy.

Chhant (Lyrics)

Nāmu japat Gobind na alasāīyai

Be not slothful in uttering the Lord's Name.
By entering holy company shall you not have to enter[1]
Yama's demense.
By contemplation of the Name afflicts not suffering,
pain and fear,
And comes everlasting joy.
With each breath supplicate the Lord, with heart and tongue.[2]
Lord gracious, compassionate, repository of joy,
treasure of merit !
By your grace in your service engage me.
Nanak thus supplicates, contemplating God's holy feet :
In contemplating the Name Divine be not slothful. (1)

Pāvan patit punīt Nām niranjanā

The Name of the Lord immaculate is holy, purifier of the fallen.
The collyrium of the Master's illumination is shatterer of
darkness of illusion.
By this collyrium of the Master's illumination is beheld the
Lord pervasive on water and land and in between.
Effaced is his anxiety in whose heart for an instant
He is lodged.
Of the Lord Almighty, unfathomable is the knowledge;
Of all is He shatterer of fear.
Nanak thus supplicates, contemplating God's holy feet;
Purifier of the fallen is the Name of the Lord immaculate. (2)

Ote gahī Gopāl dayāl kripānidhei

Lord compassionate, treasure of grace ! Thy shelter have I sought.
At Thy feet I take shelter; in Thy shelter lies my fulfilment.
Purifier of the fallen are the holy feet of the Lord almighty.
Pray take me across the ocean of existence.
Numbers by contemplation of the Name are saved.[3]
Innumerable are such as after Thy beginning and end quest.
It is heard by the device of holy company comes liberation.
Nanak thus supplicates, contemplating God's holy feet;
With the Lord compassionate, ocean of grace have
I sought shelter. (3)

1. Go towards.
2. Mouth.
3. Have swum.

Bhagati vacchal Hari birdu āpi banāiyā
The Lord has assumed Himself the way of being His devotees' beloved.
Wherever His devotees supplicate Him, Himself He manifests.
The Lord spontaneously His devotees to himself unites, P. 457
And their purposes fulfils.
In chanting Divine laudation lies bliss and supreme joy,
And effaced[1] is all suffering.
In all directions is manifest His wonder—
Solely is He thereby visible.
Nanak thus supplicates, contemplating God's holy feet;
The Lord has assumed Himself the way of being His devotees' beloved. (4) (3.6)

Thiru santan sohāgu marai na jāvae
Immutable is wedding bliss[2] of God's devotees—
Their Spouse dies never, nor from their side departs.
One in whose home the Lord is the Spouse, eternally has bliss with Him.
Immortal, eternal is the Lord—ever youthful, holy;
Never straying far, ever-present is the Lord,
All ten directions filling ever.
Lord of life, imparting wisdom to attain the supreme state—
Pleasing to Him is love of those loving Him.
Saith Nanak : By the Master's teaching[3] is He realized.
Immutable is wedding bliss of God's devotees—
Their Spouse dies never, nor from their side departs. (1)

Jā kau Rāma bhatāru tā kai anadu ghaṇā
Great bliss has the wife, who has the Lord for spouse :
Happy is such wife, high her repute.
Honour, exaltation, weal is hers in chanting laudation of the noble Divine *person,* the Lord.
Of all fulfilment, the Nine Treasures, never is her home empty.
Sweet of speech, by her Lord is she honoured—
Immutable her wedding bliss.
Saith Nanak : By the Master's teaching is He realized;
Immutable is wedding bliss of such as have the Lord for Spouse—
Exceeding joy in theirs. (2)

1. Forgotten.
2. Union with God is implied, according to the imagery used in this context in Gurubani.
3. Word.

Āo sakhī sant pāsi sevā lāgīyai
Come sister-friends ! to God's devotees we repair and in their service engage.
Discarding egoism, grind we grain and wash their feet.
By discarding egoism is suffering ended;
The ego should one not display.
Take shelter with God, thus acquiring honour.
In what the Lord does, find joy.
Discarding pessimism[1] handmaids of God's servants we become—
Folding our hands day and night we keep awake in prayer.
Saith Nanak : By the Master's teaching is He realized.
Come sister-friends ! to God's devotees we repair,
And in their service engage. (3)

Jā kai mastaki bhāg se seva lāiyā
On the forehead of whoever is recorded good fortune,
In service of the Lord is engaged.
Fulfilled are objectives of such as company of the holy attain.
Such in holy company, in joy in God,
In Divine contemplation are engaged.
All such delusion, attachment, evil-doing and duality have discarded.
In their minds rains peace and temper of poise,
And in holy Divine laudation they sing.
Saith Nanak : By the Master's teaching is He realized.
On the forehead of whoever is recorded good fortune,
In service of the Lord is engaged. (4) (4.7)

Hari Hari Nām japantiyāṇ kachhu na kahai Jam-kāl
Sloka
Yama, agent of death, oppresses not one while in contemplation of the Name Divine engaged.
Saith Nanak : Therewith are mind and body made joyful,
And at last is found union with the Lord. (1)
Chhant (Lyrics)

Milauṇ santan kai sangi mohi üdhāri lehu
Company of the holy shall I join, praying that I be saved.
With folded hands shall I supplicate, the Name Divine to me be imparted;

1. Udāsī (dispassion) here implies pessimism.

For the Name Divine shall I make supplication;
their feet shall I touch
Discarding egoism, their compassion shall I seek.
Nowhere shall I stray. Thy shelter pray I may attain.
Lord compassionate, to me show compassion.
Lord almighty, inexpressible, beyond limit, holy,
To my supplication give ear. P. 458
With folded hands this gift Nanak seeks :
My transmigration pray annul. (1)

Aprādhī matihīnu nirgunu anāthu nīchu

A sinner, devoid of understanding, without merit, helpless,
low am I :
Thoughtless, hard-hearted, low of lineage, in mire of
attachment caught :
Soiled by impurity of doubt, foul deeds, egoism and avarice—
Thought of death never my mind enters.
In pleasure of woman, delight of wealth, ignorance involved.
Slipping by is youth; advancing is old age;
Death for the day to catch me is in watch.
Thus prays Nanak : In Thee lies my hope.
Keep me who am lowly, under shelter of saints. (2)

Bharmei janam anek sankaṭ mahā jon

In endless births have we wandered, bearing heavy
torments of birth :
In pleasures of indulgence and wealth have I
remained involved.
Burdened by immeasurable sins have I in transmigration
wandered.
Over numerous lands[1] have I wandered.
Now with the Lord have I sought shelter—
In devotion to the Name Devine lie all joys.
Beloved Lord, Saviour ! nothing by my power is accomplished.
Saith Nanak : In Thy grace lies joy and bliss in poise[2] :
Thereby shall the ocean of existence be crossed. (3)

Nām dhārīk üdhārei bhagtah sansā kaun

Even those nominally adopting devotion to the Name are saved—
So what fear may God's devotees have ?

1. Births is implied.
2. Sahaj-anand.

By whatever means be possible, with your ears listen
to Divine laudation.
By listening to the teaching of the enlightened does man
find riches of devotion in the *self*.
Those dyed in devotion to the Lord-Creator,
Divine laudation chant :
Should the earth turn paper, all vegetation pens,
the air to scribe—
Still would the Lord's laudation be unending with end
undiscoverable—
So has Nanak sought shelter of the Lord's feet. (4) (5.8)

Pürakh-patei Bhagvān tā kī sharani gahī

With the Lord, master of creation, have I sought shelter :
Thereby is my life rendered fearless, and all anxiety gone.
In Him have I seen mother, father, progeny, companion,
noble being, dear friend.
The Master to the Lord has united me, caught me by the arm :
to His bosom[1] clasped me,
Whose pure laudation God's devotees have uttered.
Immeasurable His merits, beyond count His greatness,
Inexpressible His worth.
The Sole Lord, yet of immeasurable aspects, inaccessible—
Nanak His shelter has sought.[2] (1)

Amrit banu sansāru sahāī āp bhaye

As the Lord became my helper, the universe to me was
amrita filled :
As the Name Divine round my heart was borne,[3]
ended were days of indulgence in worldly pleasures.
Gone were illusion and attachment; shattered was evil-doing,
And transmigration annulled.
Cooled was the ocean of fire, as the holy man's sash[4]
I grasped.
You devotees of God ! cry Hail, Lord ! Divine Being,[5]
Cherisher of the universe,
Gracious, almighty.

1. Neck.
2. Grasped.
3. (As a necklace).
4. 'Grasping the sash' is to seek shelter.
5. Gobind (Govind).

Nanak by meditation in holy company, on the Name of that
Being, all perfection,
The supreme state has achieved. (2)

Jeh dekhouṇ teh sangi eko ravi rahiyā

Wherever I look, the sole Supreme Being is by me,
And everywhere pervasive.
In each heart[1] is He lodged; rare spirits alone have had
access to Him.
Pervasive over water and land, worm and elephant
He fills alike.
In the beginning of time, at the end of time and in the middle
Is His presence by the Master's grace realized.
The Supreme Being is all-pervasive; all is the Supreme
Being's play—
God's saints have called Him Lord, treasure of merit.
Nanak, contemplate thou the Lord, controller of the inner self,
The Sole Being pervasive. (3)

Dinu rayni suhāvaṛī āyee simrat Nāmu Hare

In contemplation of the Lord are days and nights become
pleasant.
By falling in love with the Lord's lotus feet, are all
evils and sins shed. P. 459
Fled are suffering, hunger, penury,
As is shown to me the clear path to God.
In holy company by devotion to the Name is achieved
heart's desire.
At sight of the Lord are my desires fulfilled,
And saved are all my forebears.
Saith Nanak : In contemplation of the Lord,
Are days and nights all made blissful. (4) (6.9)

In the Measure Asa—Composition of Sri Guru Arjan Dev

Chhant (Lyrics)

SCORE 7

Shübh chintan Gobind raman nirmal sādhū sang

Sloka

Lord of bliss ! to Nanak show grace, that not for a
brief hour should he of the Name be forgetful.

1. Vessel.

With mind full of noble thinking
Should he utter laudation of the Lord,
In holy saintly company. (1)

Chhant (Lyrics)

Bhinnī raynaṛīyai chāmkani tārei

In the dew-drenched night shine the stars.
The holy, those beloved of God, at this hour are awake :
Ever awake are those loved by God, day by day
contemplating Him.
In their hearts is borne contemplation of God's
lotus feet,
Praying, Lord ! be not forgotten for an instant.
Discarding pride, attachment, evil tendencies and
sins of mind,
Their sufferings burn away.
States Nanak prayerfully : Ever awake are the devotees,
beloved of God. (1)

Merī sejaṛiyai āḍambar baniyā

Decked with embellishments is the couch *of my self* :
Joyful is my mind, as of the Lord's arrival I have heard.
As is met the Lord, disporting in joy,
My self with ecstasy, bliss and joy is filled.
As to my limbs was He clasped, fled was suffering,
And joyful were life, mind and body.
Fulfilled was heart's desire as was the Lord meditated on.
Auspicious was the hour of union.
States Nanak prayerfully : By union with the Lord,
Was achieved all joy and bliss. (2)

Mili sakhīyāṇ püchhehṇ kahu kant nīsānī

My sister-friends meeting me ask for signs of the Spouse.
Filled with joy of love, nothing can I utter in reply.
Richly dyed, esoteric, endless are the Creator's merits—
The Veda His extent realizes not.
In devotion His devotees are on Him meditating,
His merits ever chant.
Such a wife accomplished by enlightenment in all qualities,
The Lord's pleasure wins.
Thus prayerfully states Nanak : Dyed in joy of God,
Such a wife in spontaneous devotion is absorbed. (3)

Sükh sohilaṛei Hari gāwaṉ lāgei

As paeans of joy in the Lord we took to singing,
Joyful are our friends,[1] fled are suffering and foes.[2]
By Divine grace are friends with spontaneous joy filled,
With the Name Divine made happy.
Ever awake are God's saints, to the Lord's feet clinging—
With the Lord[3] finding union.
As have come auspicious times,[4] is spontaneous
enlightenment found,
And the Lord, treasure of all joys attained.
Thus prayerfully states Nanak : In shelter of the Lord
Are God's devotees ever fixed. (4) (1.10)

Üth wanj watāūṛiyā tāiṇ kyā chir lāiyā

Rise, thou traveller ! why this delay ?
Thy time is approaching—why by this false show art attracted ?
Attracted by this false show, by Maya deluded, in endless
sins art involved.
The body a heap of ashes, by the hunter Yama marked out. P. 460
Death thy poor body shall overthrow.
Leaving behind property and youth shall the body depart—
Pleasures of raiment and food all shall be left behind.
Saith Nanak : Thy deeds alone shall accompany thee;
The accumulated deeds noway can be effaced. (1)

Phāthuh mirg jivaiṇ pekhi rayṉi chandrāiṉu

Caught art thou like deer as at night moonlight he beholds.
By perpetually committing sins, shall pleasures into
suffering turn.
Sins to which thou dost cling, shall draw thee away
by the neck.
Indulgence in couch of false pleasure
Is like illusion of false city of mirage.[5]
Intoxicated by greed, avarice, pride,
In arrogance art thou absorbed.
Saith Nanak : Man like the deer in ignorance is destroyed,
His transmigration not annulled. (2)

1. The sources of enlightenment in the self.
2. The five evil tendencies.
3. Prabhu Banwari.
4. Days.
5. Hari-chandauri = a mirage city, an illusion.

Miṭhai makhu mūā kivṇ lāe uḍārī
How may the fly caught in molasses[1] fly away ?
How may the elephant fallen into the pit swim ?
In a moment has liberation[2] become hard,
As man the Lord has not contemplated.
Endless are sufferings and penalties—
The self reward of its own doing gets.
What in secret was done has become open,
Bringing ignominy in this life and the next.
Saith Nanak : Without the holy Preceptor's teaching
Is the egoist prideful ruined. (3)

Hari ke dās jīvei lagi Prabh kī charnī
God's servants by clinging to the Lord's feet find life;
As under the Lord's shelter they come, to His bosom[3]
He clasps them.
On them He confers strength, wisdom, realization and
meditation,
And to utterance of His Name inspires them.
Himself becoming holy congregation, the world He saves.[4]
Those with pure deeds by the Divine Saviour are saved.
Saith Nanak : God's devotees who come under His shelter,
Into hell do not fall.[5] (4) (2.11)

Wanju merei ālasā Hari pāsi benantī
Depart thou sloth, that before the Lord I lay my supplication :
Then with the Spouse[6] shall I have bliss,
And in the Lord's company feel exalted :
In company with the Lord finding exaltation,
Day and night with Him shall I have bliss.
Contemplating Him with each breath find I life;
As the Lord I behold, His laudation I sing.
Separation itself felt ashamed, so the Lord's sight I beheld,
His ambrosial sight ever reviving[7] us.
Thus prayerful states Nanak : Fulfilled is my desire :
With Him whom I sought have I union. (1)

1. Anything sweet.
2. Swimming (across the ocean of existence).
3. Neck.
4. Takes across the water.
5. Go.
6. The Lord God, as elsewhere is implied.
7. Lit. Irrigating (with life-giving water).

Nasi wanjuh kilvikhuh kartā ghari āiyā

Flee you sins, the Creator to my home[1] has come.
As is the Lord manifested, are agents of evil destroyed.
The beloved Lord, discoursed on in holy company has become manifest.
At His wondrous sight has rained amrita,
As by the Master's grace is He realized.
Peace to the mind has come : the concert of joy is rung—
Beyond knowing is His extent.
Thus prayerfully states Nanak : Union in spontaneous joy
Is by the Lord Himself brought about. (2)

Nark na dīṭhaṛiyā simrat Narayan

By contemplation of the Lord is hell not experienced.[2]
Victorious is righteousness[3] ! agents of evil fled.
Those on the Lord in holy company meditating
Attain righteousness,[3] poise and spontaneous joy.
The Lord by His grace has saved us,
And discarded are attachment[4] and possessiveness.
By the Master united, the Lord to His bosom has clasped us :
By contemplation of the Lord is our hunger[5] satisfied.
Thus prayerfully states Nanak : Contemplate the Lord—
Thus shall thy desires be fulfilled. (3) P. 461

Nidhi siddhi charan gahei tā kenā kāṛā

The Nine Treasures and all accomplishments by clasping the Lord's feet are obtained—
What worry is now left ?
He in whose power all lies, is our Master.
By the arm has He grasped us, and the holy Name granted :
With His hand on our forehead resting,[6] has He saved us.
As amrita of joy in the Lord we have tasted,
The ocean of existence overwhelms us not.
As in holy company in the Name we are dyed,
A great contest have we won.

1. The self is implied.
2. Seen.
3. Dharma.
4. Moha.
5. Used symbolically.
6. (A mark of blessing).

Thus prayerfully states Nanak : As under the Lord's
shelter we have come,
Yama no more shall destroy us. (4) (3.12)

Dinu räti kamāeṛo so āiyo māthai

The deeds day and night thou dost, on thy forehead
are borne as writ.
He from whom thou dost conceal these watches them close.
The Creator ever by thy side watches these;
why accumulate[1] sins ?
Do you good, the Name contemplate—then shall you not
enter hell.
Day and night on the Name meditate that shall
accompany thee.
Saith Nanak : Ever in holy company on the Lord meditate :
Thus shall your accumulated sins he effaced. (1)

Walwanch kari üdar bharehṇ mūrakh gāwārā

Stupid ignorant man ! with guile dost thou provide
for thyself[2] !
Know, that the Lord, bestower, is Himself providing
everything.
The benevolent, ever-compassionate Lord—
Why put Him out of mind ?
In holy company casting off doubt, on Him meditate—
Thus to your forebears bring liberation.
Accomplished yogis, adepts, gods, savants,
Human beings, devotees—all in the Name find their prop.
Thus prayerfully states Nanak : Ever on the Sole Lord,
Creator meditate. (2)

Khoṭu na kīchai Prabhu parkhaṇhārā

Do not evil—the Lord is the judge.
Those acting falsely, deceitfully, again and again
into the world are born.
Such alone the ocean of existence cross as on the Sole
Lord meditate,
And discarding lust, wrath, adultation and calumny
Under the Lord's shelter come.
On water and land is pervasive the Lord,
All-high, inaccessible, limitless.

1. Earn, garner.
2. Fill thy belly.

Thus prayerfully states Nanak : The devotee's prop
his suport,
Are the Lord's lotus feet. (3)

Pekhu hari-chandaurarī asthiru kichhu nāhīṇ

Look at the world : it is a mirage.[1] Nothing is lasting.
Maya-pleasures accompany not man in death.
Love of the Lord alone is thy constant companion—
Day and night contemplate Him.
Nothing other than the Lord is real—
Burn away duality.
In your mind know the Lord alone to be thy friend,
Thy youth and beauty,[2] wealth, family *shall not last.*
Thus prayerfully states Nanak : By great good fortune
is the Lord attained,
Whereby is one in joy with poise[3] absorbed. (4) (4.13)

In the Measure Asa—Composition of Sri Guru Arjan Dev
Chhant (Lyrics)
SCORE 8
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Kamlā bhram-bhīti kamlā bhram-bhīt hei tīkhan mad
biprīt hei avadh akārath jāt

Maya is a wall of illusion, a wall of illusion :
Sharp is its intoxication, perverting the senses—
In involvement with it is life going waste.
Dense and terrifying is the forest of the world;
in it are thieves robbing house of the self,
And the sun day after day consuming life.
In alienation from the Lord is the sun eating
away our days. P. 462
Passing is life : Pray, Lord compassionate ! grant me union.
Immeasurable times have birth and death to me come—
Without union with the Beloved is not attained liberation.
Devoid am I of lineage, beauty, lustre[4] and illumination
of mind—

1. Hari-Chandauri.
2. Joban.
3. Sūkh sahaj.
4. Sunshine.

Other than Thee, Lord ! who is my protector[1] ?
With folded hands to Thy shelter has Nanak come;
Beloved Lord, puissant,[2] grant liberationi ! (1)

Mīnā jal-hīn mīnā jal-hīn hei uhu bichhrat mana tan khīn hei
kat jīvanu priya binu hot

Like a fish am I of water bereft, in separation therefrom
is my life[3] in agony—
How without the Beloved may I find life ?
Like the deer am I that bears the arrow shot from before it,
And pierced by the pleasing sound of the hunter,
Its life yields.
Beloved ! in love of Thee am I forlorn.[4]
Without Him to live even for an instant is a curse,
My eyelashes involved in love of the Beloved close not in sleep.
Day after day Him the mind contemplates.
Of me, dyed in love of the Lord, intoxicated by the Name,
Are fear, doubt and duality gone.
Perfectly compassionate Lord ! show compassion and grace.
That Nanak in love of the Lord may remain involved. (2)

Alīyal gūnjat alīyal gūnjāt hei makrand ras bāsan māt
hei preeti kamal bandhāvat āp

Humming is the humming-bee, by the fragrance of flowers
intoxicated,
In love of the lotus getting caught.
Thirsty is the chatrik's heart, bearing wondrous desire for
a drop from the thundering clouds—
Sipping which, is its thirst assuaged.
Thou shatterer of maladies and suffering,
Grant union—my mind and body in great love of Thee
are involved.
Lord so beautifully wise, enlightened !
By what tongue Thy merits may I recount ?
By the arm grasp me; grant devotion to the Name—
By Thy sight are sins annulled.
Saith Nanak : Purifier of the fallen is the Lord,
By whose sight is all suffering eliminated.[5] (3)

1. Mother.
2. Nar-Hari (the man-lion avatar of Vishnu).
3. Mind and body.
4. Bairagi.
5. Ceases to exist.

Chitvouṇ chit Nāth chitvouṇ chit Nāth hei rakhi lewuh
sharaṇi anāth hei mili chāo chāīlei prān

Lord ! by my inmost mind am I contemplating Thee :
This helpless one in Thy shelter keep.
Grant union : my life with love for Thee is brimful.
My self ever Thy beauty is contemplating; by realization
of the Lord attracted.
Lord ! you are protector of the devotees' esteem,[1]
shatterer of suffering,
Fulfiller of all desires.
May the auspicious day arrive when the Lord to my bosom[2]
be clasped.
As the Spouse in couch bedecked grants union,
are all sins destroyed.
Thus supplicates Nanak : Fulfilled is my desire,
As the Lord, treasure of merit has met me. (4) (1.14)

In the Name of the Sole Supreme Being, Eternal Manifestation,
Creator—Immanent Reality, Without Fear,
Without Rancour, Form Eternal, Unincarnated,
Self-existent, *Realized by the holy Preceptor's Grace*[3]

In the Measure Asa—Composition of Sri Guru Nanak Dev

Vār along with Slokas—inclusive of Slokas of
Guru Nanak Dev's Composition.
To the Tune of the ballad of *Tūnda Asrāja.*[4]

Sloka (Guru Nanak Dev)

Balihārī Guru āpane deohāṛi sad vār

A hundred times each day am I a sacrifice to my Master,
Who into gods has turned mere men, without a
moment's delay.

Sloka (Guru Angad Dev)
Should a hundred moons rise and a thousand suns— P. 463
With all this illumination, without the Guru's guidance all
remains pitch darkness. (2)

1. You that protect his heart's esteem.
2. Neck.
3. This is Mul Mantra, recorded at opening of a new Raga or any important section.
4. This is a musical direction. The ballad of Tunda-Asraja dates from early times. It was commonly sung by minstrels.

Sloka (Guru Angad Dev)
Nanak ! those that bear not the Master's teaching in mind,
And in their own presupposition[1] think they are wise—
Are like to the seedless sesame plants,
That in the field are left standing alone.
While in the field left, saith Nanak, all wish to despoil them.[2]
Despite flowering and blossoming, these poor ones
are with ashes filled. (3)

Pauri (Stanza)*
Āpīnai āpu sājiyo āpīnai rachiyo Nāuṇ
His self He created, and manifested His Name.[3]
Then the second object, expanse of the universe He made;
Settled on His cushion, in joy He beheld it.
Thou solely the Bestower and Creator; in Thy pleasure dost
grant boons and show grace.
All to Thee is known; by Thy command dost confer life and
take it back;
Seated on Thy cushion, creation dost Thou behold in joy. (1)

Sloka (Guru Nanak Dev)
Sachchei Terei khaṇḍ sachchei barhmaṇḍ
True and holy are Thy continents and universes;
True and holy are Thy worlds and the forms created by Thee;
True and holy are Thy doings and Thy contemplation;
True and holy is Thy Decree and Thy Court;
True and holy is Thy Ordinance, Thy Command;
True and holy is Thy Grace and the mark thereof.
Holy Lord ! millions upon millions supplications
of Thee utter.
By the might and strength of the holy Lord subsist all.
Holy is Thy laudation, holy Thy praise.
Holy King ! true and holy is Thy creative might.
Saith Nanak : Those that on the holy Eternal meditate,
holy are rendered.
Those that in transmigration[4] are caught, are unbaked,
worthless. (1)

1. Mind, thought.
2. Original : 'May have no master' or 'have a hundred masters'.
* *Note* : All Pauris (Stanzas) in this Vār are of Guru Nanak Dev's composition.
3. Implies His Presence or manifestation.
4. Die and are born.

Sloka (Guru Nanak Dev)
Great is the Lord's exaltation, whose Name is mighty.
Great is the Lord's exaltation, whose justice is true.
Great is the Lord's exaltation, of station immutable.
Great is the Lord's exaltation, who of each being's utterance is aware.
Great is *the Lord's* exaltation, who creation's *love for Himself* knows.
Great is the Lord's exaltation who of His own will confers boons.
Great is the Lord's exaltation who is the sole existence.
Saith Nanak : Beyond our expression are His doings.
All He does is by His own will. (2)

Sloka (Guru Angad Dev)
This world is the holy Lord's chamber; in it is His abode
Some by His command into Himself He absorbs;
Some by His command He destroys.
Some by His will from Maya He extricates;
Some into Maya He keeps absorbed.
Impossible it is to say whose endeavour He shall approve.
Saith Nanak : Such alone are the God-directed,
As by Himself are enlightened. (3)

Pauri (Stanza)
Nanak jīya upae kai likhi nāvaiṇ Dharamu bahāliyā
Saith Nanak : As beings He created, to record their deeds Dharma[1] He set up.
There truth alone is determined;
All that with leprosy *of falsehood* are infected, are cast aside.
The false find no place there; with faces blackened to hell are they sent.[2]
Those that to Thy Name are attached, win through;
The fradulent lose;
Dharma to record deeds is set up. (2)

Sloka (Guru Nanak Dev)
Vismādu nād vismādu veda
Marvellous are the varied forms of speech in the universe;
Marvellous the scriptures recorded :

1. Dharmaraja is implied.
2. Go.

Marvellous the multiplicity of creation, wonderful their
distinctions :
Marvellous creation's forms, wonderful its variety.[1]
Strange the sight of creatures going about naked.
Marvellous the motions of air, wonderful is water; P. 464
Marvellous is fire with its strange pranks;
Marvellous the earth, wonderful the sources of life;
Astounding the pleasures in which are human beings involved.
Wonderful is union, wonderful separation.[2]
Inexplicable is hunger afflicting some :
Strange is indulgence of others.
Wonderful is God's laudation, wonderful His praise.
Strange the way some are straying.
Wonderful the sight of others following the straight path.[3]
Wonderful some that are close to God;
Strange others though far off.
To see much marvels with wonder am I struck.
Saith Nanak : By supreme good fortune only is this
mystery resolved. (1)

Sloka (Guru Nanak Dev)

All that is visible is His might; all that is heard
too is His might.
By His might is inspired fear and the essence of joy.
In the neither regions and skies is the manifestation
of His might;
Of His might are all forms the manifestation.
In the Vedas, Puranas and Semitic scriptures is expressed
Divine might,
And by Divine dispensation comes all contemplation.
Our eating, drinking and wearing of apparel is all Thy play,
So is the love inspiring humanity.
By Thy might are created groups, species and forms,
And living beings all the world over.
By Thy might are created good and evil,
honour and dishonour.

1. Distinctions.
2. 'Union' and 'separation' bear the spiritual signification.
3. 'Straying' and 'straight path' too bear a similar signification.
4. In these couplets kudrat (Ar. Qudrat) occurs in each line. This means might, and implies Maya, lila and such other philosophical concepts.
5. Kudrat.

By Thy might are created air, water, fire,
And the earth, dust-laden.
All is *manifestation* of Thy might, Thou wielder
of this might.[1]
Holy Thy greatness, by all this unalloyed.
Saith Nanak : All creation operating under His Ordinance
He watches;
Yet from it is He separate, sole. (2)

Pauri (Stanza)

Apīnai bhog bhog kai hoe bhasmaṛi bhauru sidhāiyā

After bearing consequences of deeds, the self[2]
Turning dust, this life departs.
Given much[3] to worldly concerns, bound by chains
round the neck is he marched.
In the hereafter is read out his accompt of deeds,
That to Him at a sitting is explained.
As comes chastizement, no place of rescue he gets—
Who would now listen to his wailing ?
His self in blind ignorance its life has wasted. (3)

Sloka (Guru Nanak Dev)

Bhay vich pavanu wahai sad wāo

In fear of the Lord moves the air in a hundred gusts.
In fear of the Lord flow millions of streams.
In fear of the Lord does fire perform its labour.
In fear of the Lord is the earth placed under its burden.
In fear of the Lord do clouds[4] roam about bearing
burden of water on the head
In fear of the Lord Dharamraja at His Portal dispenses justice.
In fear of the Lord move sun and moon,
Roaming millions of miles without end.
In fear of the Lord stand Siddhas,[5] enlightened ones,[6]
gods and Yogis.[7]
In fear of the Lord are spread the skies;
In fear of the Lord stand the mighty heroes.

1. Here *Kadir* (Qadir) agent-noun from *Qudrat* (Kudrat) is used.
2. Bhaur (humming-bee), symbol for the self.
3. Also interpreted as "Dead is this man of worldly concerns."
4. Indra, god of rain.
5. A Siddha is an accomplished Yogi.
6. Original, Buddha.
7. Nath.

In fear of the Lord arrive and depart swarms of beings.
Over the head of all has been recorded the writ of fear.
Saith Nanak : The formless Eternal solely is from
fear exempt. (1)
Sloka (Guru Nanak Dev)
Saith Nanak : The formless Supreme Being alone is without fear.
Other than Him innumerable deities like Rama,
dust of His feet have been.
Many are Krishna legends; many systems of Vedic thought.
Many dance and whirl about to tunes.
Street-performers in public places their shows enact :
Made up as kings and queens, must they babble.[1]
Some wear earrings and necklaces costing lakhs of rupees.
Saith Nanak : The limbs over which are these, worn,
Must one day turn to ashes.
Not by idle chatter is enlightenment obtained : P. 465
Hard as steel is its discourse.
By Divine grace alone is it obtained—
All clever devices and force bring only ignominy. (2)
Pauri (Stanza)
Nadar kareh je āpaṇī tāṇ nadrīṇ satiguru pāiyā
*Should the Lord show grace, by His grace is attained
the holy Preceptor.
After the self over multiple births has wandered,
Has the holy Preceptor his teaching[2] imparted.
All that are in the world, listen ! None is bestower of
boons as the holy Preceptor.
By touch of the holy Preceptor is obtained Truth,
By such as the ego have discarded.
The holy Guru is he who enlightenment of Eternal Truth
has imparted. (4)
Sloka (Guru Nanak Dev)
Gharīyāṇ sabhei gopīyāṇ pahar Kannh Gopāl
The hours are the milkmaids of Krishna; The pahars[3]
Krishna and his cowherds.

1. These imply performers of Vaishnavite mimes, enacting stories of Rama and Krishna.
* *Note* : In the Slokas to this Pauri is a repudiation of the mimes enacted on the lives of the avatars, Rama and Krishna. These mimes no way can be called religion. True religion is defined further on.
2. Shabda.
3. A period of three hours.

Sun and moon are as *Vishnu's* incarnations,
To whom, air, water and fire are as decking ornaments.
The whole world is wealth[1] and property—
Attachment to it[2] leads to *involvement* in Yama's snare.
Saith Nanak : Mankind bereft of enlightenment
is being robbed
By Yama, agent of death, who destroys it. (1)

Sloka (Guru Nanak Dev)

In the Krishna-theme the disciples play on instruments,
Their mentors enact dances,
By moving of the feet and movement of the head.
Flying dust into their hair falls :
The people watching the fun, amused, go back home.
All these mime-makers for bread tune their instruments,
Their feet on the earth striking.
Sing those acting milkmaids and Krishna;
Sing Sita and King Rama.
Know, God is without fear, without form, of the holy
manifestation,[3]
Who the entire universe has created.
God's devotees by accession of His grace serve Him.
In the dew-drenched cool night are their hearts
filled with ecstasy.
Such teaching from the Master's contemplation comes—
Those receiving it by the Master of Grace are liberated.[4]
The oil-press, the spinning-wheel, the quern and the
potter's wheel,
Innumerable whirlwinds,
Tops, churning-rods, grain traders,
The winged creatures wheeling without pause;
Living beings whirled on the pike—
All these whirl about; endless is their enumeration.
All bound is bonds of their deeds are whirling along,
enacting a kind of dance.
Those that dance for fun, in the end have to wail.

1. Māl is Punjabi idiom stands for live-stock as well a property in general.
2. Use.
3. Nām.
4. Are carried across the water.

To no destination can they rise[1] nor achieve fulfilment.
Such dancing and capering is only expression of the
mind's passion.
Saith Nanak : Those that bear fear of God in mind,
alone have love for God. (2)
Pauri (Stanza)
Nāuṇ Terā Nirankāru hai Nāeṇ laīye nark na jāīye
Formless is Thy Name : those contemplating this Name
to hell are not haled.
This life and body all is His. Receive what He grants—
To argue further is of no avail.
Shouldst thou seek thy own good, do good and
bear a humble appellation.
Shouldst thou seek to ward off death by force,
Know that old age with its *new* attire[2] is approaching.
None remains after the hour-pot[3] is filled. (5)
Sloka (Guru Nanak Dev)
Müsalmānāṇ sifati sharīati paṛh paṛh karehn bīchāru
Muslims of their Shariat code are enamoured,
Which they study and contemplate.
God's true devotees however, are those who to have sight of Him.
On themselves put restraints.
Hindus laud God, and according to the Shastras,
Describe Him as of endless aspect.
Yet at holy spots they bathe, making offerings to
idols and worshipping them,
Burning aloe fragrance.
The Yogis seeking to enter nescience, meditate on the
Creator with the name Alakh.[4]
He who is of subtle aspect, whose name is the
Immaculate,[5] P. 466
Him in embodied form they contemplate.
The charitable when giving away charity, should feel content :
A thousandfold reward for their benefactions they seek
And acclaim from the world.

1. Fly.
2. Implies greying hair.
3. A pot with a hole in the bottom to measure the hours each time it is filled with water. A kind of hour-glass.
4. Lit. Inaccessible.
5. Niranjan.

Thieves, lechers and evil-doers in worthless destructive
actions engage.
Whatever capital they had have they spent;
What worth is all their doing ?
In water, on land, in worlds are creatures, form upon form—
What they think, to Thee is known—even these have
awareness of Thee.
Saith Nanak : God's devotees hunger to perform
Divine laudation :
The Name Eternal their prop.
Day and night in joy they abide;
Of these bearing noble qualities dust of feet they
make themselves. (1)
Sloka (Guru Nanak Dev)
The Mussalman's dust after burial may by the
potter be kneaded.
Into vessels and bricks may it be moulded, wailing in flames.
In flames this poor earth cries, as burning cinders over it fall.
Saith Nanak : The Creator who made all causes.
Alone knows the truth of our life after death. (2)
Pauri (Stanza)
Binu Satiguru kinai na pāiyo binu Satiguru kinai na pāiyā
None without the holy Preceptor's guidance,
Without the holy Preceptor's aid,
The Lord has attained.
The *message* that in the holy Preceptor has He lodged,
This the Preceptor has manifestly proclaimed.
By union with the holy Preceptor, who our evil of
attachment has annulled.
Is attained everlasting liberation.
Noble is this contemplation,
One that to the holy Eternal in heart is attached,
To the Life of the universe, Bestower of boons has attained. (6)
Sloka (Guru Nanak Dev)
Hauṇ vich āiyā hauṇ vich gaiyā
In egoism does man come into the world; in egoism departs.
In egoism is man born; in egoism he dies.
In egoism he gives away, in egoism receives.
In egoism he makes gain, in egoism incurs loss.
In egoism seeks he to be truthful; in egoism remains false.

In egoism he enters hell and heaven.
In egoism his joy and sorrow.[1]
In egoism is he sin-covered; in egoism tries to wash it off.
In egoism his human birth[2] he lays waste.
From egoism proceeds his folly, from egoism comes what
wisdom he has—
Of liberation knowing not the essence.
From egoism under Maya and Maya-shadow *he falls.*
By egoism impelled does creation take birth.
Should man realize egoism, would the Divine Portal to him
be revealed.
One bereft of enlightenment, in disputation indulges
in discourse.
Saith Nanak : By Divine Ordinance has the writ run.
As is thy view of the world, so shalt thou thyself be seen. (1)

Sloka (Guru Angad Dev)
By egoism is man's individuality fixed : involved in egoism
in actions he engages.
Bound in egoism's bonds, man again and again takes birth.
Wherein does egoism arise ? by what discipline is it eliminated ?
Egoism by Ordinance has arisen :
Caught in accumulated deeds, man in transmigration is caught.
Egoism is a malady malignant; yet to cure
it is there a medicine.
By Divine grace should man live the Master's Word.
Saith Nanak : Listen, mankind ! by such discipline is
egoism's malady eliminated. (2)

Pauri (Stanza)
Sev kītī santokhīyīṇ jinnhīṇ saccho sach dhiyāiyā
Those who have attained contentment, alone have
rendered service;
On holy Truth alone have they meditated. P. 467
Towards evil have they never taken a step;
By doing good, righteousness have they practised.
Worldly ties have they snapped;
Little of the world's substance[3] have they consumed.

1. Laughing and weeping.
2. Species. Also rendered as : "In egoism turning ascetic, i.e. Sanyasi his caste he obliterates."
3. Food and drink.

Lord ! Thou art the Bestower abounding—
Ever bestowing and increasing furthermore Thy bounty.
By laudation of Him is the Supreme Being attained. (7)

Sloka (Guru Nanak Dev)

Pürkhāṇ birkhāṇ tīrathāṇ taṭṭāṇ meghāṇ khetāṇh

Of men, trees, bathing-spots and river-banks, clouds and fields,
of islands, worlds, continents and universes;
Of the creatures born of sources in eggs, placenta,
atmosphere and sweat :
Himself saith Nanak, He knows the extent of oceans
and mountains.
Saith Nanak : Having brought forth creatures all He
looks after.
The Creator who made them is also mindful of them :
The Creator who raised the world, for them shall
feel concerned.
To Him I bow, Him I hail whose court is eternal.
Saith Nanak : Without devotion to the holy Name
What worth the paste-make and the sacred thread ? (1)

Sloka (Guru Nanak Dev)

Performance of millions of good deeds, beneficent actions
and approved charities;
Millions of austerities performed at holy bathing-spots and
search after enlightenment through Yoga in wild places;
Millions of heroic deeds ending in death on the battlefield;
Millions times absorption, acquisition of learning
and meditation;
Recitation of Puranas—
Of little avail are all these.
Saith Nanak : The Creator who made all and ordained
transmigration,
True and holy is the mark of His grace—
Man's intellectual devices all are false. (2)

Pauri (Stanza)

Sacchā sāhibu eku Tūṇ jini saccho sacch vartāiyā

Thou art the holy Lord who Truth solely hast dispensed.
Such obtain Truth as by Thee are so endowed—
Thereafter truth they act.
By contact with the holy Preceptor is Truth by such obtained,
In whose heart truth Thou hast lodged.

The ignorant of truth are unaware.
The ego-directed their human birth have wasted—
For what into the world did they come ? (8)
Sloka (Guru Nanak Dev)
Paṛhi paṛhi gaḍḍīṇ laddīyeh paṛhi paṛhi bharīyeh sāth
Man may read cartloads of books : of books packs he my study;
Boatfuls of books, books filling cellars he may read;
All the years of life, months to study of books he may devote;
His whole life with each breath he may study—
Despite all this, saith Nanak, with God only one deed,
contemplation of the Name, shall be approved.
All the rest is effort wasted in egoism. (1)
Sloka (Guru Nanak Dev)
The more a man writes and acquires learning,
the more by anxiety is he overcome.
After wandering much over bathing-spots all the
more he chatters.
By assuming numerous sectarian guises he only
torments his body;
Suffer thou for thy own doings.
By abjuring food, only his own pleasure he forfeits,
And involved in duality, much suffering undergoes.
By abjuring clothing, day and night is he full of wrath.
In stubborn silence lost, how may he wake from his ignorance ?
Without the Master's guidance is he as asleep.
Going barefoot, consequences of his own doing he undergoes.
By consuming filthy substances, on himself he brings ignominy[1]—
Purblind stupid fool, his respect has he forfeited.
Without devotion to the Name, no place with God is obtained.
The blind man, living in wild places and cremation grounds,
In the end has to regret his ways.
Only the man coming in contact with the holy Preceptor,
joy obtains,
As the Name Divine in his self lodges.
This, saith Nanak, is obtained by whosoever has
Divine grace. P. 468
Such a one, exempt from desire and anxiety,
By the holy Word is his egoism destroyed.[2] (2)

1. Lit. Throws dust over his head.
2. Lit. Consumed.

Pauri (Stanza)

Bhagat Terei mana bhāvandei Hari sohani kīrati gāvandei

Lord ! to *Thy* mind are Thy devotees pleasing,
At Thy Portal lauding Thee.
Saith Nanak : Those unfortunate find not shelter at
that Portal,
And keep rushing about.
Such their origin not realizing,
With their non-existent merits are conceited.
God's ministrel am I, low of caste[1]—
Others of high caste get called.
The company of such I seek as on Thee meditate. (9)

Sloka (Guru Nanak Dev)

Kūṛu rājā kūṛu parja kūṛu sabh sansāru

Evanescent[2] is *show of* kingship, evanescent the subjects—
Evanescent the whole world.
Evanescent are gorgeous theatres, evanescent bowers of ease.
Evanescent those occupying them.
Evanescent are gold and silver and the wearers thereof.
Evanescent is the human frame, the raiment and the
unique beauty over which this is thrown.
Evanescent is the relationship of husband and wife,
in which exhausted, in ignominy they abide.
The evanescent with the evanescent has formed attachment,
Putting the Creator out of mind.
With whom to form attachment, when the whole word
is evanescent ?
The false worldly objects are sweet like sugar, like honey—
Boatfuls in attachment to it are ruined.[3]
Nanak thus prayerfully states : Lord ! other than Thee,
all is false. (1)

Sloka (Guru Nanak Dev)

True should be known such a one as in heart bears truth—
His impurity of falsehood cast off, his person should be
washed[4] clean.

1. (Minstrels are traditionally of castes reckoned low).
2. For 'evanescent' and 'false' the original is kūṛ, bearing both shades of signification.
3. Sunk.
4. Used symbolically.

True should be known such a one as to truth is devoted in love.
Should a person on listening to the Name Divine feels joyful,
The Door of liberation he attains.
True should be known such a one as knows the device of
union of the self with the Absolute.
Preparing soil of his body, the Creator in it should he sow.
True should be known such a one as truthful instruction receives;
Should be compassionate to creation[1] and something in
charity give away.
True should be known such a one as at the bathing-spot
of the self takes abode;
Seeks the holy Preceptor's guidance and takes his fixed
abode there.
Truth is the universal remedy, washing off evils.
Nanak lays his supplication before such as to truth
hold on.[2]
Pauri (Stanza)
In charity seek I dust of feet of the holy;
Which should I receive, to my forehead would apply.
Discarding false, greed, with single mind
Should one on the inaccessible Lord meditate.
Such shall be the reward as the deed performed.
By writ of primal Time alone is obtained dust of
feet of *the holy.*[3]
One with small discrimination makes waste of service. (10)
Sloka (Guru Nanak Dev)
Sachi kālu kūṛu vartiyā kali kālakh betāl
In Kali-Yuga has occurred famine of truth,
falsehood spread :
Beings by sable colour of evil into goblins are turned.
In former times was seed of truth planted which
obtained respect.
Now is that seed crushed,[4] how may it sprout ?
It may sprout were it whole, and the weather be suitable.
Saith Nanak : Without the proper chemical on plain cloth
dye will not catch.

1. Living creatures.
2. Carry truth tied by their scarf.
3. Of such.
4. Has become dal (crushed grains).

The mind in vat of God's fear should be steamed,
And chemical of modesty applied.
Saith Nanak : Should the mind in devotion be dyed,
No touch of falsehood to it shall cling. (1)

Sloka (Guru Nanak Dev)

Greed and evil are king and counsellor; falsehood their officer.
Lust the officer who is called for advice—all three hold
conclave to chalk out plans.
The subjects, bereft of understanding, are carcases full
of straw. P. 469
The learned[1] dance, play on instruments,
And in histrionic poses, deck themselves.
Shouting aloud, tales of past heroes, flights and
contentions they sing.[2]
Foolish scholars, whose philosophy consists mainly in
contentions,
To garnering of wealth are attached.
The religious-minded, practising charity who seek
the Door of liberation as reward,
Wasted is their endeavour.
Those known as celibates knowing not the right device,
Discard house and home.
Each considers himself perfect; none is willing to make a
modest claim.
Saith Nanak : A person would be reckoned of the right weight,
Should he be weighed against faith. (2)

Sloka (Guru Nanak Dev)

Nanak, what the Lord has ordained, must be made manifest—
That the holy Eternal is watching.
All have made endeavours—that which the Creator
wills must come to pass.
In the hereafter is valued neither caste not power—
There a new species of creation abides :
Only those whose devotion in God's reckoning is entered,
Shall be considered pure.[3] (3)

1. Giani (Jnani), those instructed in religion. (Reference, as earlier, to Vaishnavite mimes. May refer to stories of Ramayana and Mahabharata enacted on the popular stage).
2. Contemplate.
3. Good, holy.

Pauri (Stanza)

Dhüri karamu jinhāṇ kau Tüdhu pāiyā tāṇ tinnhīṇ
khasamu dhiyāiyā

Those in primal time by Thee granted good fortune,
In meditation on the Lord engage.
Nothing in the power of these creatures lies—
The variegated world by Thee is created.
Some hast Thou to Thyself united; others from
Thyself hast alienated.
As by Thee granted enlightenment,
By the Master's grace art Thou realized.
Such spontaneously in holy truth are merged. (1)

Sloka (Guru Nanak Dev)

Dükh dārū sükh rogu bhaiyā jā sükh tāmi na hoī

Suffering is turned the medicine, pleasure the malady;
Where pleasure is, *devotion* is not.
Thou the Creator, no power to do anything have I.
Nothing by my will comes to pass. (1)
A sacrifice am I to the Lord, in His creative might[1]
manifested.
Unknowable is Thy extent. (I-Pause)
In beings is pervasive Divine Light;
Inside this Light abide all beings :
By unmanifest might art Thou pervasive.
Thou the holy Lord; beauteous Thy merits—
Whoever devotion has practised, has swum across.
Nanak ! discourse thou on the Creator,
Whose will in all He does is supreme. (2)

Sloka (Guru Angad Dev)

The Yogi's creed[2] in seeking enlightenment is expressed.
The Brahmin's in following the Vedas.
The Kshatri's creed[2] is heroism; the Shudra's service of others.
Should one, however, realize this secret,
One creed[2] all should *inspire.*
Nanak is a slave to one with such realization—
In him is manifest the immaculate Lord.[3] (3)

1. Original, Kudrat (Qudrat, Ar.) Lit. Might.
2. Shabda (Lit. Word).
3. (This is devotion, practice of the Name).

Sloka (Guru Angad Dev)
The Supreme Lord[1] is God of all gods and beings
other than gods;
And their inspiring self.
This self is all-pervasive, should one realize this secret.
Nanak is a slave to one with such realization—
In such is manifest the immaculate Lord. (4)
Sloka (Guru Nanak Dev)
By the pitcher is confined water.
Without water may the pitcher not be made.
The self bound by enlightenment remains steady—
Enlightenment without the Master comes not. (5)
Pauri (Stanza)
Paṛhiyā hovai gūnahgār tāṇ omī sādh na mārīyeh
Should the learned be found to be sinful,
A good man for mere lack of learning should not be chastized.
As are man's deeds, such shall his appellation be.
Enact not the kind of play whereby at the Divine Portal
comes discomfiture.
In the hereafter the learned and the illiterate,
Shall be considered and judged.
The headstrong in the hereafter chastizement
shall receive. (12) P. 470
Sloka (Guru Nanak Dev)
Nanak meru sarīr kā iku rathu iku rathwāhu
Saith Nanak : To the valued bead[2] of the self is
provided a chariot and a charioteer.
In each Age are these changing—
This the enlightened shall understand.
In Sati-Yuga[3] was this chariot of contentment,
With righteousness as charioteer.
In Treta was this chariot of continence with might as charioteer.
In Dwapar was this chariot of austerity with truth as charioteer.
In Kali-Yuga is this chariot of the fire *of passion,*
with falsehood[4] as the charioteer. (1)

1. Krishna : Has a two-fold meaning—the god who enunciated the Gita, and the Supreme Creator.
2. (The meru is the principal bead in the rosary; here symbolizing some valued object).
3. For the Yugas (Ages) see Glossary.
4. Implies evil.

Sloka (Guru Nanak Dev)
Sam-Veda designates the Lord as white-robed,[1]
Who is true and true abides.
All in truth were then absorbed.
Rig-Veda describes the Lord as pervasive in all creation.
The Name Divine[2] is mightiest of all.
By uttering this name are annulled all sins.
Thereby, saith Nanak, beings liberation obtain.
In Yajur-Veda is mentioned the forcible seduction
of Chandraval,
And appearance of Krishna of the Yadava race.
For the milkmaid *Satyabhama* he brought down the
with-fulfilling tree,[3]
And in Brindaban[4] in dalliance engaged.
In Kali-Yuga appeared Atharva-Veda, when God was given
the name Allah.
In this age people wear blue[5] and is established the rule
of Turks and Pathans.
Each of the four Vedas have expressed *some* truth.
Those studying and expounding them realize what is
appropriate action from what is inappropriate.
Whoever by practice of love and devotion takes a humble
appellation,
Saith Nanak, liberation obtains. (2)
Pauri (Stanza)
Satiguru vittonh wariyā jiti miliyai khasamu samāliyā
To the holy Preceptor may I be a sacrifice,
By whose contact the Lord to my mind was brought;
Who by his teaching provided the collyrium
of enlightenment,
Whereby with these eyes *truth* of the universe have I beheld.
Ruined are such of the merchants[6] as abandoning the
Lord elsewhere are attached.
The holy Preceptor is the ship—

1. Known as Hamsa-avatar (the Swan Incarnation). Sam-Veda was manifested in Sat-Yuga.
2. Rāma is used synonymously for the Supreme Being.
3. Parijat.
4. The forest glade along the Yamuna where Krishna disported.
5. Blue is the Muhammadan colour.
6. Symbol for the human self.

This rare ones alone have realized :
By his grace the seekers he takes across. (13)

Sloka (Guru Nanak Dev)

Simmal rükhu sarāirā ati dīragh ati müchu

The wool-tree[1] that is straight, tall and thick—
Those that come to it with hopes of fruit, how disappointed they depart !
Its fruit tasteless, flowers brackish; leaves of no use.
Saith Nanak : In sweetness and humility lies the essence of merit and virtue.
Bowing and reverence is done to one's own self—
To others is not reverence directed.
Weighed in the balance, the weightier pan dips lower.
Evil-doers too bow low, as do deer-stalkers :
What good bowing merely the head when the heart to impurity is inclined ? (1)

Sloka (Guru Nanak Dev)

Hypocritical Brahmin priests recite Scriptures and prayers-texts, and in contentions engage;
Worship stones and like the heron into false absorption pose to go;
Uttering falsehood, they show iron to be ornaments *of gold.*
Thrice daily the Gayatri[2] they contemplate.
Around their neck, necklace of beads they wear;
And on the forehead draw the paste-mark.
They keep two *dhotis* and a cloth-piece for the head.
One that knows the way of godly actions,
Regards all such as mere husks.
Saith Nanak : Right it is to meditate on God with full faith.
This path without the holy Preceptor's guidance is not found. (2)

Pauri (Stanza)

Kappaṛi rūpu suhāwaṉā chhaḍ dunīyā andari jāwaṉā

Fine-looking raiment man in the world leaves behind.
Recompense for evil and good done he himself must obtain.
In this world man may have issued commands to others at will; P. 471

1. *Simmal,* a tree bearing wool-like flowers.
2. A Vedic mantra of three lines, held extremely sacred.

Yet in the end a narrow path he must tread.
As naked to hell he marches, horrible is his appearance :
Evil-doing ultimately to repentance leads. (14)
Sloka (Guru Nanak Dev)
Dayā kapāh santokhu sūtu jatu gaṇḍhī satu waṭṭu
Make compassion the cotton, contentment the yarn;
Continence the knot and purity the twist;
Such is the true sacred thread of the self.
Thou Brahmin-priest ! put this on me shouldst thou have it.
This thread neither snaps nor is soiled;
Neither burnt nor lost.
Saith Nanak : Blessed are the beings that around their neck put this.
For four cowries is the thread bought, and inside the cooking-space put on.
With it some teaching into the wearer's ear is whispered,
By the Brahmin turned preceptor.
When the wearer dies, the thread falls off—
To the next world without the thread he departs. (1)
Sloka (Guru Nanak Dev)
Man is guilty of immeasurable acts of thieving and lechery,
Falsehood and abusive language;
Guilty is he of immeasurable acts of deceit, of evils done in secret,
That night and day to the self cling.
The sacred thread of cotton is spun, that the Brahmin twists.
A goat they slaughter to celebrate the event,
And then all exhort him to put it on the neophyte.
When worn out is it thrown away.
Saith Nanak : Had the thread any power in it,
snap it would not. (2)
Sloka (Guru Nanak Dev)
By veneration of the Name Divine arises faith;
From Divine laudation arises the true thread.
Such sacred thread at the Divine Portal worn snaps not. (3)
Sloka (Guru Nanak Dev)
The Brahmin throws not the sacred thread over his passions and lust for woman.[1]

1. Nāri (woman) here more appropriately yields this meaning.

Each morning is his face covered with shame.[1]
His feet and hands by the thread are not restrained;
Nor his tongue and eyes.
Unrestrained by the thread *he* moves along.
Through twisting yarn, others with the thread he invests.
On hire weddings he solemnizes,
And consulting astrological tables[2] directs the auspicious
path of journeys.
Listen thou world ! to this wonder :
This man, blind in mind is called[3] wise. (4)

Pauri (Stanza)

Sāhibu hoe dayālu kirpā karei tāṇ sāī kār karāisī

Should the Lord be compassionate and gracious,
Man He inspires to the tasks approved of Him alone.
Such of the servants alone serve Him,
As He induces to obedience to the Ordinance.[4]
Should man by obedience to the Ordinance find approval,
The Lord's Mansion shall he attain.
One that acts as pleases the Lord,
Shall obtain heart's desire,
And at the Divine Portal honourably be invested. (15)

Sloka (Guru Nanak Dev)

Gaū Brahman kau karu lāwuh gobari tarani na jāī

You tax cows and Brahmins, yet *plaster your kitchen*
with cowdung—
Cowdung shall not get you liberation.[5]
Dhoti,[6] the paste-mark and the rosary you adopt,
Yet the sustenance you receive from those *you call* 'unclean'.[7]
In your home the Hindu service you perform,
But *outside* read books of Muslims,
And adopt their ways.
Discard hypocrisy !
By devotion to the Name alone shall one get liberation. (1)

1. 'Spittle falls over his beard'.
2. Paper, writ.
3. Bears the name.
4. Hukam.
5. Make you swim across.
6. Dhoti, a sheet worn over the loins is part of the Brahminical ritual.
7. Mlechh (inclining to evil) was the opporbrious term used by Hindus for Muslims.

Sloka (Guru Nanak Dev)
Those who gorge on human beings perform namaz.[1]
Those wielding the butcher's knife wear the sacred thread
round their neck :
In the homes of such the Brahmins blow the conch[2]
for worship;
They too get taste of sin from their food.
False the capital, false the commerce of such.
From falsehood is their sustenance derived.
Far from these is the abode of modesty and righteousness.
Saith Nanak : Falsehood everywhere is pervasive.
These Brahmins put the paste-mark on their foreheads,
And assume the *dhoti* with end stuck up; P. 472
Yet holding the knife, the world they butcher.
Wearing blue[3] the rulers' approval they seek;
With money derived from mlechhas[4] the Puranas they worship.
Goats slaughtered over the unapproved Muslims texts[5]
they eat,
Yet in their kitchen they allow no one entry.
Plastering their kitchen with cow-dung the line they draw,
Over which sit these hypocrites.[6]
Crying, foul not our kitchen, foul it not !
Lest our food he made impure.
With bodies sinful hypocrisy they practice;
With false hearts their mouths they rinse with water.
Saith Nanak : The truth ever you meditate;
By purity of heart alone is the holy Eternal attained. (2)
Pauri (Stanza)
Chittai andari sabhu ko vekhi nadrīṇ heṭh chalāindā
In the Lord's consciousness is all creation held;
Within His gaze *movement* of all He directs.
Himself guiding actions, Himself exaltation He directs.
Supreme over all, the vast creation all to various
tasks He sets.

1. The Muslim prayer.
2. Blowing the conch is part of the Hindu sacred ritual.
3. Blue was the Muhammdan colour.
4. (See note 7 ante).
5. Implies goats slaughtered with the Muslim Kalima recited. This form of meat is called hālal (approved) by the Muslims.
6. Of false conduct.

Should He turn away His gaze of favour, kings he reduces
to a blade of grass;
So that from door to door they beg,
None to them throwing charity. (16)

Sloka (Guru Nanak Dev)

Je mohākā gharu mühai gharu muhi pitrī dei

Should a burglar rob some house, and out of his booty
offer charity in his manes' name;
In the hereafter shall the offering be recognized,
And the manes be branded as thieves;
And judgement shall be that the mediator's[1] hands be
chopped off.
Saith Nanak : In the hereafter is received reward for
what man from his own earning offers. (1)

Sloka (Guru Nanak Dev)

As occur the woman's periods again and again,
making her unclean,
So in the mouth of the liar abides falsehood
That brings him ignominy ever.
Call not pure such as wash their bodies clean.
Saith Nanak : Those alone are pure in whose mind is lodged
the Lord. (2)

Pauri (Stanza)

Türei palāṉei pauṉ veg har rangī haram sawāriyā

Those that possess horses fast as wind
And harems colourfully decked;
Have chambers, halls and bowers,
And in shows[2] of these are absorbed,
Indulge in pleasures after heart's desire,
Realizing not the Lord—
Lost are such.
Those that from authority have derived wherewithal,[3]
At sight of their mansions death have laid away from mind.
As comes old age is youth forfeited. (17)

1. The Brahmin priest, ministering to these charities is implied.
2. Expanse.
3. Have consumed food.

Sloka (Guru Nanak Dev)

Jekari sūtaku mannīyai sabhtai sūtaku hoe

Should sūtak[1] impurity be believed in, *then know,*
Such impurity occurs everywhere.
Inside cowdung[2] and wood are found worms.
No single grain of cereals is without life in it.
The first of living things is water, whereby is each object sustained.[3]
How may sūtak impurity be believed when even in the kitchen it is occurring ?
Saith Nanak : The sūtak impurity goes not thus—
Enlightenment alone washes it off. (1)

Sloka (Guru Nanak Dev)

The mind's sūtak is avarice, the tongue's falsehood;
The eye's sūtak coveting others' womenfolk's beauty and others' wealth.
The ear's sūtak is listening to slander.
Saith Nanak : By such practices selves of human beings caught,
To Yama's demense in bonds are taken. (2)

Sloka (Guru Nanak Dev)

All belief in sūtak is illusion, that induces in man worship of other than God.
Birth and death by Divine Ordinance occurs;
By the Divine will beings come and go.
Food and drink that the Lord to creation has granted, is all pure.
Saith Nanak : Those that by the Master's guidance have realization,
By sūtak are not affected. (3) P. 473

Pauri (Stanza)

Satiguru waḍḍā kari sālāhīyai jisu vichi waḍḍīyāṇ waḍīyāiyāṇ

Render praise to the holy Preceptor for his greatness,
Who such great merits possesses.
By the union Divinely ordained are these made visible.
As be the Lord's pleasure, these in the seeker's mind are fixed.

1. Sūtak : Impurity believed by orthodox Hindu to stick to a home for a number of days after a birth has occurred.
2. (Cowdung is used as fuel).
3. Green, fresh.

By Divine Ordinance as the Master his hand on the seeker's
forehead places.[1]
Cast out are evils.
By the Lord's pleasure are obtained the Nine Treasures. (18)
Sloka (Guru Nanak Dev)
Pahilāṇ succhā āpi hoe succhai baithā āye
First man makes himself ritually pure, and in the purified
cooking place settles.
Then before this person ritually pure is placed food,
That none has polluted.
As specified, of it he partakes,
And over it recites holy texts.
Subsequently this food turned offal, in a foul spot is thrown—
To whom does the sin of desecration attach ?
Food, water, fire, salt and the fifth, ghee—
All are considered holy beings.[2]
With these was the food rendered pure.
In conjunction with the foul body got it spat upon.[3]
The mouth that utters not the Name
And without devotion to the Name partakes
of pleasant foods—
Saith Nanak, that mouth shall be spat upon. (1)
Sloka (Guru Nanak Dev)
From woman is man born, inside her is he conceived;
To woman is man engaged, and woman he marries.
With woman is man's companionship.
From woman originate new generations.
Should woman die, is another sought;
By woman's help is man kept in restraint.
Why revile her of whom are born great ones[4] of the earth ?
From man is born woman, no human being without
woman is born.
Saith Nanak : The holy Eternal alone with woman
can dispense.
The tongue[5] by which is the Lord praised,

1. (This is a form of blessing).
2. Deities.
3. (That is, as offal).
4. Lit. Kings.
5. Mouth.

Is fortunate and rendered beautiful.
Saith Nanak : Such a face in the court Divine is
found radiant. (2)

Pauri (Stanza)

Sabhu ko ākhai āpṉā jisu nāhīṉ so chūṉi kaddhīyai

All claim God to be their own;
Show one that does not so claim.
Of the deeds each has to render the reckoning himself.
As in this world we are not to last, why strut about in pride ?
Call no one foul—this you should realize by your learning.
With a stupid person enter not in argument. (19)

Sloka (Guru Nanak Dev)

Nanak phikkai boliyai tanu manu phikkā hoe

Saith Nanak : By unpleasant words spoken are body
and mind turned foul.[1]
One foul-spoken[1] foul[1] is called; bad is his repute.
One foul of tongue[1] from the Divine Portal is cast off.
The mouth of such a one is spat upon.
The foul of tongue[1] is reputed foolish,
And in ignominy[2] is chastized. (1)

Sloka (Guru Nanak Dev)

Those that are false within, but outwardly keep pose of virtue
And deceive the world,
Should they bathe at all the sixty-eight holy bathing-spots,
Their impurity goes not.
Those that within are pure as silk,
Even though outwardly clad in rough quilts,
Are the good ones on this earth.
To God are they attached in love.
To have a sight of Him.
In devotion now they laugh, now weep, and fall also
into silence.
Other than the holy Lord for none else have they care.
Sitting at the Lord's doorstep provision[3] I beg.
As He grants it, shall I consume it.
In the hereafter as are all gathered,

1. Tasteless (phikka, phīka in Hindi).
2. Struck with slippers.
3. (The holy Name is implied).

One sole court shall judge all, one pen record decree.
As is reckoning called at the Portal
Shall evil-doers be crushed, like sesame grains
yielding oil. (2)

Pauri (Stanza)

Āpe hī karṇā kīyo kal āpei hī tai dhāriyai

All by Thee is accomplished, Thine is the might.
Thy handiwork dost Thou watch,
With chess-pieces raw and pipe. P. 474
All that into the world have come, must depart hence—
All shall by turns go.
Why put out of mind the Lord, master of life and death ?
By one's own hands is one's affair set straight.[1]
(20)

Sloka (Guru Angad Dev)

Eh kinehī ashakī dūjai laggai jāe

What kind of love is this that to another can shift ?
Saith Nanak : True lovers are those that for ever in the
Beloved are absorbed.
Whoever discriminates between treatment held
good or bad,
Is not a true lover—he rather is caught in calculations.

Sloka (Guru Angad Dev)

One that makes a show of obeisance and is defiant[2]
at other times,
Is from the beginning deluded.
Saith Nanak : Both his reponses are false—
With God find such no place. (2)

Pauri (Stanza)

Jit seviyai sükhu pāīyai so sāhibu sadā samālīyai

Contemplate the Lord in whose service is found joy.
Why endeavour in the way of evil,
As therefrom is received evil retribution ?
By taking a long view, evil you would not practice at all.
Throw your dice in a manner
That with the Lord you lose not the game.
To profit direct your endeavour. (21)

1. (Implies destiny made by one's deeds).
2. Makes reply (jabab = jawab, in idiom implies refusal).

Sloka (Guru Angad Dev)

Chākaru laggai chākarī nālei gārabu wādu

Should man engaged in service, show pride and into
disputation enter,
And should chatter excessively—
The Master's pleasure shall he not win.
One shall obtain honour only by sacrifice of self and
rendering service.
Saith Nanak : By union with Him to whom is the devotee
attached, shall such find approval. (1)

Sloka (Guru Angad Dev)

Whatever is in the mind, alone has effect[1] :
Mere outward utterance is of little worth.
Look at the justice of such as sow poison,
And seek to raise crop of amrita ! (2)

Sloka (Guru Angad Dev)

Attachment formed with the immature[2] never is fruitful.
Try and test : As is someone's understanding,
Such shall his conduct be.
In the Supreme Reality[3] is the self absorbed,
When duality gets smashed.[4]
With the Master is not commanding effective;
Right it is to make supplication.
By practice of falsehood shall evil grow.
Saith Nanak : Divine laudation in joy[5] shall result. (3)

Sloka (Guru Angad Dev)

Attachment with the ignorant or with one of a
higher status,[6]
Is fragile as a line drawn on water,
That noway is traceable. (4)

Sloka (Guru Angad Dev)

Should he that is ignorant, attempt something,
To successful completion can be not bring it;
Should a stray attempt of his be good,
The next shall go awry. (5)

1. Grows, bears fruit.
2. Iyāna (Lit. Ignorant) implied meaning, a child an immature person.
3. Lit. Substance.
4. Pās = Pāsh; smashed.
5. Blossoming.
6. Wadāru (Lit. great).

Pauri (Stanza)

Chākaru laggai chākarī je challai khasamai bhāe

A servant engaged in service,
Should he the Master's pleasure follow,
Honour shall be his and redoubled recompense.
Should he presume with the Master to claim equality,
Estrangement[1] shall occur;
His recompense lost, chastizement shall he receive.[2]
One should cry blessing on Him by whose favour sustenance one receives.
Saith Nanak : With the Master is not appropriate defiance.[3]
Rather with Him is appropriate supplication. (22)

Sloka (Guru Angad Dev)

Eh kinehī dāti āpas te jo pāīyai

What one by one's own effort achieves, how is it to be called a boon ?
Saith Nanak : Merit lies in what by the Master's pleasure is received. (1)

Sloka (Guru Angad Dev)

What service is this in which is not lifted the Master's fear ? P. 475
Saith Nanak : Such alone are true servants called as in the Master are absorbed. (2)

Pauri (Stanza)

Nanak ant na jāpaṇī Hari tā ke pārāvār

Saith Nanak : The end and extent of the Lord noway is visible.
Himself creation He makes, himself destroys it.
Some have chains thrown round the neck;
Others have no end of horses to ride.
All He does by His own will—
To whom to carry our complaint ?
Saith Nanak : He who made creation,
Shall also cherish it. (23)

Sloka (Guru Nanak Dev)

Āpe bhāṇḍei sājīyanu āpe pūraṇu dei

Himself has he fashioned the vessels;[4] himself shall he fill them.

1. Also interpreted as : "He shall have to feel ashamed".
2. Be struck on the face with slippers.
3. Command, attitude of superiority.
4. Beings is implied.

Some with milk are filled; others on the hearth-
fire are placed.
Some with quilts sleep *comfortably*;
Others over them stand guard.
Saith Nanak : Such alone He exalts as have His glance
of grace (1)

Sloka (Guru Angad Dev)

Himself He fashions and creates beings;
Himself keeps them in their appropriate stations.
Creating beings, He makes and unmakes them.
To whom, saith Nanak, should we carry the complaint ?
All power in His hand lies. (2)

Pauri (Stanza)

Waḍḍei kīyāṇ waḍīyāīyāṇ kichhu kahṉā kahaṉ na jāe

The Supreme Lord's might beyond our description lies.
He the Creator, almighty, gracious[1]
To creation sustenance provides.
Each accomplishes what in primal time to each He has assigned.
Saith Nanak : Other than the Sole Lord no place of
shelter is for us.
He acts as in His will lies. (24)

In the Name of the Sole Supreme Being; Eternal Manifestation;
Creator Immanent; Without Fear; Without Rancour;
Form Eternal; Unincarnated; Self-Existent; Realized by the
holy Preceptor's Grace.

In the Measure Asa—Composition of the Bhaktas
The Venerable Kabir, the Venerable Namdev and the
Venerable Ravi Das.

In the Measure Asa—Composition of the Venerable Kabir

Guru charaṉ lāgi ham binvatā pūchhat keh jīo pāiyā

Touching the Master's feet for *this knowledge* I supplicate :
For what purpose is the self created ?
For what purpose is the world born and for what it dies ?
This pray, to me expound. (1)
Illuminated Master ! in your grace set me on the path where
fear-inspiring attachments may get snapped.
The torment of birth and death as result of deeds done *comes* :
Happiness in emancipation from the cycle of births lies. (I-Pause)

1. Karīm (Ar. master of grace).

Because of the Maya-noose are bonds not snapped;
And the self in the Absolute State does not merge,
Its doubt comes not to an end. (2)
Should man realize the self that apparently has taken birth,
to be without beginning,
And free from existence and destruction;
Should his mind be freed from considerations of *the self's*
rising and disappearing—
In eternal absorption in enlightenment[1] shall he be merged. (3)
As the *moon's* reflection on the pitcher's smashing,
into its substance merges,
Saith Kabir, when such quality of illusion vanishes,
The mind then in the Absolute[2] merges. (4) (1)

Gaj sāḍhei tai tai dhotīyāṇ tihrā pāen tagg

These that wear dhotis three and a half yards long,
And ritual threads[3] in three plies,
Round their neck wearing rosaries,
Hold in hand shining jugs—
Know these not to be God's devotees, but cheats[4]
of Banaras. (2)
To my liking are not such *claimants* to piety : P. 476
These along with the branches swallow whole trees.[5] (I-Pause)
Scrubbing utensils on the fireplace they place them,[6]
And wash firewood before burning;
Digging the earth they make two fire-places—
Yet human beings they swallow whole. (2)
In sinfulness, evil-doing they remain engaged,[7]
Yet claim to be uncontaminated.[8]
Ever they go about wrapped in pride—
Their whole tribe they bring to perdition.[9] (3)
As by *the Creator* guided, man acts—
Such also be his deeds.

1. Sahaj.
2. *Sūnn* (Shunya = nescience, void).
3. This is the janeu, yagyopavit.
4. Thug (a cheat, as also a robber).
5. Also interpreted as : "Consume basketfuls of milk-balls (*peda*)."
6. This is a description of extreme Hindu orthodoxy, making a fetish of ritual cleanliness.
7. Wander, move about.
8. Apars (lit. untouched, a sect).
9. Get Sunk.

Saith Kabir : One that the holy Preceptor has met,
Never again shall enter birth. (4) (2)

Bāpi dilāsā mero kīnā

The *Divine* Father of *good provision* has assured me :
Granted me sleep of comfort, and put amrita in my mouth.
Why put that father out of mind ?
Thus shall the game[1] in the hereafter not be lost. (1)
The *Maya*-mother is dead; that has great joy give me.
Now I feel not the cold,[2] and wear not a
cotton-lined vest. (I-Pause)
A sacrifice am I to the father who brought me forth;
And from the five *Evils* got me released.
These five were destroyed, trampled under foot :
Now by contemplation of the Lord is my mind and body
joy-drenched. (2)
A great lord is our father—
How to that father may I have access ?
As is met the holy Preceptor, the way has he shown;
Thereby the universal father has become beloved
of my heart. (3)
Thy child am I, Thou my father :
In one spot[3] do we both have our abode.
Saith Kabir : As this servant of God the identical
reality of God and the self has realized,
By the Master's grace complete illumination on him
has dawned. (4) (3)

Ikkatu pattari bhari ürkaṭi kürkaṭi ikkati pattari bhari pānī

*In one vessel is lying cooked chicken-meat,
In one wine.
Around these sit the five *Sakta*-yogis;[4]
Close to them sits *Maya,* their queen without modesty.[5] (1)
To the shameless[5] woman is the way shown by a ringing bell :
Only a rare enlightened one has rejected[6] thee. (I-Pause)

1. The game of chess, implying life's game to win or lose against evil.
2. Said metaphorically—discomfort of evil-doing.
3. The self.

* *Note* : This hymn is variously interpreted. Its symbolism is capable of being explicated differently.

4. Implies the five evils.
5. One with nose chopped off (in idiom, a shameless woman).
6. Lit. cut off.

In all beings abides this shameless woman;
Vanquishing[1] all,she *triumphantly* robs them.
To all is she related,[2] of those wedding[3] her is she the handmaid. (2)
Our *Divine* Spouse is enlightened, known to be holy.
As He is our protector, none else dare come close to us. (3)
Māya is mutilated[4] by the holy,
And battered, thrown off.
Saith Kabir : Of the holy is she foe, though of the three worlds beloved. (4) (4)

Jogī jatī tapī sannyāsī bahu tīrath bhramnā

Be one Yogi, celibate, ascetic, sannyasi,
Or wander over numerous bathing-spots;
Be one a *Jaina monk* with hair plucked or a Bairagi with girdle of straw,
Wear matted hair or observe woes of silence—
All ultimately must meet death. (1)
Serve you therefore, God.
He whose tongue loves to utter the Name Divine,
What can Yama to him do ? (I-Pause)
Be a man learned in Vedas and Shastras, astrology and grammar;[5]
Know all spells, incantations and drug formulas—
At the last must he meet death. (2)
Should a man wield royal power with umbrella[6] and throne,
And enjoy beauteous females;
Enjoy betel-leaf, fragrance of comphor, aloe and sandalwood— P. 477
Ultimately must he die. (3)
Vedas, Puranas and Simritis have we studied—
By none of these comes liberation.
Saith Kabir : As the Lord I contemplate,
Effaced shall be birth and death.[7] (4) (5)

1. Killing.
2. Is their sister and niece.
3. 'Wedding' would imply domination as by a husband.
4. Her nose and ears are lopped off (punishment to a woman of bad character).
5. Implies language in general.
6. The umbrella (chhatar) was a symbol of royal authority.
7. That is, transmigration.

Fīlu rabābī baladu pakhāwaj kaūwwā tāl bajāwai
As impossible as these is the belief in eternity of the world :
The elephant has turned instrumentalist, the bullock
drummer,
The crow time-beater;
The ass donning gown is executing a dance,
The he-buffalo enacting a temple-mime; (1)
The Divine King of alkaline sand has fried pies,
That only one with realization has tasted. (I-Pause)
The tiger settled in the home pastes betel leaf;
The dormouse packing them into mouthfuls.[1]
In their homes are mice singing songs of felicity;
The tortoise blowing the conch. (2)
The barren woman's son[2] has set out to wed,
With golden canopies erected overhead.
The lovely maiden beauteous has he joined to himself
in wedlock;
The hare and the tiger jointly have sung paeans of praise. (3)
Saith Kabir : Listen, devotees of God ! the ant the mountain
has swallowed;
The tortoise utters desire for burning cinders—
*A hidden parable have I related. (4) (6)

Baṭūa eku bahattari ādhārī eko jiseh duāra
The pure Yogi is one who carries the pouch of his body for
ashes supported by the seventy-two thousand arteries;
One single Door is there to this *frame*.[3]
The earth with the nine continents[4] should he beg as alms. (2)
Such a Yogi the Nine Treatures attains :
The lower self to the higher regions shall he carry.
His patched quilt enlightenment; meditation his needle;
The holy Word the thread to stitch it.

* *Note* : As expressed in the last line, this hymn is a hidden parable, a kind of riddle of the marvellous reversal of the usually maya-bound propensities of various objects. Each symbol has been interpreted differently by the scholars who have written exegetical notes on this, But the general trend of the experience embodied is clear, as stated above.

1. Betel is chewed after pasting with lime etc. rolled into mouthfuls.
2. This is another image illustrating the impossible in the common world of experience.
3. (This Door is Dasam Duār—the 'tenth door' of absorption in the Absolute).
4. The body with the nine joints is so symbolized.

Of the five elements of the body making his deer-skin,
The Master's path should he thread. (2)
Compassion his ash-roller, his body his fire-pile,
That with the gaze of *enlightenment* he should light.
In his heart should he lodge love *for* God—
This his eternal[1] samadhi should be. (3)
Know, all yoga-praxis in *contemplation of* the Name of the Lord consists,
Who is Lord of our body and life.
Saith Kabir : Should He show grace
To the true objective He guides. (4) (7)

Hindū Türk kahāṇ tei āyei kini eh rāh chalāyee

How[2] did Hindu and Muhammadans[3] originate ?
Who initiated this path ?
Thou maker of disputations ! consider in thy mind—
Who are those that shall get paradise and hell[4] ?
Kazi,[5] what strange scripture hast thou expounded ?
All that study and expound *these* thus are destroyed—
None knowing what to them has happened. (I-Pause)
For love of woman is circumcision done;
Any other reason shall I not acknowledge.
Whenever God makes a Muhammadan[3] of me, the limb *concerned* shall itself be amputated. (2)
Should one with circumcision turn Muhammadan,[3] what then may we do to woman ?
Woman that is our other half can we not desert—
Better therefore one remains Hindu. (3)
Mad man ! leaving scriptures contemplate thou God—
Thou that art practising great tyranny.
Kabir with God has taken shelter—
Muhammadans[3] at sight of that, are discomfited.[6] (4)

Jab laga telu dīvei mükh bātī tab sūjhai sabhu koī

While oil lasts in the lamp, and the wick at its mouth rests,
All is visible.

1. Of (lasting) four Yugas.
2. Lit. Wherefrom ?
3. Turks.
4. That is, following the codes is not the basis of these.
5. Muslim theologian.
6. Exhausted.

As is burnt out the oil and extinguished the wick,
Deserted is the house. (1)
Madman ! *after death* not for an hour shall any keep thee :
Contemplate *therefore,* the Name Divine. (I-Pause) P. 478
Who is whose mother, who whose father ? Who is whose husband or wife ?
As is smashed the pitcher,[1] none gives *man* any care—
All cry to push him out. (2)
At the doorstep cries the mother,
As brothers[2] of the dead carry away his cot *to the cremation ground—*
The wife, hair dishevelled, wails—
Alone the self departs. (3)
Saith Kabir : Listen, devotees of God !
On the ocean of existence man terrible things suffers.
Lord ! Yama leaves him not alone. (4) (9)

(Couplet Hymns)*

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace
In the Measure Asa—Composition of the Venerable Kabir
Couplet-Quartets

Sanak Sanandan antu nahīṇ pāiyā

Sanak and Sanandan, *Brahma's sons,* extent *of the Creator* have not realized.
Brahma in study of the Vedas of his life has made waste. (1)
Brother ! churn you milk[3] of *devotion* to God.
Churn it with poised[4] mind, that its essence be not lost. (4)
Making your body the churning-pot, in your mind do the churning.
Into this pot gather the *holy* Words. (2)
Divine churning in the mind's contemplation consists.
Therefrom, by the Master's grace is obtained stream of amrita. (3)
Saith Kabir : Should the Lord cast His glance of grace,
By the Name Divine does one go across to the other shore. (4) (1.10)

1. Symbol for the human life.
2. Relations and friends is implied.
* *Note* : (This note is in the original and refers to the foregoing composition).
3. Lit. What is to be churned.
4. Sahaji.

Bātī sūkī telu nikhūṭā

Dried is the wick, ended the oil;
*As silenced is the drum, sleeping is the dancer. (1)
As is extinguished the fire, smoke rises not.
Now is viewed the sole Reality pervasive, no second. (I-Pause)
As is broken the string, the rebab[1] sounds not.
In forgetfulness our objective had we lost. (2)
All talk by mouth and utterance, all chatting,
As dawns realization, is with singing[2] forgotten— (3)
Saith Kabir : Whoever the five[3] has smashed,
The supreme state from him is not far. (4) (2.11)

Sūtu aprādh karat hai jetei

Any misbehaving by the child made,
The mother remembers not. (1)
Lord, Thy child am I.
Why my faults dost Thou not annul ? (I-Pause)
Should the child in extreme anger *even* run off,
The mother still in mind bears not that. (2)
Our mind in the whilpool[4] of anxiety is fallen—
How without devotion to the Name may it swim across[5] ? (3)
Pray grant me[6] pure understanding in perpetuity,
That Kabir in poise may contemplate Divine attributes. (4) (3.12)

Hajj hamārī Gomatī tīr

Our place of pilgrimage[7] is the edge of the river
of holy song;[8]**
Where abides the Divine Master.[9] (1)

* *Note* : Through symbols is expressed the attainment of poise in devotion, as the mind's restlessness is silenced.

1. A well-known musical instrument, symbolizing the mind echoing to stimuli of the world.
2. Implies expression to stimuli of carnal feelings.
3. The five evils are meant.
4. *Bhavan* is capable of this interpretation.
5. I.e. find liberation (note *bhavani* above implying whirlpool).
6. Lit. To this body.

* *Note* : In this hymn certain terms from the Muslim practice of faith are used side by side with those from the Hindu (Vashnavite) faith.

7. Hajj = the Muslim pilgrimage to the Kaaba.
8. Gomati (name of a river in Uttar Pradesh). Here implies 'river of song'.
9. Lit. The Master wearing yellow. (Pir = Muslim holy man and Pitambar = Yellow robes, characteristic of Krishna or Vishnu).

** *Note* : The opening couplet also interpreted as : Our place of Hajj and our Gomati tirtha is where the Master who is both Vishnu and Pir, abides.(Herein are mentioned the Muslim Hajj and the Hindu Gomati tirtha, as also Pitambar = Vishnu and Pir = Muslim holy man).

What wonderful melody is raised there !
The Name Divine to my heart is pleasing. (I-Pause)
There Narad[1] and Sharada[2] are servitors;
Sitting close by is the Lady Maya,[3] acting as handmaid. (2)
Round my neck is worn the rosary; on my tongue the
Name Divine.
With a thousand names to *the Lord* I pay homage.[4] (3)
Saith Kabir : The Lord's praise I sing; P. 479
And to Hindus and Muhammdans expound
my teaching. (4) (4.13)

In the Measure Asa—Composition of the Venerable Kabir
Nine Quintets in five couplet groups
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Pātī torai mālinī pātī pātī jīo

Flower-girl plucking petals, *know* in each petal abides life.
The stone-*image* for which these petals art thou plucking,
is lifeless. (1)
Deluded is the flower-girl.
The Lord is the living God. (I-Pause)
Brahma is the petal, Vishnu the twig,
Shiva is the flower;
These three gods art thou visibly plucking—
Whom dost thou worship ? (2)
A stone to make an image was chiselled,
Its chest pressed under foot.
Were this image real, the sculptor would it destroy.[5] (3)
It is offered boiled rice, lintels, sweet pudding
and fried flour.
These by those that eat[6] are consumed;
Nothing but ashes into the mouth of this image goes. (4)
Deluded is the flower-girl, deluded the world; not we.
Saith Kabir : The Divine King in His grace
has saved us. (5) (1.14)

1. A deity.
2. The goddess of learning.
3. Original, Kanvala.
4. Salaam (Muslim term for salutation).
5. Eat up.
6. That is, the priests.

Barāh baras bālpan bītei bīs baras kachhu tapu na kīyo

Twelve years *of man's life* in the juvenile state are passed;
Till twenty has he not practised religious discipline.[1]
Till thirty has he not worshipped God :
In old age falls he into regrets. (1)
In seeking possessions his life has he wasted;
His ocean of arm's strength dried up.[2] (I-Pause)
Man's effort is fatuous as erecting a dam against a dry pond,
Or making a hedge around a reaped field.
The thief *of old age* has carried away in an instant
What the fool has been guarding as his. (2)
His feet, head and hands shaking,
His eyes, watering unrestrained.
His tongue uttering not words clearly—
What hope of doing meritorious[3] deeds then ? (3)
Should the Lord show grace, man to devotion He attaches,
That profit of the Name he may reap.
By the Master's grace is attained wealth of *devotion to* God,
That at the time of departure accompanies man. (4)
Saith Kabir : Listen, devotees of God !
None has carried with him wealth and grain-stores.
As has come the call from the Divine King,
His wealth and mansions has he left behind. (5) (2.15)

Kāhū dīnei pāṭ paṭambar kahū palangh nivārā

To some are given vestures of silk, to some
woven bedsteads;
Some have not even an old quilt;
Some have huts of straw. (1)
My self ! raise not contentions born of envy.
Do good, and *the reward* receive. (I-Pause)
As the Potter kneaded the clay, various colours to it
He applied.
To some has He attached wreaths of pearls,
Some has He afflicted with maladies. (2)
The miser is given wealth to hoard;
The fool calls it his own.

1. Tapa = austerity.
2. In the Puranic legend Agastya rishi drank up the ocean.
3. Dharma.

As falls on his head Yama's baton, in an instant is
the true nature of possession decided. (3)
The men of God are known as noble devotees; P. 480
In obedience *to God* find they joy.
Whatever pleases God, they accept as right—
His will in heart lodging. (4)
Saith Kabir : Listen, devotees of God—
False is possessiveness.
Death tearing the cage carries away the bird of life—
Snapped is the loin-cloth and the string.[1] (3.16)
Ham maskīn khüdaī bandei Tüm rājasu mani bhāvai
We are humble creatures of God; to you appeals ambition.[2]
The Lord is primal guardian of the humble—
He sanctions not aggression. (1)
Kazi ! thy words sound not appropriate. (I-Pause)
Thou dost observe fasts, perform *namaz*[3] and recite the Kalima[4]—
Yet mayst not attain Paradise.
Within the self lies the Kaaba's sheath—
Should one this realise. (2)
True *namaz*[3] is contemplation of justice;
The true Kalima[4] realization of *God* uncreated.[5]
One that spreads the prayer-carpet of conquest[6] of five *evils,*
Shall *truly* realize faith. (3)
Realizing God, in *thy* heart bear compassion;
Subduing egoism, of egoism divest it.
Should any realize the self and guide others to such realization,
Shall he enter Paradise. (4)
In one universal clay of innumerable aspects have I
realized the Lord.
Saith Kabir : The way to Paradise do I reject,
And towards hell incline.[7] (5) (4.17)

1. *Tari tagari* is variously interpreted : may imply also strings of the cage or strings of the blood-vessels and nerves etc.

* *Note* : In this hymn is rejection of the orthodox Muslim ritual that cove hypocrisy and inhumanity. The person addressed is obviously as a (Muslim magistrate-cum-theologian).

2. Rajas = State position. Also the 'quality' known by that name.
3. The Muslim prayer.
4. The Muslim creed of affirmation.
5. Akal (Beyond contemplation; not fashioned by any device).
6. Robbing.
7. According to orthodox Muslim doctrine the unbelievers, even throūgh good, cannot escape hell.

Gagan nagari ik būnd na barkhai nādu kahaṇ ju samānā
From his celestial centre[1] oozes not a single drop;
Where is the mystic sound[2] vanished ?
The transcendent Brahm, Supreme Lord the pure self has carried off. (1)
Holy one,[3] you that did speak before, where have you disappeared,
You that lived with the body, and dancing in consciousness, related discourses ? (I-Pause)
Where is the player *on this instrument* gone—
He who erected this mansion ?
Now arises not the sound that beckoned consciousness—
Death all his power has drawn away. (2)
The ears that accompanied thee have turned functionless;
Powerless the senses.
Staggered are the feet, and without utterance the mouth. (3)
The five minions of evil, thieves that rushed about, are exhausted.
Exhausted is elephant of the mind,
Exhausted the heart—
That by power of the master of the show were moving along. (4)
With death are the ten knots[4] untied;
All companions *of the body* desert it.
Saith Kabir : Whoever on the Lord meditates,
Even in life shall his bonds be snapped. (5) (5.18)

Sarpanī tei ūpar nahīṇ balīyā
None is mightier than the She-serpent,[5]
That has deluded Brahma, Vishnu and Mahadeva. (1)
The She-serpent, vanquishing[6] all around, even in the pure water *of the enlightened* has settled.
The three worlds has she bitten :
This by the Master's grace is realized. (I-Pause)
Brother ! why mention[7] the She-serpent *in such terror* ?

1. Gagan nagar (the Dasam-dūar of the yogic centre of super-consciousness, from which amrita is believed to drop).
2. Nād (mystic sound heard in samadhi).
3. Baba = Honorific for a holy man.
4. These are the ten kinds of breath, enumerated in hatha-yoga.
5. Throughout 'She-serpent' is symbol for Maya.
6. Lit. Killing, overthrowing.
7. ('She-serpent' is repeated to yield this sense).

Those realizing truth the She-serpent have overthrown.[1] (2)
Yet none is powerless as the She-serpent :
Whoever the She-serpent has overthrown, what can Yama to him do ? (3)
This She-serpent by Him has been created;
Why talk of its power or powerlessness ? (4)
Human selves[2] live while she in them abides.
Kabir by the Master's grace spontaneously has swum across. (5) (6.19) P. 481

Kahā suān kau simriti sūnāe

What good expounding simritis[3] to a dog ?
What good chanting Divine praise to a reprobate[4] ? (1)
Keep absorbed in uttering the Name Divine immanent.
To the reprobate[4] mention it never. (I-Pause)
What good feeding a crow on camphor ?
What good feeding a venomous snake on milk ? (2)
By joining holy company has *our* understanding acquired discrimination :
By touch of the philosopher's stone is iron turned gold. (3)
The reprobate[4] and the dog do what for them is ordained.
What in primal time *for them* is writ, they act. (4)
Irrigate *neem*[5] with amrita :
Saith Kabir, its innate nature[6] still will not go. (5) (7.20)

Lankā sā koṭ samünd sī khāī

Fortified with a citadel such as Lanka[7] and a moat such as the sea,
Of Ravan's[8] house no trace now is visible. (1)
What to seek ? Nothing *in the world* lasts.
This world before our very eyes is disappearing. (I-Pause)
Despite one lakh sons and a lakh and a quarter[9] of grandsons,
In Ravan's home *was lit* neither lamp nor wick.[10] (2)

1. Consumed.
2. Body.
3. Codes of ritual piety.
4. Sakta.
5. The bitter-tasting margosa tree.
6. Sahaj.
7. Lanka (presently Sri Lanka) reputed kingdom of Ravan.
8. The Rakshasa King, who was overthrown by Rama.
9. (These numbers imply vastness of his family).
10. (In idiom this implies utter ruin).

Such was Ravan whose cooking by fire of moon
and sun was done,
And whose clothes fire washed. (3)
Whoever by the Master's teaching in the Name Divine is fixed,
Is immutable, imperishable. (4)
Saith Kabir : Listen, people of the world !
Without *devotion to* the Name Divine comes not
liberation. (5) (8.21)

Pahilā pūtu pichhai rī māī

First *appeared* the son,[1] then the mother.[2]
The preceptor[3] the disciple's[4] feet touches. (1)
Brother ! listen to a marvel :
A tiger[5] is seen grazing kine.[6] (I-Pause)
The fish of water[7] on the tree[8] has spawned.
Within our view has the cat[9] carried off the dog.[10] (2)
A tree that has branches[11] below and roots[12] above :
Its root has brought forth fruit and flowers.[13] (3)
A buffalo[14] goes out grazing, riding a horse.[15]
While the bullock[16] is still outside, the pack[17] in the
home is arrived. (4)
Saith Kabir : Whoever *meaning of* these couplets solves,
In Divine contemplation all to him shall
be visible. (5) (9.22)

(Twenty-two Quartets and Quintets).*

* *Note* : This hymn presents a string of riddles, each with a deep spiritual meaning.
1. Implies the self, born of God.
2. Maya.
3. The illumined self.
4. The faculties, senses are implied.
5. The purified mind, powerful as a tiger.
6. The senses.
7. The purified understanding.
8. The tree of senses and temptations.
9. Desire.
10. The enlightened consciousness (chitta).
11. Implies the higher tendencies.
12. The lower tendencies.
13. Actions (karma).
14. Material understanding.
15. Senses are implied.
16. The self in transmigration.
17. The pack of desire that accompanies the self even before a new birth in transmigration. (The above interpretation is the most likely. There are other parallel interpretations).

* *Note* : This note is in the original text.

In the Measure Asa—Composition of the Venerable Kabir
Eight Triptychs; seven Duos; one Couplet
In the Name of the sole Supreme Being, Realized
by the holy Preceptor's Grace.

Bindu te jini pinḍu kīyā agni kunḍ rahāiyā

The Lord from a drop fashioned thy body, and in the fiery pool of the womb placed it;
For ten months in the mother's womb kept it—
Later was it by Maya gripped. (1)
Thou creature of God ! why involved in greed hast thou forfeited thy valued life ?
In *thy* previous birth in the soil of good deeds didst thou not plant the seed. (I-Pause)
From Child's state to old age hast thou grown—
In this life has happened *to thee* what was inevitable.
As Yama by the tuft grips thee, why now wail ? (2)
Full of hope for more life art thou—Yama of thy breaths is keeping count.
Saith Kabir : the world is a juggler's show—
Carefully make thy throw. (3) (1.23) P. 482

Tanu rainī manu pün rapi karihauṇ pānchauṇ tatt barātī

The body have I made the dyer's vat, in which my self I again and again dip.
Five of the holy faculties that have illumination of the essence are the wedding-party;*
With the Divine King have I gone round in wedding circumabulations—
In His love is my self dyed. (1)
Sing, sing you bridesmaids, paeans of felicity,
As into my home has come the Divine Bridegroom. (I-Pause)
In the lotus of the navel[1] is set-up the wedding-altar;
Thus are chanted hymns of Divine illumination.
Supremely fortunate am I, as the Divine King for Bridegroom I have got. (2)
Holy men, savants and thirty-three crore deities this wondrous spectacle have come to behold.

* *Note* : This is a continuing symbol of a wedding—the wedding of the self with the Divine Lord in devotion. Pertaining to the wedding are new dresses dyed, the wedding-party, bridesmaids etc.

1. This has a reference to Yoga-praxis. The 'lotus' located in the navel is equated with the heart, seat of feeling.

Saith Kabir : The Supreme Lord of felicity, in wedlock
is carrying me off. (3) (2.24)

Sās kī dükhī sasür kī pyārī jeṭh kei nām ḍarauṇ rei

*Harassed by the mother-in-law,[1] have I formed affection
for the father-in-law,[2]
In fear of the husband's elder brother[3] standing.
Sisters of my soul,[4] the husband's sisters[5] have me in their grip;
In separation from the husband's younger brother[6]
am I in agony. (1)
In my senselessness the Lord I put away from mind :
How may I now pass life ?
In my couch[7] is lying the *spouse,*
Yet my eyes behold him not.
To whom shall I relate my suffering ? (I-Pause)
My step-father[8] is all the time pestering me—
So ever in Maya-pursuit am I involved.
When with my elder brother[9] I lived, was I my Lord's beloved. (2)
Saith Kabir : In wrangling with the five[10] is my life wasted.
Maya that is false, the whole world has gripped—
In contemplation of God have I attained joy. (3) (3.25)

Ham ghari sūtu taneh nit tānā kaṇṭhi janeū tümharei

In our homes is yarn ever carded;
Yet you wear the janeu[11] made *therefrom.*
You only recite the Vedas and Gayatri[12]—
In our hearts abides the Lord Himself. (1)
On my tongue abides Vishnu,[13] in my eyes Narayan,[13]

* *Note* : The symbolism here is drawn from the relationship in an Indian home. All these symbols point to some aspect of the spiritual experience. These symbols are variously interpreted.

1. To a woman an unpleasant relation. Here symbolizing avidya (spiritual ignorance).
2. Implies the physical body.
3. Another relation who is unpalatable. Implies Yama.
4. Implies companions on the spiritual path; devotees.
5. These are unsympathetic to their brother's wife. Here symbolizing the five sources of sense.
6. He is the favourite of the elder brother's wife. Symbolizes the discriminating understanding.
7. The self.
8. The body.
9. This is Jnan (gian) = illumination.
10. The five sources of evil.
11. The sacred thread (Yagyopavit) made by twisting yarn.
12. A Vedic hymn addressed to the sun-god.
13. Both stand for Vishnu, symbolizing God.

In my heart the Lord.[1]
Thou Mukand,[2] demented man !
When at Yama's door art thou questioned, what answer
shalt thou make ? (I-Pause)
We are herds of kine, you the cowherds,
In each age our guardians :
Never have you taken us across to *liberation*—
What kind of guardians are you ? (2)
Thou a Brahmin, I only a weaver[3] of Kashi[4]—
Learn this wisdom from me.
You ever beg at the doors of masters of lands and rulers—
In the Lord have I my contemplation fixed. (3) (4.26)

Jagi jīvanu aisā süpnei jaisā jīvanu süpan samānam

Life in this world is like a dream; like a dream is life.
Taking this to be real, by a knot have we secured it,
Discarding the supreme wealth.[5] (1)
Friend[6] ! with Maya-attachment are we in love :
This the jewel of illumination has snatched. (I-Pause)
The moth, ignorant creature, seeing the flame with the eye,
With it is involved,
Not realizing it is fire :
So ignorant man to gold and woman attached,
Remembers not death's noose. (2)
By contemplation cast off evil courses—
This is the way to liberation.[7]
Saith Kabir : *Bringer of liberation*[8] is God, life of the world—
None else like Him. (3) (5.27)

Jau maiṇ rūp kīyei bahuterei ab phüni rūpu na hoī

Many were the garbs[9] that I assumed; now no more of these
can I put on. P. 483
Benumbed are the strings and guts of my instrument[10] :
Under the spell of the Name Divine am I now come. (1)

1. Gobind = The Lord.
2. Likely name of the Brahmin addressed in the hymn.
3. Weavers are considered low-caste people.
4. A part of the holy city of Banaras (Varanasi).
5. That is, devotion.
6. Bāba.
7. That which makes one swim.
8. Such.
9. Sectarian garbs are implied.
10. Implies ritual temple music, as well as metaphorically the practice of such religion.

Now have I lost skill in dancing;[1]
My mind now plays not on the drum. (I-Pause)
Maya *manifesting* in lust and wrath have I burnt away;
Smashed is the pot of desire.
Old and tattered is the cloak of lust;
Discarded is all doubt. (2)
All beings have I realized to be of one *essence*;
Gone are disputations.
Saith Kabir : God, all-perfection have I by His
grace attained. (3) (6.28)

Rozā dharai manāwai Allahu suādat jīya sanghārai

Listen, Kazi[2] ! you observe fasts and propitiate Allah,
Yet for the pleasure of *your tongue* slaughter living creatures.
Of your ego are you mindful and of none else—
Why engage in worthless pursuits ? (1)
Listen, Kazi ! one and sole is the Lord of all;
in you too is He *manifest*—
Only you see not this by contemplation.
You who are a fanatic after faith, this you realize not—
For that reason your life to no purpose goes waste. (I-Pause)
The Book[3] declares truly : True and holy is Allah—
He neither is woman nor man.
Madman ! you study not and contemplate not *this*—
For that reason is your mind unenlightened. (2)
Allah who is invisible, in all beings is pervasive—
This in your heart realize.
Thus proclaims Kabir : In Hindu and Muslim[4]
abides one Sole God. (3) (7.29)

Follows a Couplet-Triptych

Kīyo singāru milan kei tāīṇ

*To find union with the Divine Spouse have I decked myself—
But *thus* has not the Lord, Life of the universe been met. (1)
The Lord is my husband, I His wife.
The Lord is immensely great, I so small. (I-Pause)

1. Used literally for temple-dancing as well as metaphorically for restlessness of the practice of ritual.
2. Kazi = Muslim divine and magistrate. This is implied in the next verse.
3. Implies the Koran.
4. Turk (This was the usual word for Muslim).

* *Note* : In this hymn is the wife a symbol for the seeker. This is a well-known mode in mystle poetry.

Wife and Husband are together living—
In one couch lying, yet so hard is their meeting. (2)
Blessed is the wedded wife that to her Lord is pleasing.
Saith Kabir : Never after falls she into birth. (3) (8.30)

In the Measure Asa--Composition of the Venerable Kabir
Duos
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace.

Hīrai hīrā bedhi pawan manu sahajei rahiyā samāī
The Divine jewel the jewel of my self has penetrated;
The mind, restless like the wind, in poise is absorbed.
By this *Divine* jewel is all *other* light penetrated—
This by the Master's Word is attained. (1)
Divine discourse is the unstruck sound :
One only by turning swan[1] this jewel can realize. (I-Pause)
Saith Kabir : A jewel have I beheld that the entire world pervades—
This hidden jewel access to the Master *to me* has shown. (2) (1.31)

Pahilī karūpi kūjāti kūlakhani sāhurai peīyai būrī
*My first wife was ugly, low-caste, ill-behaved—
In her parents' and husband's home reckoned foul.
The new one is comely, wise, of manner graceful,
With poise fruitful.[2] (1)
Fortunate it was that my first wife died :
May the new bride live age after age.[3] (I-Pause)
Saith Kabir : With the arrival of the younger wife,
Is the *tie of* wedlock with the older one broken.
Now that the younger one with me lives,
The first one has taken another *man*. (2) (2.32) P. 484

Merī bahurīyā ko dhanīyā nāuṇ
**Saith Kabir's mother* : My daughter-in-law was named Dahniya,[4]
But now is she called Ram Janiya.[5] (1)

1. Symbol for the enlightened self.
* *Note* : In this hymn the two wives symbolize foul thinking and enlightened devotion respectively.
2. The original would imply, one who with poise (sahaj) is in the family way.
3. In idiom, for ever, long.
** *Note* : This hymn gives a loving, intimate glimpse of Kabir's home-life.
4. One that is endowed with wealth.
5. God's handmaid, a temple dancer etc.

These close-cropped ascetics have brought my home to ruin,
As my son to devotion to Rama have they induced. (I-Pause)
Saith Kabir : Listen, mother !
These very close-cropped ascetics have obliterated
my *low* caste.[1] (2) (3.33)

Rahu rahu rī bahurīyā ghūngaṭi jini kāḍhai

* *Listen my* daughter-in-law ! draw not the veil over thy face;
In the last moment *this modesty* shall not be valued
at a cowrie. (I-Pause)
The one that preceded you drew the veil—
Beware lest thou follow suit after her (1)
All the merit in the veil is this,
That people will say for a few days—
This bride comes of a good home. (2)
The veil shall then be held holy,
When singing Divine praise thou in *ecstasy* shalt dance. (3)
Saith Kabir : My daughter-in-law !
Then shalt thou be reckoned triumphant,
When thy life in singing Divine praise is passed. (4) (1.34)

Karwatu bhalā na karwaṭ terī

The saw[2] *that cuts me asunder is more* pleasing to me than
Thy face turned away.
Listen to this my supplication : in Thy embrace close me. (1)
Beloved, I am a sacrifice to Thee; turn Thy face *my way.*
Why torture[3] me with turning away Thy face ? (I-Pause)
Shouldst Thou cleave me in twain, a single limb shall I not stir.
Should this body perish, I still shall not break off
love for Thee. (2)
Between us twain none other intervenes—
Thou the Husband, I Thy wife. (3)
Saith Kabir, Listen, world[4] !
Now in thee have I no faith. (4) (2.35)

1. (His caste was weaver, that is reckoned low. In holy company he turned saint).

* *Note* : The shy Indian bride particularly before her elders used to keep her face veiled. The saintly Kabir evidently would prefer devotion in a woman with no veil. The female in the veil may also be a symbol for the seeker, newly entered upon the path of devotion.

2. Refers to the holy saw at Banaras by which to be sawn was held meritorious.
3. Lit. Kill.
4. Loi is said to have been the name of Kabir's wife. It implies also *lok* = the world. There are also other interpretations.

Korī ko kāhū maramu na jānāṇ

None the secret of the *Divine* Weaver has realized,
Who the universal warp and woof has spread. (I-Pause)
While you *Brahmins* to the Vedas and Puranas listen,
I behold this universal warp and woof spread. (1)
The earth and sky its carding comb,
That by sun and moon is operated.
Sitting with feet joined this realization have I attained. (2)
In that Divine Weaver is my mind's faith fixed.
As I the weaver in my own self contemplated,
In it the Lord have I realized. (3)
Saith Kabir : My weaver's loom have I smashed[1] :
The *Divine* Weaver my yarn into His yarn
has merged. (4) (3.36)

Antari mailu je tīrath nhāwai tisu Baikūnth na jānaṇ

With the mind full of impurity, should a man at holy
spots bathe,
Into paradise[2] finds he not entry.
By pleasing the world is nothing achieved—
God is not an ignorant child.[3] (1)
Worship God, the sole Divine Lord.
The true ritual and bath is service to the Master. (I-Pause)
Should the supreme state by dipping in water
be achieved,
Know frogs are ever bathing.
As the frog, so is such a person born again and again. (2)
Should a hard-hearted person die in Banaras,[4]
From hell can he not escape.
God's devotee, even dying in Haramba,[5] to all *his tribe*
shall bring liberation. (3)
The formless Lord abides where is neither day nor night,
Nor exist Vedas and Shastras.
Saith Kabir : Mad people of the world. P. 485
On Him alone you meditate. (4) (4.37)

1. That is, given up worldly concerns.
2. Baikunth.
3. Iyana, ignorant; child (applied sense).
4. Varanasi.
5. A place across the Ganga, away from Varanasi, held to be cursed.

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace
In the Measure Asa—Composition of the Venerable Namdev

Ēk anek biyāpak pūrak jat dekhauṇ tat soī

One and sole is He, manifest in the many, immanent in all—
Wherever I cast my eyes, Him I behold.
Maya with its wonderful pictures deluded—
This a rare one alone realizes. (1)
All *that exists* is the Lord; all is the Lord :
Nothing other than the Lord[1] is real.
As on one string are strung hundreds and thousands of beads,
In all existence is He pervasive.[2] (I-Pause)
The waves of water, foam and the bubble,
From the water are not distinct.
As thus is the Supreme Being's[3] play :
On contemplation nothing else is found *real.*
What is false and delusive and dream-like,
That have we thought real.
The Master the understanding to perform good deeds imparted.
As *were we* awakened, did we have true realization. (3)
Saith Namdev : With contemplation in your heart behold the
Lord's creation.
In all beings, without a hiatus is pervasive the Lord. (4) (1)

Ānīle kümbh bharāīle ūdak Thākur kau isnānu karouṇ

Brought was the pitcher, fetched was water,
The Lord's[4] *image* to bathe.
In water are found forty-two lakh creatures[5]—
How then, beloved Lord, to bathe you *in pure water* ? (1)
Wherever I go, there the beloved Lord[6] I find pervasive,
Disporting in joyful play ever and ever. (I-Pause)
Flowers I brought and strung a galand,
To offer worship to the Lord.[4]
These flowers the humming-bee first has smelt—
Pervasive in these is the Lord, what shall I do ? (2)

1. Gobind.
2. Is as warp and woof.
3. Par-Brahm (transcendent Brahman).
4. Thakur.
5. (This is the belief in the Indian tradition).
6. Bithal (Vithal), Marathi name for God, Vishnu.

Milk I brought and cooked in it *khir*-pudding,[1]
To the Lord to make offering.
The milk first by the calf was tasted.[2]
Lord all-pervasive ! what shall I do ?
On this side and on that is the Lord;
Without the Lord is *no place* in the world.
States Namdev humbly : In all places, in all beings,
Art Thou pervasive. (4) (2)

Mana mero gaz jihvā merī kātī

My mind is the yard-stick, my tongue the scissors;[3]
In measures am I cutting off Yama's noose. (1)
What care I for caste and fraternity,[4]
I who day and night the Name Divine contemplate ? (I-Pause)
Clothes I dye and stitch;[5]
Nor for an hour without *remembrance* of the Lord
can I live. (2)
Entering on devotion, the Lord's praise I sing;
Day and night[6] on the Lord meditate. (3)
My needle is of gold, my thread of silver;[7]
Nama's[8] heart to the Lord is attached. (4) (3)

Sāppu kunch chhoḍai bikhu nāhīṇ chhāḍai

The snake casts off his skin, but not his venom;
He is like the heron that *standing* in water his attention
on the fish keeps fixed. (1)
What point meditation and utterance of holy texts,
When one's mind be not pure ? (I-Pause)
One that like the tiger on aggression makes living,[9]
The lord of murderers[10] may be called. (2) P. 486
Nama's Lord his affliction has removed :
Quaff thou Divine elixir—this is the *true* way.[11] (4)

1. (This is made by cooking rice in milk).
2. The original word implied, touched to make ritually impure (jūtha).
3. The tailor's tools are mentioned, as reputedly this Bhakta was of the tailor-dyer caste.
4. Pāti goes with jāti (caste), implying the line in which members of the same fraternity sat in village gatherings.
5. Refers to his caste-trade.
6. All eight pahars.
7. Used symbolically for devotion.
8. Nama, diminutive for Namdev.
9. Singhach bhojan = the tiger's food.
10. Thug.
11. Also interpreted as : Thou dissembler ! the Divine elixir quaff.

Pār-Brahmu ji chīnasī āsā tei na bhāvasī
Whoever the transcendent Brahm contemplates,
Other desires to him shall not appeal.
Contemplation of Divine devotion shall keep the mind
from anxiety free. (1)
My self ! how shalt thou swim across the ocean of the world,
Full of the water of evil ?
The mind at sight of Maya's alse show is deluded. (I-Pause)
In a dyer's home was I given birth, but the Master's
teaching by me was received :
So by grace of the holy has Nama met the Lord. (2) (5)

In the Measure Asa—Composition of the Venerable Ravidas
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Mrig mīn bhring patang künchar ek dokh binās
The deer, the fish, the humming-bee, the moth and the elephant,
Each by one evil are ruined.
He that has the five incurable evils.
What hope for such a one ? (1)
Lord ! to ignorance have I been inclined—
Dim is my discrimination's lamp. (I-Pause)
Creeping creatures, devoid of contemplation have been created
Unconscious of evil and good.
With the human birth hard to attain, yet is man's
company worthless. (2)
Creatures as long as they under control of their actions lie,
The unbreakable noose of death to them clings,
No effort against it availing. (3)
Ravidas, thou God's servant, to the world turned indifferent,[1]
Discard illusion; practise by the Master's teaching the
supreme austerity.
Lord annuller of fears of devotees !
Grant me at the end supreme joy. (4) (1)

Sant tüjhī tanu sangati prān
Devotees[2] are Thy image; their company *is my* life.
By the holy Preceptor's teaching have I realized
The devotee to be supreme among gods.[3] (1)

1. Udās = Indifferent.
2. Sant.
3. God of gods.

Supreme Lord, grant to me company of devotees,
Joy in *listening* to their discourse,
Devotion to them. (I-Pause)
Grant me too the way of life of devotees,
Pursuit of their path,
Zeal to be servant of servants of the holy. (2)
Another boon I beg is the wish-fulfilling jewel, devotion.
Show me not the face of evil-doers, sinners. (3)
Saith Ravidas : Let others think of *the holy* as they may—
Between the holy and the Lord without limit no
distance lies. (4) (2)

Tüm chandan ham irand bāpürei sangi tümhārei bāsā

You the sandalwood tree, we the poor castor-plant—
Close to you we abide.
From a lowly plant have I become a noble[1] tree,
As in me is your fragrance abiding. (1)
Lord ! in your holy company have I taken shelter,
I that am fault-laden.
Gracious are yourself. (I-Pause)
You are *like* twisted[2] pale white silk,
We as the poor worm.[3]
Lord ! grant that in holy company I abide as bees in
honeycomb. (2)
Low is my caste, low my rank; low my birth.
The Divine King have I not served,
Saith Ravidas the cobbler. (3) (3)

Kahā bhaiyo jau tanu bhaiyo chhinu chhinu

What matters if this body to tatters be reduced ?
Only of vanishing of loving devotion would Thy servant
be afraid. (1)
Thy feet are the lotus, my heart the humming-bee.
While quaffing of *Thy feet* have I found wealth of
Divine *devotion.* (I-Pause) P. 487
Property, wealth and misfortune are veils by Maya
thrown down :
Not in these is Thy servant absorbed. (2)

1. High, lofty.
2. *Makhtūl* is variously interpreted.
3. The silk-worm is implied.

Thy servant by the string of love is bound.
Saith Ravidas : What merit in making escape from that ? (3) (4)

Hari Hari Hari Hari Hari Hari Harei

By constantly repeating the Lord's Name,[1]
Do God's devotees attain liberation.[2] (I-Pause)
By *devotion to* the Name Divine Kabir[3] found fame,
Whose recorded *deeds* of multiple births were annulled. (1)
In his father's place did Namdev[4] offer milk to the *deity.**
Thereafter entered he not the torment of transmigration.[5] (2)
Thy servant Ravidas in the dye of love is immersed :
Thus, by the Master's grace escapes he entering hell. (3) (5)

Māṭī ko pūtrā kaise nachat hai

How this marionette of clay is dancing !
Glancing sideways, hearing, speaking, *everywhere*
is he rushing about. (I-Pause)
When something he attains, prideful he becomes.
When his possession he loses,[6] wails. (1)
By *the movements* of his mind, by his words, actions,
By various kinds of pleasures,[7]
In he attracted.
When shattered, wherein is he absorbed ? (2)
Saith Ravidas : Brother ! this world is a play.
With the Master of this play am I in love. (3) (6)

In the Measure Asa—Composition of the Venerable Bhakta Dhanna
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Bhramat phirat bahu janam bilānei tanu manu dhanu nahīṇ dhīrei

In wandering are numerous births passed,
Yet body and mind with wealth feel not satisfied.
In attractions of poison of avarice and lust is man involved,
His mind forgetful of the Lord, the *supreme* jewel. (I-Pause)

1. (Herein Hari, i.e. the Lord is repeated seven times).
2. Swim across.
3. The great saint of Banaras, whose *Bani* has appeared earlier.
4. The Maharashtrian saint, whose *Bani* has just preceded. He offered milk to the deity in place of his father.
5. Birth.
* *Note* : This line also interpreted as : "Out of devotion did Namdev offer milk....."
6. When wealth departs.
7. Substances sweet and sour (bitter).

To the maddened man's mind the fruit of poison
tastes sweet,
Unmindful of noble contemplation.
Casting merits aside, with other objects is his attachment
increased;
The warp and woof of transmigration remaining spread. (1)
In his heart has not taken abode the way[1] of liberation;
In the flaming snare and noose of Yama caught.
In gathering fruit of poison is his mind absorbed,
Of the Supreme Creator becoming forgetful. (2)
As the Master to wealth of illumination granted me access,
By meditation did my self become one with the *object of*
meditation.
Adopting loving devotion did I find joy;
Feeling fulfilled, liberation I found. (3)
In whomsoever is Divine light pervasive,
The Lord, undeluded *by Maya,* has realized.
Dhanna wealth of *the Divine* Prop of the earth[2]
has attained;
In company of the holy[3] in *that wealth* absorbed. (4) (1)
Composition of Sri Guru Arjan Dev
Gobind Gobind Gobind sangi Nāmdeo manu liṉā
In the Lord was Namdev's heart deeply absorbed :
So that the Dyer worth half a farthing[4] was immensely
exalted.[5] (I-Pause)
Kabir, discarding weaving and carding yarn,
Into love of *God's* feet was absorbed :
The low-caste weaver *thus* became store of merit. (1)
Ravidas who carried carcases always, his worldliness[6] discarded.
In holy company becoming prominent, the Divine sight
he beheld. (2)
Sain[7] the barber was running errands, as known to all :
The Lord in his heart taking abode, among the saints
found he mention. (3) P. 488

1. Device, Jugati (yukti) is used for (*praxis*) of a creed.
2. Attributive name of God.
3. Sant.
4. Dām, as insignificant copper coin of old times.
5. Lit. Became worth lakhs.
6. Maya.
7. A Bhakta.

Listening to such happening, the poor Jat[1] *Dhanna*
too in devotion engaged.
The Lord to him manifested Himself—
Such was Dhanna's good fortune. (4) (2)

Re chit chetasi kī na dayāl damodar bibeh na jānas koī

My self ! why dost not contemplate the gracious Lord[2] ?
Know not another.[3]
Shouldst thou even scour over the whole universe,
What the Creator ordains alone must happen. (I-Pause)
In the water of the mother's womb thy body with ten apertures
did He fashion. (1)
In *that* fire providing thee sustenance, has He preserved[4] us—
Such is our Master.
The female tortoise lives in water; her offspring *live* outside :
They have protection neither of her wings nor get milk.
Their Provider is the Supreme Bliss, Charmer of Hearts,[5]
perfection incarnate—
This in your heart realize. (2)
In the stone lives hidden the worm, without passage for exit.
Saith Dhanna : Even him does God preserve—
Be not afraid that He might neglect thee. (3) (3)

In the Measure Asa—Composition of the Venerable Sheikh Farid
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Diluh mühabhati jinh seī sacchiyā

Those alone are true *devotees* whose heart with
God is sincerely in love :
The ones whose heart is belied by their tongue are known
to be inconstant.[6] (1)
The true devotees—soaked in God's[7] love are ever in
ecstasy of realization;
Those forgetful of the holy Name are a burden on earth. (I-Pause)
Those that He to Himself has attached, are the true devotees.
Blessed is the mother that bore them; fruitful their life. (2)

1. An agriculturist caste.
2. Damodar.
3. Also rendered as : "None else knows as He *the state of thy mind.*"
4. The tense in the original inclines to the Present.
5. Manohar.
6. Lit. Raw, as of unbaked clay.
7. Beholding (*the Lord*).

Thou art the Cherisher—unfathomable, inaccessible;
I kiss the feet of such as the holy Truth have realized. (3)
Lord ! in Thee I seek shelter.
Thou the Bestower of forgiveness.
Grant to Sheikh[1] Farid the charity of *Thy*
devotion. (4) (1)

Bolai Sheikh Farīdu piyārei Allah lagei

Thus saith Sheikh Farid : My loved friends, to Allah
attach yourselves.
This body must *one day* turn to dust,
And in the lowly grave lodge.
Listen, Sheikh Farid ! union with *Allah* may immediately[2]
come about,
Shouldst thou restrain the cries of these cranes of desire,
frisking about in thy mind. (I-Pause)
Should one realize, death is inescapable,
After which no return occurs,
One will not then ruin oneself in pursuit of this
worthless[3] world. (2)
Speak ever what is truthful and pure;
shun what is false.
Let the disciple tread the path shown by the Master. (3)
Splendid heroes[4] cross over the stream;
The *faint-hearted* female[5] *from their sight* takes heart.
Those indifferent to God shall have their golden frames
sawn through. (4)
Listen, Sheikh ! none ever in this world got eternal life.
Many before our day have *warmed* this seat.[6] (5)
The cranes of autumn,[7] the forest-fires of summer,[8]
The lightning-flashes of Savan[9]—
Not these last ever, nor embrace with the beloved in
winter *nights.* (6)

1. This is the honorific by which Sufis were known.
2. Today.
3. False.
4. Implies God's devotees, saints.
5. The beginner in devotion (a symbol).
6. Lit. Cushion.
7. Of Kattak (Kartrik, the month corresponding to Oct.-Nov.).
8. Chet (Chaitra, the month corresponding to April-May).
9. The rainy month, corresponding to July-August.

Consider in your mind : what is evanescent, must go *hence.*
The body's formation in the womb takes six months.
A moment may see it break asunder. (7)
Saith Farid : Asked the earth the sky, tell over count of the
guides to faith who have been.
The graves hide them, bearing burden of reproaches
of God's angels. (8) (2)

RAGA GUJARI

In the Name of the Sole Supreme Being, Creator Immanent, Without Fear, Without Rancour; Form Eternal, Unincarnated, Self-existent, Realized by the holy Preceptor's Grace. P. 489

In the Measure Gujari—Composition of Sri Guru Nanak Dev

Quartets

SCORE 1

Terā Nāmu karī charnāṭhīyā jei manu ürsā hoe

Thy Name shall I make sandalwood, were the mind
to become the rubbing-slab;
Were in that mingled saffron of good doing, then would
worship within the self be performed. (1)
By meditation on the Name should worship be performed—
Without meditation on the Name is not true worship
performed. (I-Pause)
Washing deities from outside would have point,
Were one to cleanse also the mind.
By scrubbing clean the self is impurity removed,
And one steps on the path of liberation. (2)
Praised be animals that consuming grass, yield amrita[1] :
Men without *devotion* to the Name—
Cursed is their life and cursed their actions. (3)
The Lord is near; consider Him not far;
Ever *the creation* He cherishes.
Saith Nanak : What He provides, we consume.
True, holy is He. (4)

Nābhi kamal tei Brahmā üpajei bed paṛeh mükhi kanthi sawāri

Out of the lotus risen from Vishnu's navel, was Brahma born,
Who with tongue[2] and throat attuned, recited the Vedas :

1. Implies here milk, one of the 'jewels' churned out of the ocean.
2. Mouth.

The extent *of the Lord* still *by him* could not be realized—
In movements up and down the *stalk* he still in darkness
remained *involved.*[1] (1)
Why be forgetful of the Beloved, prop of my life;
Of Him in whose worship men perfectly-endowed engage;
Whom sages by meditation inspired by the
Master serve ? (I-Pause)
Why forget Him whose lamps sun and moon the three
worlds *light,*
Whose sole Divine effulgence everywhere is spread ?
The God-directed abide day and night pure;
The egoists in the dark night[2] *involved.* (2)
Siddhas that enter meditation in disputations remain involved—
What behold they with their two eyes[3] ?
When by concentration[4] on the holy Word is inner
illumination aroused.
Then does the holy Preceptor their disputation annul. (3)
Lord, Master of God-like men ! without extent, unincarnated,
In the eternal measureless mansion abiding !
Grant that to Nanak may come union with Life of the
universe spontaneously.[5]
By your glance of grace liberate him.[6] (4) (2)

In the Measure Gujari—Composition of Sri Guru Amar Das P. 490

SCORE 1

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Dhrigu iwehā jīvaṇā jitu Hari preeti na pāe

Cursed be life devoid of love for the Lord;
Cursed be activities leading away from[7] the Lord,
And engaging *the mind* in Duality. (1)
My self ! the holy Preceptor serve, whose service love for the
Lord inspires,
And takes the mind away from all else.

1. (This about Brahma is an established legend).
2. Used symbolically.
3. Implies, they behold only duality.
4. *Dhun* yields this meaning.
5. Sahaji.
6. Lit. Carry him across the water.
7. Lit. Bringing about forgetfulness of, neglect of.

All pleasures in a *kind of* dream are enjoyed;
Sweet-tasting is worldly attachment.
Saith Nanak : Without *devotion to* the Name is Maya's
attraction a deception. (2)

Pauri (Stanza)

Süpnei setī chitt mūrakh laiyā

Thoughtless *man* his heart on a dream has fixed;
On waking[1] he babbles, as joys and pleasures of
kingship are forgotten.
In running after worldly concerns is his life passed.
In Maya-illusion involved, unfulfilled his objectives remain.
What power has this poor creature, cast off from mind by
God Himself ? (8)

Sloka

Basanti swarg lokah jit-te prithvi nav-khanḍaṇāh

Those living in palaces *attractive* as paradise,
And conquering the earth's nine continents,
Saith Nanak, should they of the Lord, preserver of
the earth, be unmindful,
Are *as* those wandering in wild places. (1)
Involved in millions of wonders, and displays,
The *place where* man *brings* not the Name into mind,
Saith Nanak, equals a million hells :
Ruined shall that place be. (2)

Pauri (Stanza)

Mahā bhaiyān üdyān nagar kari māniyā

A terrible forest[2] has *man* thought of as a city;
Viewing unreal objects, has he taken them to be real.
Involved in lust, wrath and pride *man* in madness wanders along.
As falls on his head Yama's baton, has he regrets. P. 708
Without *guidance of* the holy Master, perfectly-endowed,
In diabolical thoughts he wanders along. (9)

Sloka

Rāj kapṭam rūp kapṭam dhan kapṭam kül garbatah

Royal power, beauty, wealth, high lineage, of which
man is so pround,
All are illusions.

1. (Waking to reality is implied).
2. Human life or the world.

Mankind keeps hoarding poison that is a delusion.
Saith Nanak : Without *devotion to* the Lord nothing
accompanies man. (1)
At sight of the bitter melon, that looks attractive,
Be not deluded—
Valued not at half a cowrie.
Saith Nanak : Wealth[1] accompanies not man. (2)
Pauri (Stanza)
Challadiyāṇ nāli na challai so kiūṇ sanjīyai
Why hoard that which at departure accompanies *us* not ?
What point endeavouring for that which we must leave ?
In being neglectful of the Lord, how may the mind
be contended ?
Joy comes not thus.
Attaching oneself to other objects, discarding the Lord,
Is in hell to be absorbed.
Prayeth Nanak : Lord ! show your grace and compassion;
My fear shatter. (10)
Sloka
Na cha rāj sükh mishṭam na cha bhog ras mishṭam na cha mishṭam sükh Māyā
Neither are pleasures of royal power sweet, nor delights
of bodily enjoyment,
Nor pleasures *brought by* wealth.
Truly sweet is holy company and sight of the Lord :
Thus states Nanak, servant of God. (1)
A love have I formed that my heart has dyed—
Penetrated by the substance of Truth.
Saith Nanak : *Truly* sweet is the Lord. (2)
Pauri (Stanza)
Hari binu kachhū nā lāgaī bhagtan kau mīṭhā
God's devotees find nothing other than the Lord sweet.
All other tastes are joyless[2]—this have we seen.
As has the Master become our mediator,
Snapped are ignorance, doubt and suffering.
Love for the lotus feet *Divine* has penetrated the
heart as madder's[3] *fast* dye.

1. Maya.
2. *Phīka* = Having no taste.
3. Majīth.

My life, breath, body, mind, all are the Lord's—
All that is unreal, perishes. (11)
Sloka
Tyakt jalam nah jīv mīnam na tyāgi chātrik megh manḍalah
The fish lives not by forsaking of water;
The chatrik[1] forsakes not the cloud-sphere.
The deer *attracted by* sound is penetrated by the arrow;
The humming-bee by fragrance of the lotus is imprisoned.
Saith Nanak : So are God's devotees to the *Divine*
lotus feet attached,
Inclining to none else. (1)
Should I have sight of *Thy* face for the twinkling of an eye,
To nothing else shall I give my heart.
Saith Nanak : My life to the Lord is attached,
Who to His devotees is *true* friend. (2)
Pauri (Stanza)
Jiūṇ machhlī binu pāṇīyai kiv jīvaṇu pāwai
As without water the fish finds not life;
As without the drop of *rain* the chatrik[1] feels not content;
As the deer attracted by sound rushes to face *the hunter*;
As the humming-bee, greedy for fragrance of the lotus,
Gets bound—
Thus is love for the Lord in the *heart of* His devotees :
By His sight feel they fulfilled. (12)
Sloka
Chitwanti charan kamalam sāsi sāsi arādhanah
God's devotees with each breath contemplate Him,
And to Him make devoted supplication.
Saith Nanak : The Lord immortal they forget not.
The Supreme Lord their desires fulfils. (1)
To the hearts of such is the Lord firmly joined,
For the twinkling of an eye going not out.
Saith Nanak : Fulfilled is their desire for everlasting
sight of the holy Lord. (2)
Pauri (Stanza)
Asāvantī ās Gūsāiṇ pūrīyai
Lord ! fulfil desires of my self, full of yearning.
After union with the Lord arise no regrets *in life*.

1. A tiny bird (the brain-fever cuckoo).

My heart for Thy sight yearns,
Whereby may all sorrow be removed.
By dust of *your holy* feet may my body be made pure.
Ever present *to me* may the Supreme Being,
Divine Enlightener be ! (13)

Sloka

Rasnā üchranti Nāmam sravaṇam sünanti shabda amritah

Saith Nanak : To such am I a sacrifice as with
tongue the holy Name utter, P. 709
With the ears to the ambrosial Word listen,
And on the Supreme Being meditate. (1)
Other than *devotion to* the Lord are all concerns false.
Saith Nanak : Blessed are such as to the holy
Eternal are devoted. (2)

Pauri (Stanza)

Sad balihārī tinhaṇ jei sünatei Hari kathā

Ever am I a sacrifice to such as to Divine discourse listen.
Greatly distinguished among men are those that
to the Lord bow their head.
Pleasing is sight of the hands that Divine laudation record.
Pure, holy are the feet treading the Lord's path.
In company of the holy comes liberation,
And cast off is all suffering. (14)

Sloka

Bhāvī üdot karṇam Hari ramṇam sanjog pūrnah

Manifestation of Divinely-ordained fortune whereby
man to the Lord is devoted,
By the perfectly auspicious occasions of good fortune comes.
Saith Nanak : Blessed are the hours wherein is beheld
sight of the Lord. (1)
Beyond my power is it to value the joy beyond measure.[1]
Saith Nanak : Approved is the hour wherein union with
the Beloved comes about. (2)

Pauri (Stanza)

Tell, which is the occasion wherein is the Lord attained ?
Happy, auspicious is any hour wherein is the Lord met.

1. (These are joys of union with the Lord).

By meditating on the Lord night and day are *my*
desires fulfilled.
By great good fortune is attained company of the holy—
Their feet I touch bowing low.
In Nanak's heart abides thirst for the Lord's sight—
To it is Nanak a sacrifice. (15)

Sloka

Patit pünīt Gobindah sarb dokh nivārṉuh

Purifier of the fallen is the Lord, annuller of all sins.
Nanak contemplates ever the Lord, mighty[1] to grant shelter. (1)
Discarding all egoism, to the *Lord's* feet I cling.
Saith Nanak : By sight of the Lord are fled suffering
and maladies. (2)

Pauri (Stanza)

Meli laihu Dayāl ḍheh pae düāriyā

Compassionate Lord ! to yourself unite me, fallen at your door.
Lord compassionate to the humble ! with much wandering[2]
am I exhausted.
Lord saviour of the fallen ! Thy law[3] of grace is for
Thy devotees to show love.
None other than Thee is *my succourer*—such
is the supplication I make.
Lord compassionate ! from ocean of the world,
By grasping *my* arm rescue me. (16)

Sloka

Sant üdharṉ dayālam āsram Gopāl kīrtanah

Saviour of devotees, their prop
In singing praise of the Lord compassionate.
Saith Nanak : By holy company and shelter of
the Supreme Lord
Is attained purity. (1)
Suffering[4] *of the heart* neither by sandalwood *paste* nor by
moonlight nor by autumn's cold goes.
Saith Nanak : By contemplation of the Name Divine
Is the heart filled with joy.[5] (2)

1. Lit. Heroic.
2. Transmigration is implied.
3. Bird. (Wird, Ar.).
4. Lit. Heat (oppressive feeling).
5. Grows cool.

Pauri (Stanza)

Charan kamal kī oṭ üdharei-sngal jana

By *seeking* shelter with God's lotus feet is all mankind saved.
By listening to *accounts of* Divine might
Is the mind from fear freed.
The garnered wealth of the Name no diminution knows.
Holy company by doing great good[1] is attained.
Day and night[2] on the Lord meditate;
Ever to Divine laudation listen. (17)

Sloka

Dayā karṇam dükh harṇam ücharaṇam Nām kīrtanah

Utterance of holy Name and singing Divine laudation
Brings Divine compassion and removes suffering.
Saith Nanak : Should the Lord, Supreme Being, be gracious,
Maya clings not *to the self.* (1)
As the Lord is our saviour, extinguished is the blazing fire.
Nanak ! contemplate thou the Lord who all creation
has raised. (2) P. 710

Pauri (Stanza)

Jā Prabh bhayei dayāl na biyāpai Māyā

Should the Lord be gracious, Maya attaches not *to the self.*
By meditating on the Lord
Are annulled millions of sins.
By bathing in dust of feet of God's devotees
Is the body rendered pure.
By attaining the Lord, all-perfection
Are mind and body made content.
Along with such are saved all of their families. (18)

Sloka

Guru Gobind Gopāl Guru Guru pūran Nārāyaṇah

*The Master, Divinely-inspired is Lord of the world, preserver
And all-pervasive.
Saith Nanak : The Master is gracious, almighty,
Saviour of the fallen. (1)
The Master that is the ship has taken *us*

1. Implies good deeds of previous births.
2. All eight pahars.

* *Note* : In this hymn is expressed the vision of identification in spirit of the Master (Guru) and the Lord.

Across the impassable, immeasurable, ocean of the world.
Saith Nanak : By perfection of meritorious deeds
Does one cling to the Master's feet. (2)
Pauri (Stanza)
Blessed is the holy Preceptor in whose company
is the Lord contemplated.
As has the Master shown grace,
Are all *our* blemishes covered.
The holy Preceptor, *image of* the Supreme Being,
To the lowly brings exaltation.
By snapping cords of Maya-affliction.
Has he made us his servants.
Our tongue has *then* chanted praise and laudation
Of the Lord above limit. (19)
Sloka
Drishṭanta Eko sünīyant Eko vartant Eko Narharā
The mighty Lord[1] solely is visible, audible and pervasive.
Nanak for boon of the Name supplicates—
Supreme Being compassionate, show grace. (1)
One sole *Lord* I serve, one sole *Lord* contemplate;
To the *Lord solely* make I supplication.
Saith Nanak : Merchandise and wealth of the Name
have I garnered,
That is the true capital. (2)
Pauri (Stanza)
Prabh dayāl beant pūran ikku ehu
*The Lord gracious, without limit is solely pervasive.
Himself He solely pervades—whom else may I mention ?
Himself charity He dispenses, Himself receives it;
Birth and death[2] by Divine Ordinance occurs;
Immutable is Thy station.
Nanak seeks this boon :
In Thy grace grant *devotion to Thy* Name. (20)

1. Narhari = Man-Lion, an avatar of Vishnu.
2. Arriving and departing.

* *Note* : This Vār is built on a uniform pattern. Each unit contains the opening Sloka in Sanaskrit; followed by a Sloka, explanatory of it in Lehndi. Then follows the Pauri or Stanza.

In the Measure Jaitsari—Bani of Bhaktas
In the Name of the Sole Supreme Being, Realize
by the holy Preceptor's Grace
Nāth kachhūa na jānouṇ

Lord ! realization have I none—my heart to
Maya is sold (I-Pause)
Thy appellation is Lord, Enlightner of the world;
We are designated as creatures profligate of Kali-Yuga. (1)
These five *Evils*[1] have my mind corrupted,
And each moment from the Lord alienated[2] me. (2)
Wherever I look, source of suffering *I behold.*
Man's mind still of it is not convinced, despite
scriptures[3] testifying *to it.* (3)
Gautam's wife[4] and the Lord, Uma's spouse[5] :
To one clings Brahma's head; the *other, Indra* bears marks
of a thousand female genitals. (4)
These minions *of evil* have bound and harassed my gross self :
Shameless that I am, still of their company am I not tired. (5)
Saith Ravidas : Where shall we *seek shelter* ?
what effort to make ?
Other than the Lord, with whom shall we take shelter ? (6-1)

1. These are lust, wrath, avarice, attachment, pride.
2. Lit. Created distance between me and the Lord.
3. Nigam, here implying Vedas—scriptures in general.
4. Ahalya, wife of Gautam rishi, with whom Indra sinned by playing a trick.
5. Shiva, who cut off Brahma's fifth head, on Brahma objecting to Shiva easting amorous looks on his daughter.
(These two stories are well-known in Puranic literature).

RAGA TODI

In the Name of the Sole Supreme Being, Reality
Eternal, Creator Immanent, Without Fear, Without
Rancour, Form Eternal, Unincarnated, Self-existent,
Realized by the holy Preceptor's Grace P. 711

In the Measure Todi—Composition of Sri Guru Ram Das

SCORE 1

Hari binu rahi na sakai manu merā

Without the *Lord's sight* my heart[1] finds not rest.
May the Master to the Beloved Lord, *dear as*
life unite me,
Whereafter to the ocean of existence I may not return. (I-Pause)
By yearning for the Lord is my heart gripped :
With *my* eyes the Lord have I beheld.
The holy Preceptor gracious the Name Divine
in me has confirmed,
That is the path leading to the Lord. (1)
Obtained is the Name of the Lord, disporting in joy,
Overlord[2] of the earth, Supreme Master.
To *my* heart, mind and body has the Lord tasted sweet—
This by good fortune inscribed on my forehead has come. (2)
Those with minds fascinated by avarice, evil-doing,
Of the Lord, all-weal, are forgetful :
Such are called egoists, thoughtless, ignorant—
On their forehead is inscribed misfortune. (3)
From the holy Preceptor is obtained discriminating understanding
And enlightenment as to the *Divine* Enlightener.
Saith Nanak, servant of God : From the Master is obtained
devotion to the Name,
By good fortune in primal time on the forehead recorded. (4) (1)

1. Mana.
2. Govind.

In the Measure Todi—Composition of Sri Guru Arjan Dev

Duos

SCORE 1

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Santan awar na kāhū jānī

God's devotees of nothing other than *the Lord* have recked.
One on whose side is the Lord, from anxiety is free,
Ever to the Lord devoted. (Pause)
Lord ! lofty is Thy canopy,
The like of which none else has spread.
By the command received by *Thy* devotees,
In joy of Thy enlightenment are they absorbed. (1)
Maladies, sorrows, decrepitude[1] and death
Approach not the Lord's servants.
In absorption in the Sole *Lord*, abide they free from fear,
Their heart[2] fixed in faith in God. (2) (1)

Hari bisrat sadā khüwārī

In forgetfulness of the Lord lies perpetual ignominy. P. 712
What illusion can grip such as under Thy shelter *lie* ? (Pause)
Life without contemplation *of the Lord* is like burning *in fire*;
Life thus spent is like the snake's.
One wielding authority even over the nine continents,
Ultimately shall depart a loser. (1)
Such alone have chanted praise of the Treasure of Merit
As have *His* grace.
Saith Nanak : Such a one is *truly* happy, blessed his birth—
To him is Nanak a sacrifice. (2) (2)

In the Measure Todi—Composition of Sri Guru Arjan Dev

Quartets

SCORE 2

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Dhāiyo rei mana deh dis dhāiyo

In ten directions has the mind rushed along.
Absorbed in Maya, by pleasures and avarice fascinated,
By the Lord Himself deluded. (Pause)

1. Lit. Old age.
2. Mana.

Not for an hour has *man* engaged his mind
in Divine discourse,
Divine laudation and holy company;
At sight of *Maya's* frail dye[1] delighted,
To seek unlawful pleasure of lust[2] it gets out. (1)
For God's lotus feet bearing not love,
The holy Preceptor has *he* not propitiated;
In various ways rushing after the evanescent
objects of the world,
Like the oil-presser's ox moving along. (2)
Engaging not in *devotion to* the Name, charity, holy bathing,
For an instant has he not chanted *Divine* laudation.
With falsehoods of various kinds has he made
his mind content,
Unaware of what is truly his own. (3)
Never doing good to others, or serving the holy Preceptor,
On the Name has he not meditated.
Fascinated by the five minions *of Evil*, in their
company and discourse is he absorbed,
Under Maya's intoxication reeling. (4)
I pray, company of Thy devotees may I attain—
Knowing the Lord to be beloved of devotees have I come.
Nanak to *seek shelter* with the Lord has run :
Pray save my honour, who am Thy own. (5) (1.3)

Mānükhu binu būjhei birthā āiyā

Man devoid of realization, purposelessly *in the world* has arrived :
Decking himself in various way of attraction and charm,
Is he like a corpse draped. (Pause)
The avarcious man has rushed about, making effort
to hoard wealth.
Engaging not in charity, good deeds and service of the holy,
Worthless is his *hoard.* (1)
Wearing ornaments has the woman[3] decked her couch
And created much glamour :
Not obtaining company of the Spouse,[4]
The sight of these has only brought pain. (2)

1. Kasumbha, a flower, yielding a reddish dye easily washed off.
2. Pursuing others' homes (i.e. womenfolk).
3. Image for the human self.
4. The Divine Spouse is implied.

Man labours all day to thresh husks with a flail :
To seek such unrewarding labour[1] is he in pain,
That little use is to him. (3)
In the hearts of those having Divine grace is the Name lodged.
Nanak, servant of God, questing after holy company,
Joy in God has obtained. (4) (2.4)

Kripānidhi basuh ridai Hari nīt

Lord gracious ! abide Thou ever in my heart.
Illumine my understanding that to the Lord in love
I be attached. (Pause)
May I obtain dust of *feet of* your devotee, and to my
forehead apply it.
By singing Divine laudation from gross impurity to purity
may I attain.[2] (1) P. 713
Sweet *to me* is your command;
May your doings to my heart be pleasing !
With whatever *gifts* Thou dost grant, may my heart be content,
And in no other direction rush. (2)
The Lord may I ever behold[3] near;
Of all may I turn dust.
By attainment of holy company is the Lord attained. (3)
Abidingly are we your humble slaves;
You our Lord.
Nanak is *your* child; you his mother and father—
Your Name the milk in *my* mouth. (4) (3.5)

In the Measure Todi—Composition of Sri Guru Arjan Dev

Duos

SCORE 2

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Māngouṇ dān Thākür Nām

Devotion to the Lord's Name in charity I beg :
Nothing else shall accompany me—
By Divine grace may I obtain the *gift of* chanting
Divine praise. (I-Pause)
Royal power, wealth, enjoyment of numerous pleasures
All are *as* tree-shadows.
Man in numerous ways rushes about—all worthless activity. (1)

1. Begār : Forced labour on no payment or a pittance.
2. From being grossly impure may I become pure.
3. Know, realize.

Whatever other than the Lord I seek, appears all worthless.[1]
Saith Nanak : Dust of *feet of* the holy I seek,
Whereby may my mind attain poise. (2) (1.6)

Prabhjī ko Nāmu maneh sādhārai

The Lord's holy Name *alone* props up *my* mind.
My life's breath and joy is the *Name*—
Such is our life's tenor. (I-Pause)
The Name is my high caste, my honour, my family.
The Name, *true* friend, is ever by my side—
The Name Divine my saviour. (1)
Numerous sinful pleasures that are mentioned—
None of these accompanies man.
The Name is Nanak's loved friend,
The Name Divine our treasure. (2) (2.7)

Nīkei gūṇa gāoṇ miṭahī rog

As of the Lord's holy attributes I sing, cured are *my* maladies.
Thereby is the face made radiant, the mind pure—
In this world and the next shall thy life be made
fruitful. (I-Pause)
Washing the Master's feet I serve *him*—
My self I dedicate as offering.
Discarding egoism, disputatiouness, pride,
Accept what by *Divine Will* must come to pass. (1)
Such alone in serving the holy are engaged,
As on the forehead carry this writ.
Saith Nanak : Other than the *Lord* solely none has the
might *anything* to accomplish. (2) (3.8)

Satigüru āiyo sharan tūhārī

Holy Preceptor ! to your shelter have I come,
Pray grant me joy, devotion to the Name Divine, repute,
My anxiety annulling. (Pause)
No other place of shelter I see; exhausted,
to Thy door have I come.
Disregarding reckoning *of our deeds*,[2] by infinite
grace alone can we get release—
Save us, lacking in merit. (1)
The Lord, eternally forgiving, eternally-gracious,

1. Raw, unbaked (as of clay).
2. Lit. Disregarding all count or reckoning.

To all beings grants the prop.
Nanak, servant of God, is questing after the holy—
Praying, in this life[1] grant him liberation. (2) (4.9)

Rasnā gūṇa Gopāl nidhi gāeṇ

As the tongue praise of the Lord,
treasure *of merit* chants,
In the mind arises spontaneous serenity and joy, P. 714
And fled is all suffering. (I-Pause)
Whoever serves at the Lord's feet, source of all joy,
Has fulfilment of all desires;
Emancipated from birth and death, the ocean
of existence he swims across. (1)
After long quest is this ideal truth realized :
God's servant is one whose entire dependence
is on the Lord.
Nanak ! shoudlst thou seek imperishable weal,
Ever the Lord contemplate. (2) (5.10)

Nindaku Guru Kirpā tei hāṭeo

My traducer[2] by Divine grace is turned away.
By grace of the Lord, Supreme Being, by Shiva's arrow
is his head cut off. (I-Pause)
Snare of death and Yama at us cannot cast their glance,
As the path of truth we have adopted.
The wealth of God's precious[3] Name have we acquired,
That by consuming and spending knows not decrease. (1)
In an instant to ashes was he turned,[4] receiving
retribution for his deeds.
Saith Nanak, servant of God : The scriptures[5]
too this truth express,
And the whole world to it is witness.[6] (2) (6.11)

Kirpan tan mana kilvikh bharei

Thou worshipper of mammon, with body
and mind filled with sins,
In holy company to the Lord practise devotion—

1. Lit. This time, on this occasion.
2. (Refers to Sulahi Khan, a Mughal commander who came out with aggressive intentions against Guru Arjan Dev).
3. Jewel.
4. (Sulahi perished, falling into a burning kiln).
5. Āgam, Nigam.
6. Beholds.

The Lord alone thy sins shall cover.[1] (I-Pause)
Should the ship develop numerous leaks,
these with hands cannot be stopped.
Should one supplicate Him whose is the ship,
Then may be saved evil-doers along with the good.[2] (1)
Should one by mere words seek to lift a *heavy* rock,
It shall from its place not budge.[3]
Saith Nanak : No power or strength have we.
Lord ! save us who on Thy shelter are fallen. (2) (7.12)

Hari kei charan kamal mani dhiyāo

In your mind on the Lord's lotus feet meditate.
The Lord's Name, *true* medicine, *as* with an axe
Annuls maladies of heat and cold.[4] (I-Pause)
The Lord is Annuller of the Three Maladies,[5]
remover of suffering, store house of joy :
No impediment attaches to one who to the Lord
makes supplication. (1)
The Lord almighty by grace of the holy
our physician has become.
Saith Nanak : To those seeking shelter with the Lord,
Even though of child-like understaning,
Perfection of joy He grants. (2) (8.13)

Hari Hari Nāmu sadā sad jāp

Ever contemplate the Name Divine.
Lord Supreme Being ! in your grace have you
rehabilitated *us.*[6] (I-Pause)
He whose are *these creatures,* by Him are cherished—
Gone are their maladies and afflictions.
The Lord, assuming parental function,
With strength of His arm His servants has protected. (1)
By compassion of the Lord, Supreme Master,
Have all creation shown kindness.
Nanak with the *Divine* shatterer of suffering,
Of great might, has sought shelter. (2) (9.14)

1. Implies forgiving.
2. Lit. The base along with the genuine (coins).
3. Lit. Remain where it is lying.
4. Here occur 'pitt' (bile) and bāt (maladies of the wind).
5. These are *ādhi* (mental troubles), *biyādhi* (bodily ailments), *upādhi* (psychic disorders).
6. Refers to the Guru's return from sojourn at Wadali.

Swāmī sharan pariyo durbārei

Lord ! shelter with *Thy* court have I sought.
Annuller of millions of sins, bountiful Provider !
Who except Thee may grant us liberation ? (I-Pause)
After persistent quest in various ways,
All these have we considered.
In holy company is attained the supreme state—
Absorption in Maya brings bondage and defeat. (1)
Met is the beloved noble being;[1] P. 715
To his lotus feet in love am I attached.
Nanak in contemplation of the Lord finds joy—
Annulled are all his maladies. (2) (10.15)

In the Measure Todi—Composition of Sri Guru Arjan Dev

Quartets

SCORE 3

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Hāṇ hāṇ laptiyo rei mūṛhei kachhū na thorī

Behold thou thoughtless man ! excessively *to Maya*
art thou attached.
This that is not thine, hast thou taken to be thine own. (Pause)
God that is thine own, hast thou not contemplated
for an instant. (1)
That which is alien hast thou taken to be thine.
The holy Name that is thy friend, hast thou not lodged in heart.
To what thou shalt desert, hast thou attached thy heart. (2)
Thou hast garnered what only brings on hunger[2] and thirst :
Provision of the Name ambrosial hast thou not obtained. (3)
Of those in well of lust, wrath, attachment fallen,
Saith Nanak, a rare one by the Master's grace
has been saved.[3] (4) (1.16)

Hamārai ekai Harī Harī

In our home is *practised* solely *devotion* to the Lord.
To nothing else do we accord recognition.[4] (Pause)
By great good fortune to the Master have I attained,
Who the Name Divine in me has confirmed. (1)

1. Refers to the holy Preceptor, Guru.
2. Used symbolically—desire.
3. Has swum.
4. Know.

In listening is He understood one way; His realization
is different—
Speech and discourse *in this* are helpless. (I-Pause)
Himself is He attached, Himself the Lord—
In his own love absorbed.
Nanak's Lord is all-pervasive,
In all directions visible. (2) (3.11)

Matā masūrati awar siyānap jana kau kachhū na āiyā
God's devotee understands not resolve, discussion
or clever tactics—
Whenever the occasion has arisen, his resource is meditation
on the Lord. (1)
The Lord's way is His devotees to love :
Like a child He cherishes them,
Playfully frolicking with them. (I-Pause)
For the devotee prayer, austerity, self-discipline,
ritual performances—
All in chanting Divine praise lie.
Nanak with the Lord has sought shelter,
And in the state of fearlessness attained joy. (2) (4.12)

Dinu rātīṇ ārādhahu piyāro nimakh na kījai ḍhīlā
Day and night to the Beloved practise devotion;
For an instant delay not in this.
By performing service of the holy, discarding
stubborn pride,
Form devotion *to God.* (1)
The Divine playful Charmer,[1] cherisher of life-breath
In the heart is abiding.
Viewing His wonderful play,
Is the heart ravished. (I-Pause)
Inexpressible is the praise of union with Him,
Whose contemplation to the heart brings joy,
And rubs the rust off the mind.
Beyond expression is glory of *union with the Lord.*
Saith Nanak, beyond limit it lies. (2) (5.13)

Müni Jogī shāstraggi kahāwat sabh kīnei basi apṉei
Sages, Yogis and those claiming to be[2] profound
Shastra-scholars,

1. Mohan.
2. Those so known or designated.

All under God's sway lie.
The three gods[1] and thirty-three crore deities[2]—
All viewing the Lord are struck with wonder. (1)
Maya that is so potent, in all these is pervasive.
None of its mystery is aware; by the Master's
grace is it realized. (I-Pause) P. 499
All spots by Maya are conquered; to all
the worlds is she clinging.
Saith Nanak : Away from God's devotees she flees—
Grasping their feet, their handmaid she becomes. (2) (6.14)

Due kar joṛi karī benantī Thākūru apnā dhiyāiyā

As with hands folded supplication I made,
And on the Lord meditated,
With His protecting hand He saved me
And all sins effaced. (1)
The Lord Himself showed grace :
Came weal, and incarnation of joy we became;
Saved were the Lord's children.[3] (I-Pause)
Sang the female self on union with the Divine
Spouse paeans of joy,
Raising shouts of Divine glory.[4]
Saith Nanak : A sacrifice am I to the Master,
Who liberation on all has conferred. (2) (7.15)

Māt pitā bhāī süt bandhap tinkā balu hai thorā

Frail is the support of mother, father, brother,
progeny and relations.
Numerous Maya-manifestations have we seen—
Nothing, not a particle of it accompanies man *in death.* (1)
Lord ! other than Thee, none is my support;
Bereft of patronage, without merit,[5]
To Thee have I come. (I-Pause)
To Thy feet am I repeatedly a sacrifice—
In this world and the hereafter on Thy might alone I rely.
In holy company has Nanak gained sight *of the Lord*;
Annulled is obligation to all else. (2) (8.16)

1. That is, Brahma, Vishnu and Shiva.
2. According to the current belief, this is the number of minor deities.
3. Implies devotees.
4. Lit. Victory.
5. Lit. Strength.

Āl jāl bhram moha tajāwai Prabh setī rangu Iāī

Attachment in devotion to the Lord casts off
snares of doubt and illusion :
In the mind it confirms the instruction
In spontaneous devotion to chant *Divine* praise. (1)
Friends ! may I get such a holy helper,[1]
Whose contact my Maya-bonds may snap,
And never after may the Lord be put out of mind. (I-Pause)
After performance of numerous *ritual acts* of
various kinds,
This I determined was best :
Chanting Divine praise in holy company,
Saith Nanak, takes one across *the ocean of existence.* (2) (8.17)

Khin mehṇ thāp üthāpanhārā kīmati jāe na karī

In an instant He makes and unmakes—
Beyond computation His worth.
In an instant a king He turns into a beggar;
In the lowly His Light He places. (1)
On the Lord ever you meditate.
Why entertain anxiety and fear for *the world,*
Wherein for an hour alone we last ? (I-Pause)
Holy Enlightener, perfection incarnate, you are my support;
My self with you has taken shelter.
Save by your support Nanak, a thoughtless,
ignorant child. (2) (10.18)

Tūṇ dātā jīyāṇ sabhnāṇ kā basuh merei mana māhīṇ

Thou who art Bestower of boons to all creation,
In my heart pray ever abide;
As Thy lotus feet in my heart are lodged,
Gone is darkness of illusion. (1)
Lord ! wherever Thee I contemplate, there art Thou.
Cherisher of all ! grant in Thy grace that the Lord
I ever laud. (I-Pause)
With each breath your Name may I contemplate;
Thee alone may I cherish.
As the Creator has propped Nanak, P. 500
All alien hope has he shed off. (2) (11.19)

1. Sant sahāi.

Kari kirpā apnā darasu dījai jasu gāwouṇ nisi aru bhor
In your grace grant me a sight of yourself, that night and day
your laudation I chant.
With my hair feet of the holy may I brush—such
alone is my objective. (1)
Lord ! other than you no other I cherish.
In my mind you I contemplate; with my tongue to
you I express devotion;
In your direction is my graze fixed. (I-Pause)
Compassionate Supreme Being, Lord of all *creation* !
With folded hands this supplication I make :
May Nanak, your slave, your Name contemplate;
Thereby in twinkling of an eye attaining liberation. (2) (12.20)

Brahm-lok aru Rüdra-lok āyee Indra-lok tei dhāe
Maya from Brahma's demesne and Shiva's demesne,
And Indra's demesne came rushing.
The company of God's saints she has no power to touch—
Their feet she rubs and washes. (1)
Now under the Master's shelter have I fallen :
The secret fire of *evil* burns large numbers—
This the holy Preceptor to me has revealed. (I-Pause)
Maya to the neck of Siddhas, Yoga-practitioners,
Titans and the god's choristers is clinging.
Nanak, servant of God by the Creator is succoured,
Who has millions such handmaidens *as Maya.* (2) (13.21)

Apjasu miṭai hovai jagi kīrati dargah baisanu pāīyai
By devotion to the Name is ill repute annulled;
one's good repute is spread the world over,
And a sitting-place at the Divine Portal obtained.
In an instant is Yama's terror lifted,
And in joy and bliss *the self* to its *true* home returns. (1)
In this shall your endeavour not go waste :
Day and night the Lord contemplate, ever with mind and
body on Him meditate. (I-Pause)
With the Shatterer of suffering of the humble have
I taken shelter :
What Thou dost grant, that Lord ! alone we receive.
Saith Nanak : In joy of the *Divine* lotus feet are
we absorbed—
Your servant's honour pray protect ! (2) (14.22)

Bishwambhar jīan ko dātā bhagti bharei bhandār
Lord of the Universe, Bestower of boons on creation,
Who *our* stores of devotion has filled,
Service to Him goes waste never—
In an instant liberation He grants. (1)
My self ! to the lotus feet *of God* be thou attached.
Seek thou Him to whom all creation makes
supplication. (I-Pause)
Lord Creator ! Nanak with you has sought shelter—
You are my life's prop.
Whomsoever Thou dost save, aiding Him,
What harm can the world do to him ? (2) (15.23)

Jan kī paij sawārī āp
The Lord Himself His servant's honour has protected.
As the Master medicine of the Name Divine
has administered,
Gone are all maladies.[1] (I-Pause)
The Supreme Lord Hargobind in His grace has saved.
Gone is his malady; obtained is all bliss, by constant
singing of Divine laudation. (1)
By grace of the Master, perfectly-endowed, has the
Creator cherished *him.*
The eternal foundation[2] laid by Guru Nanak ever is
in the ascendant. (2) (16.24)

Kabahūṇ Hari siūṇ chītu na lāiyo
To the Lord have I never attached my heart. P. 501
In worldly entanglements is life passed—
Never the Name, treasury of merit, have I lauded. (I-Pause)
Hoarding cowrie after cowrie by fraud, man rushes
various devices to practise.
Forgetfulness of the Lord, countless sufferings has brought.[3]
By the great Temptress[4] is man swallowed. (1)
Lord ! show grace, Reckon not my doings.
Lord compassionate, Ocean of Bliss,
Nanak with you seeks shelter.[5] (2) (17.25)

1. In this hymn is expressed thanksgiving on the recovery of the child Hargobind, Guru Arjan Dev's son and successor.
2. Refers to the tradition of devotion in Sikhism.
3. How many sufferings may be counted ?
4. Maya is implied.
5. Nanak under the Lord's shelter has come.

Rasnā Rāma Rām ravant

My tongue ! the Name Divine thou utter.
Discard other preoccupations that are false;
Ever to the Lord be devoted. (I-Pause)
The *Name* is the devotees' sole prop; here and in the hereafter their support.
In His grace has the Lord granted Divine illumination,
And discriminating understanding. (1)
The Lord, sole cause of all, almighty, supreme Creator[1]—
His shelter have we sought.
In dust of feet of the holy lies liberation and the way of success;
Thereby has Nanak obtained the Divine wealth. (2) (18.26)

In the Measure Gujari—Composition of Sri Guru Arjan Dev
Quartets
SCORE 4
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Chhāḍi sagal siyāṉpāṉ sādh sharnī āo

Discard you all cleverness, and under shelter of the holy come.
Sing praise of the Supreme Being, the supreme Lord. (1)
My self ! to the *Divine* lotus feet make supplication;
Thus shall all thy misfortunates be annulled. (I-Pause)
Other than the Lord none is *our* mother, father, progeny, friend, brother.
In this world and the next the self's companion shall He be;
Everywhere is He pervasive. (2)
Millions of efforts and devices are all false, unavailing,
In shelter of the holy is acquired purity;
By *devotion to* the Name comes liberation. (3)
Inaccessible, compassionate, exalted is the Lord,
Mighty to succour the holy.
Saith Nanak : Such with Him find union as are so destined since primal time. (4) (1.27)

Āpnā Guru sevi sad hī ramuh gūṉa Gobind

Serve you the Master ever; chant Divine praise,
With each breath to the Lord make supplication;
Thereby shall be removed the mind's anxiety. (1)

1. Sridhar—an attributive name of God (Lord of Sri i.e. Lakshmi—implies Vishnu).

My self ! the Lord's Name you constantly utter.[1]
Thereby shall you obtain joy, poise and bliss,
And attain the station of purity. (I-Pause)
In holy company purify the mind; day and night *to the Lord*
make supplication.
Thus shall lust, wrath and pride be shattered,
And all misfortunes be effaced. (2)
Come under shelter of the Lord, who is eternal,
indestructible,[2] of mystery impenetrable.
By your heart to *His* lotus feet be devoted :
To Him solely in your devotion be attached. (3)
The Supreme Being in His compassion liberation[3]
to us has granted.
All joys by the Name Divine are conferred— P. 502
Saith Nanak, the Lord's Name utter. (4) (2.28)

Guru-prashādī Prabhu dhiyāiyā gayee shankā tūṭi

By the Master's grace on the Lord have *we* meditated;
Thereby is shattered doubt.
Shattered are suffering, darkness of mind and fear;
Ended are sins. (1)
In the mind is borne love for the Name Divine.
Following[4] words of the holy on the Lord have we meditated,
Thereby has our way become supremely pure. (I-Pause)
By contemplation of the Name, conferror of boons,
Are obtained blessings of uttering texts, austerities and
numerous meritorious acts.
In His grace has the Lord Himself saved us,
And achieved are all objectives. (2)
Lord almighty ! not for a breath may you be put away
from my mind.
Innumerable are your merits; how may the tongue these recount,
That beyond count and mention remain ? (3)
The Lord is a annuller of suffering of the humble,
liberator, compassionate, gracious.
By contemplation of the Name is attained the eternal station.
Nanak ! grasp thou firmly the Lord's shelter. (4) (3.29)

1. *Jap* implies constant utterance of a holy word or text.
2. Lit. Impenetrable by a weapon etc.
3. Pardon, forgiveness.
4. Meeting, in unison with.

Ahambüddhi bahu saghan Maya mahā dīragh rog
Egoistic thinking and thickness of Maya-attachment
are maladies malignant :
To this the Name Divine is the medicine;
The Name almighty by the Master is conferred. (1)
By devotion of mind and body seek dust *of feet* of the holy.
Thereby are removed defiling[1] deeds of millions of births,
And the Lord all desires[2] fulfils. (I-Pause)
At the beginning of *life,* at the end and in the middle
is desire *clinging* like a frightful bitch.
By the Master's illumination, Divine laudation, and devotion
to the Lord.
Is snapped Yama's snare. (2)
Those deluded by lust, wrath, avarice and attachment
Ever in transmigration remain caught.
By loving devotion to the Lord and Divine contemplation
Is transmigration annulled. (3)
Friends, progeny, wife, even god-like beings—
Their heart in *grip* of the three maladies[3] burns.
In contact with God's devotees alone by contemplation
of the Name Divine
Is suffering annulled. (4)
Beings knocking about in various ways wail and cry,
Noway finding liberation.
Nanak with the Lord's feet has sought shelter;
This his firm refuge. (5) (4.30)

In the Measure Gujari—Composition of Sri Guru Arjan Dev

Duos

SCORE 4

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Arādhi srīdhar saphal-mūrati karan kāran jog
Be thou devoted to the Lord almighty, by whose sight
are desires fulfilled.
By chanting His praise, listening to His endless laudation,
Never again comes about alienation. (1)

1. Those that drag downwards.
2. Spiritual desires are implied.
3. (See Glossary).

My self ! worship thou *the Divine* lotus feet.
By contemplation of Him are effaced all afflictions,
And snapped is noose of Yama's agents. (I-Pause)
Utterance of the Name Divine destroys foes—
No other device avails.
Lord ! in Thy grace grant Nanak benefit of devotion
to the Name. (2) (1.31)

Tūṇ samrathu sharani ko dāta dükh bhanjanu sükhrāi

Almighty, bestower of refuge, shatterer of suffering,
Lord of bliss art Thou.
Chanting of praise of the Lord immaculate effaces
afflictions, fear and doubt. (1)
Lord ! other than Thee is no refuge *for me*.
Lord, Supreme Being, in your grace grant P. 503
That your Name I constantly utter. (I-Pause)
By service of the holy Preceptor to the Divine
feet are we attached—
By great good fortune is this devotion formed.
In holy company is illumined lotus *of the heart.*
Discarded is foul-minded understanding. (2)
Whoever day and night Divine laudation sings
And the Lord, compassionate to the humble contemplates,
Is liberated himself; liberated are all his associates—
All his entanglements snapped. (3)
Lord ! Thy feet are *my* prop; ever[1] is the Lord with us.
Lord ! Nanak under your shelter has fallen;
The Lord by *might of His* arm has saved him. (4) (2.32)

In the Measure Gujari—Composition of Sri Guru Nanak Dev

Ashtpadis (Octets)

SCORE 1

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor Grace

Ek nagarī panch chor basīyalei barjat chorī dhāvaṇ

In a hamlet[2] are living five thieves;[3]
Even though restrained, to thieving they rush.
Saith Nanak : Whoever his property from the thirteen[4] guards,
Liberation attains. (1)

1. In our warp and woof.
2. (The human self).
3. The five sources of evil.
4. The three qualities and ten passions are implied.

Contemplate the Lord immanent, wearing garland
of forest vegetation.
Keeping the Lord in heart is true *telling* of
the rosary. (I-Pause)
The tree of Maya with roots growing upward and
branches spread below,
With the four Vedas *as leaves*—
Not from these comes true realization;
But those with spontaneous realization
In devotion to the Supreme Being are awake. (2)
In the courtyard of my home is growing
the wish-fulfilling tree
Whose flowers, leaves and branches are *realization of*
the Essence.
Worship the universal Light immaculate, self-existent :
All other entanglements discard. (3)
Listen, thou seeker after enlightenment.
Thus supplicates Nanak :
Discard Maya-snares.
As by contemplation in the mind is the Lord's
sole devotion formed,
Never after comes birth or death. (4)
The true Preceptor is one who true teaching imparts;
the *true* physician one who understands ailment
of the sick.
In such a one are no worldly entanglements;
Even though caught in entanglements of a householder,
is he truly detached.[1] (5)
Discard lust, wrath and pride,
And avarice and Maya attachment.
By the Master's grace is obtained meditation on
the unembodied Reality. (6)
Enlightenment and meditation all a Divine blessing
may be called;
From one so endowed, the agents *of evil*
turn white *with terror.*
Such a one honey of the Divine lotus has tasted—
Awake his self, not asleep. (7)

1. Yogi.

The Divine lotus is of immense profundity;
in the nether world grow its leaves.
Saith Nanak : To all is it united.
By *listening* to the Master's teaching never again
fall we into the womb :
By this is discarded poison and amrita quaffed. (8) (1)

Kavan kavan jāchehṇ Prabh dātei tā kei ant na parehṇ shümār

Lord Bestower ! all those that supplicate Thee for boons—
Beyond end and count are their numbers.
Thou art Bestower of each according to the hunger
in his heart. (1)
Repetition of texts, austerity, self-discipline and
truth are the real props.
Grant the Name Divine whereby comes joy,
And stores full of Thy devotion. (I-Pause)
Some in unbroken[1] absorption keep engaged, on
the sole Reality meditating.
For them exist not water and land or earth and sky—
The Creator solely *to them* manifests Himself. (2)
In that state exists neither Maya-intoxication
nor shadow of *illusion*;
Neither sun or moon nor endless illumination. P. 504
The all-viewing eye appears in *their* self;
By one glance comes awareness of the three worlds. (3)
He created air, water and fire; and manifested
Brahma, Vishnu and Shiva.
All are seekers; Thou, Lord ! the Bestower,
Granting boons as by Thee contemplated. (4)
Supreme[2] Lord ! the thirty-three crore deities
seek *boons* of Thee—
By Thy gifts are Thy stores not diminished.
In the vessel upturned[3] is contained nothing;
In the vessel turned right[3] falls amrita manifestly. (5)
Siddhas in absorption beg of *Him* miraculous powers;[4]
Begging these, His glory they proclaim.

1. Sunn samadhi (The absorption without content).
2. Naik : One who leads, is pre-eminent.
3. 'Vessel upturned' is the self not receptive to the Divine illumination : 'the vessel turned right' is one so receptive.
4. Riddhis and Siddhis.

As is nature of the thirst in someone's mind, such is
the water to him granted. (6)
By great good fortune is performed service to the Master :
Between the Master Divinely-inspired and
God no distinction is.
Such as by contemplation the holy Word realize,
Death and Yama seek them not. (7)
Now or ever seek I nothing else of the Lord—
Love for the immaculate Name grant me.
The chatrik[1] Nanak begs for water of amrita—
In your grace grant him to *sing* Divine laudation. (8)

Aijī janami marai āwai phüni jāwai binu Guru gati nahīṇ kāī

Friend,[2] man is born, dies; comes and goes again—
Without *guidance of* the Master is not attained
the supreme state.
Beings that by the Master are guided, in the Name are dyed;
By the Name the supreme state and exaltation attain. (1)
Brother ! to the Name Divine be devoted.
As by grace of the Master *man* seeks the Lord,
Such is the exaltation obtained from the Name. (I-Pause)
Friend ! Man assumes numerous guises[3] only his belly to fill :
Without devotion to the Lord comes not bliss
to any creature.
Without the Master's guidance is not removed pride. (2)
Friend ! death is ever poised over *our* head; in each
birth is it our foe.
Those dyed in the holy Word *alone* are saved—
This realization from the holy Preceptor comes. (3)
In the Master's shelter *Yama's* minions dare not
cast a glance at the self,
Nor torment it.
Such to the Eternal immaculate Lord are devoted;
To the Lord without fear are they attached. (4)
Friend ! confirm in the self the Name; on the Name
concentrate your mind—

1. A tiny bird, yearning for a particular drop of rain—symbol of unfulfilled desire.
2. (*Aiji* an invocatory phrase, is interpreted in each verse according to the context).
3. (Refers to mendicants' forms which pass for religious piety).

This prop the holy Preceptor has granted.
Whatever *the Lord* pleases, He does;
Man's accumulated deeds[1] effaced cannot be. (5)
Friend ! by good fortune have I sought shelter
with the Master;
No other shelter have I.
Now and ever the sole *Supreme Being* I invoke,
Who since primal time and ever is our friend. (6)
Lord ! protect honour of Thy Name—
To Thee solely am I attached.
In your grace grant me sight of the Preceptor,
Who my egoism by the holy Word may burn off. (7)
Sire ! what should I seek ? nothing lasts;
In this world all is evanescent.
Prayeth Nanak : Grant me boon of the Name,
Which my mind's garland[2] I may make. (8) (3)

Aijī nā ham üttam neech na maddhim Hari
sharnāgati Hari kei log

Friend ! we are neither high caste nor low-caste; nor still
of the middling state.
Seeking shelter with the Lord, the Lord's people *alone* are we.
Dyed in the Name, pure renunciation we exercise;
Sorrow, sequestration *from God* and maladies
have we discarded. (1)
Brother ! devotion to the Lord by the Master's
grace comes; P. 505
With the holy Preceptor's Word *borne* in heart,
is it *made* pure—
Then remains no obligation to Yama nor any reckoning to him
to be rendered. (I-Pause)
God's devotees by their tongue the Lord's praise utter;
ever abides He with them;
Whatever be His pleasure, that they *accept* as
the Divine will.
Without *devotion* to the Name Divine wasted
is life in the world.
To live without God even for an hour is life made worthless. (2)

1. These deeds determine if the self's future course is transmigration or liberation.
2. Kanthi = a necklace.

Friend ! for the spurious no place is at home,
nor outside of home;
For the calumniator is no liberation whatever.
By the *calumniator's* fuming the Lord His grace to
His devotees withdraws not—
This day after day is on the increase. (3)
Friend ! none can efface the Master's grace—
That the Lord Himself has ordained.
The calumniator indulging in calumny has his face blackened—
The Master's boon to him is not pleasing. (4)
Friend ! on those falling on His shelter the Lord grace
and union confers—
Herein occurs not delay as half a mustard-seed.
With the Supreme Lord, bliss incarnate,
The Holy Preceptor has granted union. (5)
Friend ! the Lord eternally gracious, in His grace in
the self has taken abode—
By the Master's guidance is ended all wandering :
By touch of the philosopher's stone is *base* metal turned gold—
Such is the power[1] of holy company. (6)
The Lord is holy water, the mind bathing therein;
The holy Preceptor, brother, is guide to this bath.
Those in holy company take not birth again;
In Divine light is their light merged. (7)
Thou the Supreme Being, inaccessible *lofty* tree;
We birds on Thee perched.
Grant to Nanak the Name immaculate,
That eternally[2] by the holy Word he may laud Thee. (8) (4)

In the Measure Gujari—Composition of Sri Guru Nanak Dev

SCORE 1

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Bhagati prem ārādhitam sachu piyās param-hitam

The beloved Lord with loving devotion cherished,
To His devotees in love thirst for the Eternal *Name grants.*
In great humility the Lord they supplicate :
By their loving devotion comes to them bliss. (1)

1. Lit. Greatness.
2. Age after the age (Yuga after yuga).

My self ! the Name contemplate; the Lord's shelter seek.
Make utterance of the Name thy doing.
That is the ship across the ocean of existence. (I-Pause)
My self ! as was uttered the Lord's Name by
way of the Master's Word,
Even death our well-wisher became.
By cherishing in heart the Name Divine,
Does our understanding the Divine Essence realize,
And becomes treasure of weal. (2)
The wandering mind and wealth in which
by illusion art thou absorbed,
Are both unstable.
The holy Name and firm devotion *alone* are immutable—
By guidance of the Master's teaching in the holy
Word be absorbed. (3)
By wandering is not lifted doubt; the world
Caught in malady of transmigration is destroyed.
The Lord's station alone is immaculate;
By pure realization perform austerity of *devotion* to the Name. (4)
This world in attachment by the great affliction of
birth and death is gripped.
To the holy Preceptor's shelter be devoted;
thereby shalt thou be saved;
In thy heart the Name Divine cherish. (5)
The Master's immutable teaching in the mind revolve;
Thereby shall the mind enlightened thinking[1] obtain.
That mind alone is pure wherein is lodged the Lord
And essence of the jewel of realization. (6)
By fear *of God,* love and devotion the ocean of existence
thou cross;
My self ! in the Lord's feet thy consciousness fix.
The Name Divine pure and holy in the
heart thou cherish; P. 506
To the Lord pray : this self under Thy shelter I place. (7)
The capital of the Name Divine in heart *cherished,*
In subduer[2] of wave of greed and avarice.
Saith Nanak : Subdue the ego, and for the immaculate
Lord's shelter pray. (8) (1.5)

1. Sahaj bicharam.
2. One that puts an end to.

In the Measure Gujari—Composition of Sri Guru Amar Das

SCORE 1

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Nirti karī ehu manu nachāī

May my ritual dance be the dance *of devotion* by my mind,
And by the holy Preceptor's favour eliminating[1] of the ego.
One keeping the mind in poise alone finds liberation,
And attains the heart's desire.[2] (1)
Dance[3] thou my mind, before the Master;
One dancing[3] by the Master's directions[4] bliss attains,
And sheds[5] Yama's terror in death. (I-Pause)
The true devotee is one dancing[3] by God's direction,
By Him inspired with devotion in Himself.
He Himself sings *hymns of devotion* and the deluded[6]
mind on the true path guides. (2)
By constantly dancing[3] does the devotee cast off Maya[7] :
No stupor seizes him in Shiva's abode.[8]
The world's dancing and frolicking is in Maya[7] sleep;
Singing of other than God :
With egoism no devotion can be. (3)
Holy men, the world-renouncing sages, performers of ritual,
The enlightened, by meditating enlightenment—
All to God's will dance.[3]
Accomplished Yogis, practitioners of Yogic exercises,
In their absorption too to God's will dance,[3]
That by the Preceptor's prompting[9] meditate *holy* wisdom. (4)
Continents and the entire cosmos, the Three Qualities—
All in absorption in Thee dance.[3]
All creation, the four-fold sources of life,
All in obedience to Thy will dance.[3] (5)
Only those favoured by Thee, dance,[3]
By devotion to the holy Word inspired by the Preceptor's
prompting.

1. I. e. subduing.
2. Liberation is implied.
3. Interpreted as acting, bending to God's will.
4. Lit. Will, desire.
5. Lit. Yama's terror flees him.
6. Blind.
7. Original, Shakti.
8. Shiva's abode is the state of eternal absorption and spiritual awakening.
9. Original, Gurumukhi.

Those submitting to the Divine Ordinance
Are the truly enlightened and have vision of holy Truth.[1] (6)
True devotion in absorption in the Eternal lies—
No devotion without service[2] can be.
Only by dying to the world[3] and contemplation
of the holy Word.
Does one to Truth attain. (7)
Many in the world dance[4] for worldly gains[5] :
Rare is the person realizing the Essence.
Only such by the Preceptor's grace attain to it,
As have your grace. (8)
Forgetfulness of the Eternal even for an instant is time
spent fruitlessly;
Meditating *on Him* with each breath brings on forgiveness
as lies in His will. (9)
Those alone to *Thy will dance* as by Thee are favoured,
And by the Preceptor's prompting the holy Word contemplate.
Saith Nanak : Such alone abide in poise and bliss,[6]
As by your glance of grace are favoured. (10.1)

In the Measure Gujari—Composition of Sri Guru Ram Das

SCORE 2

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Hari binu jīyarā rahi na sakai jīūṇ bālaku khīr adhārī

Without the Lord finds not my self any prop,
As the child that by milk is sustained.
The Lord inaccessible, unknowable, by the Master's
guidance is attained :
To the holy Preceptor am I a sacrifice ! (1)
My self, by Divine laudation swim thou across.
By the Master's guidance is obtained amrita-water
By such as have your[7] grace. (Pause) P. 507
Lord ! Sanak and Sanandan, Brahma's sons, the sage Narad[8]

1. Lit. Essence (tat. tattva).
2. Service to humanity and in the way of God. (Cf. *Japuji,* 21).
3. Lit. Dying while alive.
4. Make endeavour to achieve.
5. Original, Maya.
6. Sahaj-Sukh pawenh (attain bliss with *Sahaj*).
7. Divine grace is meant.
8. A god, messenger of gods.

Day and night serve and contemplate *you.*
Prahlad your servant, to your shelter came;
His honour you exalted. (2)
One sole inaccessible immaculate Creator is pervasive—
One sole Divine Light.
All are seekers; Thou the sole Bestower—
All with outstretched hands begging *gifts* of Thee. (3)
Of God's devotees the utterance is noble;
Ever the unutterable unique discourse they chant.
Fruitful is their birth—liberated themselves,
their tribe they liberate. (4)
To the egoists clings duality and foul thinking;
Inside them[1] lies dust of illusion.
To them is not discourse of the holy pleasing—
Along with their family are they sunk. (5)
The calumniator through calumny others' filth washes off—
Being eater of filth, Maya-possessor.
To him clings calumny of the holy; whereby in
midstream in he suspended. (6)
This visible show by the Creator is enacted—
The Lord Creator's is all might.
The Lord is the sole thread penetrating the universe—
As is drawn the thread, the Sole Supreme Being remains. (7)
In lingering joy of Thee Thy devotees chant Thy merits—
On their tongue run the Divine attributes.
Saith Nanak : Other than the Lord seek I nothing—
To joy in God is my loving attachment formed. (8) (1)

In the Measure Gujari—Composition of Sri Guru Arjan Dev

SCORE 2

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Rajan mehṇ tūṇ rājā kahīyahi bhüman mahṇ bhümā

Among kings art thou reputed[2] as the Supreme King;
Among possessors of land also supreme.
Among lords art Thou supreme Lord;
Among the castes Thine is the pre-eminent caste. (1)
My father is the great Master, inaccessible.
Lord Creator ! what can we utter of Thy praise ?

1. Original, whom.
2. Called, spoken of.

In wonder are we beholding *all.* (I-Pause)
Among masters of joy art Thou also supreme;
Supreme Bestower among those that bestow gifts.
Among masters of glory art Thou all-glorious;
Among hedonists the supreme hedonist. (2)
Among heroes art Thou supreme hero; among enjoyers
of pleasure pre-eminent.
Among householders art Thou supreme householder;
among yogis the supreme yogi.[1] (3)
Among doers art Thou supreme Creator; among upholders of
traditions the supreme traditionalist.[2]
Among the wealthy art Thou Lord of *holy* wealth;
Among holders of court is Thy court supreme—
Thine the hall-mark[3] of cherishers of shelter-seekers.
Uncountable Thy wealth; beyond count Thy coins. (5)
Among names Thy Name is Supreme over all.
Among the enlightened Thou the supremely enlightened.
Among masters of fine devices art Thou the wisest;
Among those engaged in holy baths too art Thou supreme. (6)
To accomplished yogis the powers by Thee are granted;
Among performers of ritual deeds Thine is
the tradition *established.*
Thine is the supreme command; the supreme Ordinance.[4] (7)
As *our* utterance Thou dost inspire, so we speak—
What power have we *ourselves* ? P. 508
In holy company, supremely loved of the Lord,
Divine praise have we sung. (8) (1)

In the Measure Gujari—Composition of Sri Guru Arjan Dev

SCORE 4

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Nāth narhari dīn-bandhav patit-pāvan Dev

Mighty[5] Lord ! friend of the humble; Divine Master,
purifier of the fallen,
Annuller of fear and terror, compassionate, treasure of merit;
Lord rewarder of devotion ! (1)

1. Jogi (Yogi).
2. Used metaphorically for the conferring of spiritual bliss.
3. Tīka (tilak) = paste-mark on the forehead, drawn to mark distinction.
4. Hukam.
5. Narhari (man-lion), an incarnation of Vishnu.

Lord Preserver,[1] Master, Lord of the universe[2] :
Shelter of Thy feet I seek. Lord ! across the ocean of the
world and existence cary me ! (I-Pause)
Effacer of lust and wrath; destroyer of intoxication of illusion !
Lord, honey to the heart !
Annul my transmigration, Thou support of the earth !
Supreme Joy ! my honour Thou save ! (2)
By the Divine enlightenment, by the holy Word by the
Master in the heart planted,
Are consumed innumerable Maya-waves.
Lord compassionate, *my* egoistic thinking destroy.[3]
Eternal Supreme Being ! my anxieties efface ! (3)
Each instant and minute contemplate the almighty Lord;
On the Lord in unbroken absorption meditate !
From the Lord, compassionate to the humble, supreme bliss,
Seek dust of feet of the holy. (4)
From false attachment, from desire that from God casts
off, from evil proclivities,
Pray my *urge for* righteousness[4] protect;
Formless Lord ! from my mind annul illusion, liberate me ! (5)
The destitute without a strip of cloth, by God-given treasure,
Rich, possessors of treasures have become;
By a glance of the Lord[5] have the stupid, the thoughtless,
of unawakened minds
Become masters of merits and poised understanding. (6)
My self ! contemplate the Lord, bestower of liberation
in life-time.
In thy heart bear faith.
Bearing pity and compassion in heart,
Knowing God to be all-pervasive, is the way of
the supremely-enlightened.[6] (7)
As the Lord His sight grants, the ears to Divine laudation listen,
The tongue the Name Divine utters.
By His touch, the Lord ever by us,
Saith Nanak, liberation to the fallen grants. (8) (1.2)

1. Gopal.
2. Gobind.
3. Pierce.
4. Dharma.
5. Sridhar (Lord of Lakshmi), an attribute name of Vishnu, here implying God.
6. Paramhans.

Gūjari kī-Vār Mahalla 3

Vār in the Measure Gujari—Composition of Sri Guru Amar Das*

(Musical Direction) To be sung to the tune of the Vār of Sikandar and Birahim**

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Sloka

Ihu jag mamtā mūā jīvan kī bidhi nāheṇ

The world in acquisitiveness is consumed,
Knowing not the *true* way of life.
Only by obeying the holy Master's will does one attain
to the *true* station of life.
Those whose hearts in *devotion to* God's feet are absorbed,
Find the life everlasting.
Saith Nanak : As by His grace is God lodged in the self,
By the holy Master's inspiration, does man find lasting poise. (1)

Sloka

Inside man is doubt, the source of suffering,
Through worldly pursuits striking blows on the head.
Those involved in sleep of Duality wake never.
From love and attachment of the world. P. 509
Never meditating on God's Name, nor contemplating
the holy Word—
Such is the egoists' conduct.
Not attaining *devotion to* the Lord's Name,
Wasted is their life—
At the end in ignominy Yama chastizes them. (2)

Pauri (Stanza)

Āpṇā apu üpāiyonu taduh hor na koī

His essence He created when no other *existence* was there—
Himself His counsellor, acting at His will.
Then existed neither heaven nor the nether world,
nor the three worlds.
Then was He Himself, formless—no creation then existed.
Doing as pleased Him—
None existed besides Him. (1)

* *Note* : In this Vār all portions, Slokas and Pauris (stanzas) are of Sri Guru Amar Das's composition. One Sloka of Kabir is included.

** *Note* : Such musical directions are found elsewhere also in the body of Guru Granth Sahib. The Vār referred to here was a short popular ballad of a fight between two local chieftains.

Sloka

Sāhibu merā sadā hai dissai shabdu kamāe

Eternal is the Lord;
Revealed through living the holy Word.
Death touches Him not—
Beyond the transmigratory circle lying.
Ever must He be served, who all existence pervades.
Worthless is the service of any other,[1] subject to
birth and death.
Fruitless is the life of such as know not their Lord,
And are to another devoted.
Saith Nanak : Incalculable is the chastizement inflicted
on such by the Creator. (1)

Sloka

On the holy Name meditate,
Everywhere in truth pervasive.
Saith Nanak : One approved of God alone through
realizing His Ordinance,
Is with the Truth rewarded.
One making false utterance, *falsely* acting,
Without realization of the Ordinance,
In blind, insincere.[2] (2)

Pauri (Stanza)

Sanjogu vijogu upāiyonu srishṭī kā mūl rachāiya

He set in motion union and separation[3]
And thereby laid foundation of creation;
By His Ordinance formed He the creation,
And His own Light merged into universal light.
All light emanates from the Light Divine,
As the holy Preceptor's Word is revealed.
Brahma, Vishnu and Shiva,[4] in the three qualities *caught,*
Are each set by Him to *an appointed* task.
Of Maya He created the root,
As well as bliss of the fourth state.[5] (2)

1. The original is the form of a question : Why serve another ?
2. Lit. Unbaked (false).
3. (Union with the Supreme Being through devotion and separation through lack thereof).
4. Mahesh
5. *Turiya,* the state of complete unshakeable absorption (Samadhi) into the Absolute.

Sloka

So japu so tapu je Satigurụ bhāvai

Meditation[1] and austerities are of value only should
they win the holy Preceptor's favour.
Man achieves exaltation through the holy Preceptor's[2] pleasure.
Saith Nanak : *This comes to one* who discarding the ego,
is in the Master[3] absorbed. (1)

Sloka

Rare is the person that the holy Preceptor's teachings absorbs :
This, Nanak ! comes to whosoever *the Lord* Himself exalts. (2)

Pauri (Stanza)

Maya-moha agyānu hai bikhamu ati bhārī

Maya-delusion is ignorance, stubborn and of great power.
With a heavy load of stone of sin, how may one swim ?
Those absorbed in everlasting devotion,[4]
By the Lord are liberated.
Through the Preceptor's Word, and discarding of
egoism and evil thinking.
May the mind be rendered pure.
Through meditation on the Lord's Name, Himself He
may carry across *the devotee*. (3)

Sloka

Kabīr mukti-dūarā sankurā rāī daswaiṇ bhāe

Kabir ! narrow is the Gate of liberation—small as
the tenth of a mustard-grain.
My self, turned an elephant intoxicated,
How mayst thou go through it ?
Should a holy Teacher be found who may manifest his favour,
The Door of liberation may then become wide,
Permitting spontaneous ingress and egress. (1.3)

Sloka

Saith Nanak : The Door of liberation is narrow in the extreme,
Whoever grows small may cross it.
In egoism is the mind grown gross— P. 510
How may it pass through ?

1. Japa, Lit. Low muttering of some holy text.
2. Original, Satiguru.
3. Guru.
4. Lit. With being dyed each day.

Through the holy Preceptor's contact[1] is egoism lifted,[2]
And the self with Divine Light filled.
The self is everlastingly liberated,
When in supreme poise[3] absorbed. (2)

Pauri (Stanza)

Prabhi sansāru upāe kai wasi āpṉei kītā

The Lord, after creating the universe, under His own power has kept it.
By intellectual feats[4] is the Lord not attained :
This is straying about in illusion.
By the holy Preceptor's contact[1] does one die to the world,[5]
And through realization is in Truth absorbed.
Through the holy Word is egoism removed,[6]
And union with the Lord formed.
All to Him is known; all by Him is accomplished,
Which viewing is He pleased.[7] (1)

Sloka

Satiguru siūṇ chittu na lāiyo nāmu na wasiyo mani āye

Cursed is the life without love of the holy Preceptor,
And lauding the holy Name in the mind :
What gain in the world to such ?
False is Maya's wealth.[8]
In an instant is its illusion removed.
As from one's hand it drops,
The body to ashes turns and the limbs wither away.
Those to the holy Preceptor devoted,
Have in their heart abiding joy.
One meditating on God's Name in joyful ecstasy
Is ever in devotion absorbed.
Saith Nanak : The holy Preceptor has to me such a treasure[9] entrusted,
As absorbed in the self, abides.
Of such the dye is blazing,
Shining evermore. (1)

1. Lit. Meeting.
2. Lit. Gone, removed.
3. Sahaj.
4. Lit. Calculation, clever devices, such as ritual performances etc.
5. Lit. Dies while living.
6. Lit. Lost, destroyed.
7. Lit. Blooms.
8. Capital.
9. Wealth.

Sloka

Maya the she-serpent is holding the world in her coils,
Gobbling up whose serves her.
Some God-directed person removing her poison,
Crushing her, to his feet attaches her.
Saith Nanak : Such alone are saved as to holy truth
are singly devoted. (2)

Pauri (Stanza)

Ḍhāḍi karei pükār Prabhū sūṇāisī

The bard utters aloud *his supplication* for the Lord to hear.
With poise within, the Lord perfection incarnate shall he attain.
As the writ in primal time recorded,
Such shall be man's deeds.
Should the Lord be gracious, in His Mansion
shall he find lodgement.
With the Lord mightily supreme, union by the Master's
guidance shall come about. (5)

Sloka

Sabhnāṇ kā shāhu ek hai sad hī rahai hazūri

One Lord is for all, ever in presence of each abiding.
Saith Nanak : One not obeying His command,
Even in the same home remains *from Him* alienated.
Such to obedient He prompts as have His glance of grace.
The self that obeys Him obtains joy,
And is *truly* the loving wife. (1)

Sloka

One indifferent to the Lord is like the wife burning
away in sorrow the whole night,
Bereft of His love.
Saith Nanak : Those are happily wedded wives
Who give love to the beloved Lord-Spouse. (2)

Pauri (Stanza)

Sabhu jagu phiri maiṇ dekhiyā Hari ikko dātā

Viewing the world over,
The Lord I find the sole Provider.
By man's effort nothing comes;
The Lord is the Rewarder[1] of actions.

1. *Bidhata* in the original implies one who administers the law of karma.

By the Preceptor's Word comes the Lord in the heart to abide;
And thus arises Enlightenment[1] spontaneously.
As is slaked the fire of desire,
The self in the Ambrosial Pool[2] is bathed.
The Lord, supreme in greatness,
Imparts by grace the power of holy utterance. (6)

Sloka

Kāyā hans kyā preeti hai je paiyā hī chhadi jāe
What love has the spirit for the body
Which it leaves behind, lying prostrate ? P. 511
Man by evil effort[3] nourishes it,
Although in the end she forsakes him.
The body is like blinding dust.
Ask the self,[4] where is the dust *flying with it* ?
One with Maya-deluded ego is in transmigration
ever whirled about.
Saith Nanak : I sought not to know the Lord's Ordinance,
Whereby in the truth I could be absorbed. (1)

Sloka

The Divine wealth[5] alone is lasting—
All other wealth evanescent.
Neither thief nor highwayman may snatch this wealth.
This holy wealth with the self is united, and with it abides.[6]
From the Master perfectly endowed is it obtained—
The egoist of it remains deprived.
Saith Nanak : Blessed are the merchants[7]
Whose gain is the wealth of devotion. (2)

Pauri (Stanza)

The Lord is supreme, mighty,
Holy and unfathomable;
The entire universe to Him is subject :
All the visible expanse is His.
The inalienable, stable wealth *of devotion*
Is by the Preceptor's grace obtained.

1. The original implies enlightenment coming without recourse to ritual etc.
2. 'Amritsar' in the original.
3. Lit. Talking falsely.
4. Air, implying the living self.
5. Original, Nām.
6. Lit. Goes.
7. This figure is repeated in the spiritual context.

Through Divine grace comes the Lord in the self to abide,
As the Preceptor, conqueror[1] *of evil* is met with.
Those holy-endowed *alone* laud the Lord,
Immortal, changeless, perfectly supreme. (7)

Sloka

Dhrigu tinhāṇ kā jīviyā jo Hari sükh parhari
tiyāgadei dükhu haumai pāp kamāe

Accursed is the life of those that repudiating joy in God,
Act suffering and sin, from egoism rising.
The egoist of darkened soul is gripped by Maya-delusion,
Lacking true enlightenment.
To such comes not joy in this world or the next—
Their end full of regrets.
Through the Preceptor's grace do the rare devotees
meditate on the holy Name—
Their egoism eliminated.
Saith Nanak : Only one so destined,[2]
At the Preceptor's feet submits. (1)

Sloka

The egoist is like the lotus turned upside down,
In devotion and meditation[3] lacking;
Acting under Maya's[4] influence,
Unholy is all his device.
His mind not saturated with devotion,
His utterance lacking in holy joy,
Such incline not towards holiness,[5]
In falsehood lying all their delight.
Saith Nanak : Such is the Lord's dispensation—
Egoists sink through their falsehood.
God's devotees are saved[6] through meditation on
the holy Name.

Pauri (Stanza)

Binu būjhei waḍḍā pheru paiyā phiri āwai jāī

One lacking enlightenment is in transmigration whirled about;

1. Original, sūra (hero).
2. The doctrine of pre-destination by good actions of previous births, is implied.
3. Lit. Nām.
4. (Sakti and Saktas have come in for strong condemation in the Guru's teaching).
5. Dharma.
6. Lit. Swim across.

Lacking in service to the Preceptor,
Full of regrets is his end.
Through Divine grace is the holy Preceptor found,
When egoism is discarded.
Then is all desire[1] annulled,
And joy in the self comes to abide.
With concentration of heart,
Must man ever laud the Lord. (8)

Sloka

Je satiguru sevei āpṉā tis no pūjei sabhu koe

The world reveres[2] one to the Preceptor devoted;
The praxis supreme above all is attainment of
the Name Divine.[3]
Thus comes peace and calm to abide in the self,
And in the heart joy everlasting.
Of such the sustenance and vesture is devotion
to the holy Name.[4]
Saith Nanak : Through devotion to the Name comes
to them greatness. (1)

Sloka

My self ! listen to the Master's teaching, P. 512
Whereby mayst thou find the Lord, Repository of all merit.
With the Lord, Bestower of joy abiding in the self,
Are egoism and pride banished.
Saith Nanak : When by His grace is such *devotion* attained,
One is in a perpetual state of meditation. (2)

Pauri (Stanza)

Sattu santokhu sabhu sachu hai Gurumukhi pavittā

In the devotee is created truth and calm of soul and purity :
With hypocrisy and evil banished from the mind,
The self attains victory thereby;
Immersed in holy light and spiritual joy,
Is darkness[5] banished.
Whoever day by day lauds the Lord,
Holy virtues shall in Him be manifest.
Of all creation is One Sole Provider and true friend. (9)

1. Lit. Thirst and hunger.
2. Lit. Worships.
3. Lit. God's Name.
4. Original, Amrit (carries among others, this applied sense).
5. Original, Ignorance.

Sloka

Brahmi bindei so Brahmaṇu kahīyai je anadinu Hari liv lāe

A true Brahmin is one who the Supreme realizes,
And is ever in the state of devotion.
Such would be he, who under the Preceptor's guidance,
cultivates truth and self-discipline.
His malady of egoism shall vanish—
Such would he be should he laud the Lord,
And good qualities garner.
His light shall be merged in the Divine illumination.
In this age rare are the enlightened ones, who annulling egoism
in the Supreme are merged.
Saith Nanak : Contact with such as meditate ever and
ever on the Lord's Name,
Brings joy imperishable. (1)

Sloka

In the unenlightened egoist's mind lies hypocrisy,
And on his tongue runs falsehood.
Hypocrisy pleases not the Supreme Lord—
Spontaneously does all that happens pour into His
sight and hearing.[1]
One influenced by duality setting out to instruct mankind—
His action by Maya-delusion is impelled.
Such action everlasting suffering brings,
And unending travail[2] of transmigration.
His doubts not annulled,
In filth is he absorbed and merged.
On whoever the Lord's grace falls,
Is to the Preceptor's teaching inclined :
Such a one meditates on the Lord's Name and lauds it—
The Name ultimate release brings him. (2)

Pauri (Stanza)

Jinnhāṇ Hukamu manāiyonu teī pūrei sansāri

Those induced towards obedience to the Lord's will,
Are the perfect ones of this world;
Meditating on the *holy* Supreme Word,
Serve they the Lord.

1. Lit. He sees and hears by His ingrained powers.
2. *Travail* in its root is allied to *travel.*

These are the Lord's servitors,
And devotees of the holy Word.
Those casting off their egoism *alone* attain to the Divine Mansion.
Saith Nanak : Through the Preceptor's guidance,
Meditating and bearing God's Name is their selves,
Are they *to Him united.* (10)

Sloka

Gurumukhi dhyān sahaj-dhüni üpjai sachi Nāmi chittu lāiyā
Of those Godward-turning is the mind inspired to meditation.
The melody of perfect peace *from them* arises,
And the mind in the holy Name absorbed.
One Godward-turning is ever in joy in God absorbed,
And with love of the Name Divine inspired.
Such a one sees solely the Lord, hears solely the Lord,
And with joy of love of the Lord is inspired.
Saith Nanak : By Godward-turning is enlightenment attained,
And darkness of ignorance lifted.
Those visited by Divine grace since the primal hour
Are alone inspired by turning to the Master on
the Lord's Name to meditate. (1)

Sloka

One serving not the holy Master,
And without love of the holy Word;
Meditating not on the holy Name—
What good his birth ?
Everlastingly is he whirled in transmigration,
Rolling ignominiously in filth.
Such a one, attracted to false acquisitiveness,
Reaches not the goal.[1]
Saith Nanak : Those God-ward turning P. 513
Swim across,
Should by the Creator *to Himself* they be united. (2)

Pauri (Stanza)

Bhagat sachai dari sohandei sacchai shabdi rahāe
God's devotees shine in beauty at the Holy Portal,
By the Divine Word sustained;
By devotion to the Lord inspired,
Are they tense with love of Him.

1. Lit. Gets neither to one shore nor the other.

Ever abide they dyed in the Lord's love,
Their palate tasting of joy in God.
Fulfilled[1] is the birth of those by the Master[2] enlightened,
Lauding in their selves the Lord.
Crowds of those without the Master's guidance
go about wailing,
Through attachment to duality ruined. (11)

Sloka

Kali-jüg mehṇ Nāmu nidhānu bhagtīṇ khaṭṭiyā
Hari üttam padu pāiyā

In the *dark* Kali age have the devotees of God the treasury
of the holy Name gained,
And from the Lord the highest state obtained.
Through devotion to the holy Preceptor may man lodge the
Lord's Name in the mind,
And ceaselessly[3] in meditation be engaged.
By absorbing the Preceptor's Word may one be indifferent to
the world's joys, *even* as householder,
And burn away attachment and egoism.
Such a one is saved[4] himself and saves also the whole world—
Blessed is the mother that bore him.
Such a holy Preceptor comes the way only of one,
In whose destiny it is recorded in the primal hour.
God's servant Nanak is a sacrifice to his Master,
Who guided along the right path one by delusion gripped. (1)

Sloka

Mankind by Maya of Three Qualities is attracted,
As is the moth by the lamp consumed.
The priest[5] neglectful of his duty looks with conveting
eyes for lucre,[6]
Prying who has offered what.
With thoughts of duality whatever he studies becomes false.[7]
Yogis, wandering mendicants, sannyasis, all are deluded—
Swollen with egoism and pride.

1. Lit. Fruitful.
2. Original, Gurumukhi.
3. Lit. Day after day.
4. Lit. Swims across.
5. Original, Pandit : Priest is implied here.
6. *Maya* here implies this and is not a philosophical concept.
7. Lit. Poison.

They accept not simple food and clothing as alms;
In obstinate crazes have they wasted life.
Out of all those that perform *piety* he alone
success has attained,[1]
Who through Godward-turning on the holy Name has meditated.
Saith Nanak, servant of God : To whom may one complain,
Since all happens as the Creator has willed ? (2)

Pauri (Stanza)

Maya-mohu pretu hai kāmu krodhu ahankārā

Maya-delusion, lust, wrath and egoism—
All are evil-spirits.
These are Yama's subjects,
Heavily chastized by him.
Egoists attached to duality along Yama's path are pushed :
In Yama's demesne are they chastized in bonds,
None their wailing to hear.
Whoever finds favour with the Lord, is to
the holy Preceptor united—
Through the Preceptor does liberation come. (2)

Sloka

Haumai mamtā mohanī manmükāṇ noṇ gaī khāe

Egoism and acquisitiveness by their delusions have[2] consumed
the egoists through and through.
These hold in their coils those that in delusion
to duality are attached.
Burnt by the Master's Word, do they leave hold of man;
and God's Name in the mind takes abode.
Saith Nanak : The Lord's Name is Maya's antidote, obtained
by the Master's teaching. (1)

Sloka

For numerous Yugas has the self wandered about :
When poised, then does its wandering cease.
The Lord has willed that it wander thus,
By creating the mime and show *of maya.*
By Divine grace is the Preceptor found, P. 514
And the self, in God absorbed, finds poise.

1. The original, *Samdha,* implies concentration of the mind's faculties in a resolution of disparate elements.
2. In the original the verb is in the singular, the two evils counted as combined.

Saith Nanak : As by the Master's Word[1] the mind acquires faith,
Then it neither dies nor is destroyed. (2)

Pauri (Stanza)

Kāyā kotu apār hai milnā sanjogīṇ

Vast is this citadel of the human body,
By a chain of fortunate happenings obtained.
The Lord Himself abides in this body—
Himself tasting all delectation.
Himself too is He inaccessible, unsoiled, a yogi from
all attachments separated.
He acts as lies in His pleasure;
All shall happen as He wills.
By meditating on the Lord's holy Name by
the Master's prompting
Is separation from Him annulled. (13)

Sloka

Wāhu wāhu āpi akhāendā Guru-shabdīṇ sachu hoe

Wonderful is His prompting to devotion
To holy Truth, by the Master's teaching.
Wonderful is His laudation,
Whose essence by Godward-turning the rare spirits realize.
Wonderful is the Divine Word, holy and true,
Which by union with truth is obtained.
Saith Nanak : In the attitude of wonder is the Lord attained,
Through grace[2] obtained. (1)

Sloka

The tongue expressing wonder and ecstasy is by
the holy Word exalted.
Through the holy[3] Word is union with the Lord attained.
Supremely fortunate are those whose tongue to such
ecstasy gives utterance.
Those in wonderful ecstasy shine in spiritual beauty,
By all creation revered.
Such wonder by grace is obtained.
Saith Nanak : Those attaining it are at the
holy Portal exalted. (2)

1. Mana here is taken to imply the Master's teaching or Word.
2. This composite concept is grace obtained through good actions of previous births.
3. Lit. Perfection of Divine wisdom is implied.

Pauri (Stanza)

Bajra-kapāṭ kāyā-gaṛhi bhītari kūṛu küsattu abhimānī

In the citadel of this body barred by door-panels
of adamant,
Abide falsehood, evil and pride.
Those lost in delusion,
The egoists blind and ignorant, are of sight bereft.
By praxis and ritual is truth not found—
Ritualists to exhaustion have tried this.
These gates of adamant by the Master's Word are flung open,
By chanting the Lord's Name.
The Lord is the tree of ambrosia :
Whoever quaffs it
Is filled never again to hunger. (14)

Sloka

Wāhu wāhu kartiyāṇ rayṇi sükhi vihāe

In lauding[1] *the Lord* the night of life in joy is passed;
In lauding the Lord lies imperishable joy, mother mine !
In lauding the Lord is devotion to Him formed.
Only one visited by Divine grace such laudation utters.
One lauding the Lord shall be honoured.
Saith Nanak : Those lauding God by His holy will abide.[2] (1)

Sloka

Holy is utterance of laudation,
Attained after deep search by the Preceptor's guidance.
The devotee utters laudation through the holy Word,
From heart full of ecstasy.
In laudation is found the Lord
Without travail, by seeking Him through the Preceptor.
Saith Nanak : Supremely fortunate are those,
That from their heart on the Lord meditate. (2)

Pauri (Stanza)

Ei manā ati lobhīyā nit lobhei rātā

My self, greatly covetous,
Ever art thou in covetousness immersed,[3]
And deluded by Maya and desire dost in all[4] directions run.

1. Lit. Expressing wonder.
2. Another rendering : Lauding the Lord by His holy will comes.
3. Lit. Dyed.
4. Lit. Ten.

In the hereafter shall not be *with thee great*
name and *high* caste.
The egoist, *to these attached,* shall get only suffering.
His tongue has tasted not of joy in the Lord;
Joyless is his utterance.
Fulfilled are those that the nectar have tasted through
the Preceptor's teaching. (15)

Wāhu wāhu tis no ākhiyai je sacchā gahir gambhīr

Laud solely the Lord who is eternal and
unfathomable,
And giver of poise to the understanding. P. 515
Laud solely the Lord who all creation pervades.
Laud solely the Lord who is Provider of all.
Saith Nanak : Laud the sole Supreme Being,
By the holy Preceptor revealed.

Sloka

Those devoted to God are in laudation ever engaged;
The egoists die swallowing poison :
To such appeals not Divine laudation—
All their life in suffering passed.
Those devoted to God quaff nectar,
And with devoted hearts utter laudation of God.
Saith Nanak : Those lauding the Lord, are the pure ones—
Knowledge of the three worlds is to them revealed.[1] (2)

Pauŕi (Stanza)

Hari kai bhāṇai Guru milai sevā bhagti banījai

Should the Lord so will, is the Preceptor found,
From whom comes promting to service and devotion.
Should the Lord so will, in the mind is He lodged,
And joy unsought is tasted.
Should the Lord so will,
Comes joy and everlasting gain.
Such are exalted on thrones in the Court Divine,
And ever in their own abode[2] abide.
Those alone submit to the Divine will
That the true Preceptor have found. (16)

1. As elsewhere, this implies awareness of the Divine Law.
2. State of eternal poise and enlightenment.

Sloka

Wāhu wāh sei jan sadā karehṇ jin kau āpei dei bujhāe

Those endowed by God with enlightenment alone laud Him.
With laudation is the mind purified, and egoism cast out.
The devotee lauding Him constantly has desires fulfilled.[1]
Those lauding Him have the *true* splendour,
And to the Lord are united.
May my heart ever raise laudation, and my tongue ever utter the Lord's praise !
Saith Nanak : May I sacrifice body and mind to those that engage in lauding the Lord. (1)

Sloka

Behold ! holy is the Lord; His Name immortality confers.
Those devoted to Him have been rewarded;[1]
May I to them be a sacrifice !
Laudation of the Lord is treasury of all merit—
Whosoever is blessed with it, has joy of it.[2]
Land and sea[3] by laudation are filled—
This blessing by Godward-turning is found.
It behoves the Master's devotees ever to laud the Lord.
The Master perfectly-endowed is thereby pleased.
Saith Nanak : One lauding the Lord from the heart,
Shall not by Yama's minions be tormented[4] (2)

Pauri (Stanza)

Hari jio sacchā sacchu hai sacchī Gurubāṇī

Holiest of the holy is the Lord; holy the Divine Word.
From the holy Preceptor comes awareness of truth,
Whereby is man into truth spontaneously merged.
Such are ever awake, sleep overpowers them not;
In the waking state is their night *of life passed.*
Holy are those that by the wisdom given by the Preceptor taste of joy in God.
None without the Preceptor's teaching ever attained to *the Lord.*
Those ignorant of it have by death without a trace been swallowed. (17)

1. Lit. Gets the fruit desired. Implies the blessing of devotion. Worldly objectives are not meant.
2. Lit. Consumes.
3. Lit. Sea and land.
4. Lit. Those shall not approach him.

Sloka

Wāhu wāhu bāṇī Nirankār hai tisu jewaḍu awaru na koe

Utterance of laudation of the Lord is the formless
Lord's *own self,*
Supreme over all.
Inaccessible and unfathomable is such laudation,
With the holy Eternal identical.
Laudation is the Lord Himself superior to desire,
Is Almighty.
In laudation lies the immortal Divine Name,
By devotion to the Preceptor found.
Inclination to laudation from destiny[1] and Divine grace comes.
Saith Nanak : Inclination to laudation from devotion to
the Preceptor comes, P. 516
From unceasing meditation. (1)

Sloka

Peace and poise come not without service to the holy Preceptor;
No other recourse is for man.
However much may one such acquisition desire,
It comes through grace[2] solely.
Those full of covetousness and evil,
Are through duality lost.
Of such the transmigration ceases not.
In egoism they suffer.
Those devoted to the holy Preceptor remain not unfulfilled.
Such by Yama are not summoned,
Nor undergo *his* torments.
Saith Nanak : Those devoted[3] are saved,[4] into
the holy Word merged. (2)

Pauri (Stanza)

Ḍhāḍī tis noṇ ākhīyai je khasmai dharei piyāru

The bard[5] *of God* is one devoted to his Lord;
Standing at His door he serves Him,
The Divine Word contemplating.

1. Destiny made by actions of previous births is implied.
2. Original, Karma.
3. Original, Gurumukh.
4. Lit. Swim; are not sunk.
5. This term is employed by Guru Nanak Dev as well for himself as on chanting the Lord's praises, like bards of old (Vār Majh). *Shair* (poet) too is employed by Guru Nanak Dev in the same sense.

The Bard shall obtain lodgement at the Portal
and Mansion Divine,
Bearing holy truth in heart.
Great is the bard's state in contemplation of the Lord—
By the Lord is he saved. (18)

Sloka

Gūjarī jāti gawāri jā shahu pāe āpṇā

Even a milkmaid in a rude tribe born,
As devotion to the Lord grows in her,[1]
By contemplating the Master's Word
Ever on Him meditates.
One by the holy Master instructed,[2]
Is by fear of God inspired :
Such a one alone is a lady of noble lineage.
Only one by the Creator favoured realizes the essence
of her Lord's command.
One not so endowed is ill-taught, ill-mannered,
And is by her Lord cast off.
Through fear of God comes purity and chastity of limb;
With mind illuminated and understanding exalted.
Through meditation does one acquire great merit.[3]
One who is fixed in fear *of God,* abides ever in such fear,
And acts under such fear,
Shall find joy and exaltation in this life
And liberation in the hereafter.
Through fear of God is attained the Lord without fear,
And union with the Light infinite found.
Saith Nanak : One pleasing her Lord is alone well-born—
Such merit only by Divine grace comes. (1)

Sloka

Let me for evermore laud the Lord—
May I be a sacrifice to Him !
Saith Nanak : Burnt be the tongue that lauds other than
the one Supreme Lord. (2)

Pauri (Stanza)

Ansā autāru upāiyonu bhāu dūjā kīyā

Incarnations of God, endowed with part of His essence,

1. This is a difficult line syntactically, but the meaning is clear; Even one low-born through the Master's teaching conceiving holy fear is exalted.
2. Lit. Meeting, contacting.
3. Lit. Becomes a store-house of merits.

Were yet subject to duality;
Kingly state they kept and into states of joy and sorrow
were involved.
Shiva and Brahma, despite their devotion have found
not God's truth.
Unknowable is the Lord, without fear and form,
Through the Master revealed.
In that state intrude not sorrow and separation,
And the devotee in poise is fixed amidst the changing world. (19)

Sloka

Ehu sabhu kichhu āwaṇ jāṇu hai jetā hai ākār
All those forms visible *to the eye* are subject to birth
and death :
One realizing *the truth*[1] of this alone finds acceptance
with God.
Saith Nanak : One to himself attaching value is ignorant,
a barbarian. (1)

Sloka

The mind is an elephant, the Master the elephant-trainer;
Enlightenment is the goad,
Whereby is the beast driven.
Saith Nanak : The elephant unguided by such goad
Shall ever into wilderness stray. (2)

Pauri (Stanza)

Tisu āgai ardāsi jinni upāiyā
Pray I to Him who has created me :
By devotion to the holy Master have I found all fulfilment. P. 517
By meditating on the Lord's Name immortalizing
In holy company
All sorrows vanish.
Saith Nanak : By attaining the wealth imperishable of
God's Name,
Has all my anxiety vanished. (20)

Sloka

Kheti miyālāṇ ucchīyāṇ gharu ücchā nirṇau
In the field with high mounds
I look to the high heavens *for rain.*
Should the woman be truly devoted,

1. Lit. Account.

Then must her Lord visit her.
Thou cloud *of grace* ! rain if thou wilt—
Why delay thy shower ?
Nanak is a sacrifice to those who by the Master's guidance,
Realize Him in their selves. (1)

Sloka

That which pleases is truly sweet;
One who is ever helpful is alone a friend.
Saith Nanak : The true devotee is one whose *mind*
He Himself illuminates. (2)

Pauri (Stanza)

This is Thy servant's prayer to Thee :
Thou art the holy[1] Lord,
Protector at all times :
On Thee I meditate.
All creation is Thine,
That Thou dost pervade.
Those traducing Thy servant
By Thee are destroyed.
Nanak ! leave sorrowing and live without anxiety,
Worshipping at His feet. (21)

Sloka

Āsā kartā jagu mūā āsā marai na jāe

The whole world, gripped by desire in the end dies—
Desire leaves not man ever.
Saith Nanak : Through devotion to the holy Eternal
Are all desires fulfilled. (1)
Desires shall vanish[2] :
He who created them shall take them away.
Saith Nanak : Nothing shall last but the Name Divine. (2)

Pauri (Stanza)

Āpei jagatu upāiyonu kari pūrā ṭhāṭū

He Himself created the universe with all its elaboration.
Himself is He Master of wealth;
Himself the merchant;
Himself too the store.
Himself the ocean and the boat.

1. True.
2. Die.

Himself is He the helmsman.
Himself the Master and disciple—
Himself shall He reveal the anchorage.
Nanak, thou servant of God—
On His Name meditate !
Thus will thy sins be annulled. (22)

(Found correct)[1]

Vār in the Measure Gujari—Composition of Sri Guru Arjan Dev
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Sloka

Antari Guru ārādhṉā jihvā japi Guru-nāuṇ

With the mind to the Divine Master make supplication;
With the tongue repeat the Name Divine.
With the eyes the holy Preceptor behold, with the ears
listen to the Name Divine
By immersion in the holy Preceptor man at the Divine
Portal finds place.
Saith Nanak : This *blessing*[2] to such He grants as have His grace.
In this world rare and few are such as have such nobility. (1)

Sloka

The Divine Protector Himself saves *man*—
By inspiring reverence at the Master's feet *man's*
objectives He fulfils.
Those to whom He is gracious, from His mind
casts them not off :
In holy company are such taken across the ocean of existence.
Reprobates,[3] calumniators and evil-doers in an
instant are destroyed.
Saith Nanak : *Cherish* ever in mind shelter of the Lord,
Whose contemplation brings joy and all sorrows drives off. (2)

Pauri (Stanza)

Akül niranjan Pürakhu agam apārīyai

The Lord exempt from bonds of tribe, immaculate,
inaccessible, beyond limit; P. 518
Holy, true, eternal—His truth you behold.

1. Such nothing is found in the Scripture itself as 'Shuddha', indicating careful checking of the copy of the Scripture with the original text.
2. Object.
3. Sakta.

In the universe by Thee propped, nothing appears false.
Of all creation art Thou the Provider.
Stringing creation on one thread, Thy light hast
Thou spread *over all.*
By Thy Ordinance are beings in midst of
the ocean of existence *tossed*;
By Thy Ordinance they swim across.
Lord ! such alone on Thee meditate, as good fortune
recorded on their forehead *carry.*
Thy state and extent is beyond knowing—
To Thee am I a sacrifice. (1)

Sloka

Jā Tū tüssehṇ Mehrvān achintu waseh mana māheṇ
Whenever Thou art gracious, spontaneously in the
mind art Thou lodged.
Whenever Thou art gracious, in our self the Nine
Treasures we obtain.
Whenever Thou art gracious, by the Master's
teaching beings live.
Whenever Thou art gracious, saith Nanak, beings in
Truth are absorbed. (1)

Sloka

Many in seats of authority are seated,
And their glory loudly proclaim.[1]
Saith Nanak : Without devotion to the holy Name,
None has his honour saved. (2)

Pauri (Stanza)

Tüdhu dhiyāini Bed Katebāṇ saṉu khaṛei
Vedas and the Semitic Scriptures[2] all on Thee meditate;
Numbers beyond count, at Thy Portal are fallen in obeisance.
Brahmas and Indras on the throne *too* on Thee meditate.
Shiva and avatars of Vishnu[3] by their tongue
Divine laudation utter.
Pirs, prophets and Muslim holy men[4] *too laud Thee.*
Lord without form ! in each being art Thou completely pervasive.

1. Proclaim with instruments of sound.
2. Kateb (Kitab) variously implies the Koran or the four Semitic scriptures—The Pentateuch (Torah), psalms (Zabur), the Gaspel (Injil) and the Koran.
3. These are Rama, Krishna and numerous others.
4. Sheikh, mashaikh, auliya.

By falsehood He destroys us; by righteousness
we abide unshaken.
To whatever task you set us, in that we engage ourselves. (2)

Sloka

Changiyāī ālaku kerei buriyāī hoe sheru
To do good is man slothful; in doing evil *quick* as a tiger.
Know, thoughtless man ! in a day or two shall the
snare enclose thy feet. (1)

Sloka

Whatever our evil ways, never is Thy love
for us concealed.
Our evils, Lord who art our true friend, in Thy
mind are kept covered. (2)

Pauri (Stanza)

Hauṇ māngauṇ tūjhai Dayāl kari dāsāṇ goliyā
Lord gracious ! this I beg of Thee :
Make me slave of Thy slaves.
By uttering Thy laudation I iive, obtaining *thus* the Nine
Treasures and *glory of* kingship.
The treasure of Thy immortal Name amply in the homes
of Thy servants lies—
In their company shall I feel blessed,
As by my ears Thy laudation I hear.
As their service I perform, my body purified shall be.
In waving the fan over them, drawing water, grinding grain,
In washing their feet, shall my delight lie.
To me, devoid of merit, pray grant a place in
Thy devotee's temple. (3)

Sloka

Sājan terei charan kī hoe rahāṇ sad dhūri
Loved Divine Friend ! may I ever be dust of Thy feet.
Nanak is under your shelter—may I ever behold
you by my side. (1)

Sloka

Countless fallen *beings* by absorbing their mind in the
Divine feet, are rendered holy.
The Name Divine equals *bathing at* the sixty-eight
holy spots—
To such *is this granted* as on the forehead
bear good fortune. (2)

Pauri (Stanza)

Nit japīyai sānsi girāsi nāuṇ Parvardigār dā

With each breath and morsel, ever contemplate
the Divine cherisher's Name.
Never disregards He any to whom He is compassionate.
Himself creator any destroyer—
All to Him is known; knowing, He considers
and weighs it. P. 519
By His might in an instant numerous guises He assumes.
He saves whomsoever to truth He attaches.
Never is he vanquished on whose side is *the Lord.*
Eternal His court, to which I offer obeisance. (4)

Sloka

Kāmu krodhu lobhu chhoḍīyai dījai agni jalāe

Discard lust, wrath and attachment—in fire burn *these.*
While life lasts, saith Nanak, the Name eternal
you ever utter. (1)

Sloka

As the Lord you contemplate, all fruits[1] shall you obtain.
Saith Nanak : Since such time as with the Master,
perfectly-endowed, we are granted union,
To the holy Name are we devoted. (2)

Pauri (Stanza)

So müktā sansāri ji Güri üpdesiyā

Such alone in the world are liberated as by the Master
are instructed.
Of such the afflictions are gone and anxieties effaced.
By the sight of such is the world blessed.
In company of God's devotees comes blessing and
impurity of sins washed off.
In their company is uttered the holy Name ambrosial,
Whereby is the mind contented and are hungers satisfied.
Of those in whose self the Name is lodged, are the bonds snapped.
Rare are such as by the Master's grace the Divine
wealth earn. (5)

Sloka

Mana mehṇ chitvuhṇ chitvanī üddamu karuhṇ üṭhi nīt

In my mind I resolve that on waking, in righteous
endeavour I engage.

1. Implies fulfilment of objectives.

Lord, Nanak's true friend ! grant to Nanak occupation
of Divine laudation. (1)

Sloka

As has the Lord in His grace saved me,
Mind and body in the Divine Essence are dyed.
Saith Nanak : The *beings* that the Lord's pleasure have won,
By Divine contemplation are their poor sufferings[1] gone.[2] (2)

Pauri (Stanza)

Jīya kī birthā hoe so Guru peh ardāsi kari

Before the Lord lay in supplication the pain of thy self.
Discarding all feats of intellect, to the Master
dedicate mind and body.
By obeisance at the Master's feet,
Is foul thinking burnt away.
In company of the holy swim across the tempestuous[3]
ocean *of existence.*
By serving the holy Preceptor is annulled fear of death[4]
in the hereafter.
In an instant His blessing He confers, filling to brim
the empty ones.
By constant meditation on the Lord is the mind with content filled.
Such in service to the holy Preceptor engage
As in primal Time such fortune are granted. (6)

Sloka

Lāgṛī süthān joṛanhārai joṛīyā

At the right place[5] is my *devotion* fixed—
This by the Lord, maker of union is brought about.
Saith Nanak : Amid millions of impulses[6] in mind arising,
The Divine Beloved from sinking saves me. (1)

Sloka

In the frightful forest[7] have I found in the Name Divine a friend.
Saith Nanak : To the beloved holy *Guru* am I a sacrifice,
who my objectives[8] has fulfilled. (2)

1. Lit. Thorn.
2. Have died.
3. Difficult *to cross.*
4. Transmigration is implied.
5. That is, in God.
6. Lit. Waves.
7. Implies the world.
8. Spiritual objectives are meant.

Pauri (Stanza)
By absorption in love of Thee are obtained all treasures.
By contemplation of Thee is one saved all regrets.
None can equal the devotee *come* under Thy shelter.
Blessed be the Master, perfectly-endowed,
Whose contemplation brings joy.
With the Master lies treasure of merit, that by good fortune[1] is obtained.
As by the glance of the holy Preceptor's grace is man blessed,
Man rushes not around again.[2]
The compassionate *Lord* protects those whom in His service He engages.
In listening to the Name Divine find I life. (7)
Sloka
Prem paṭolā Tain Sheh dittā ḍhakkaṇ kū pati metī
Thou, *Divine* Bridegroom, the silken scarf of Thy love hast granted, P. 520
To protect[3] my honour.
Saith Nanak : All-wise and all-seeing art Thou, Master—
Thy reality beyond knowing by me. (1)
Sloka
By contemplation of Thee all *boons* have I obtained—
Nothing find I unattainable.[4]
Saith nanak : The honour of whosoever the eternal Lord protects,
None can ruin.[5] (2)
Pauri (Stanza)
Hovai sükhu ghaṇā Dayi dhiyāīyai
In meditation on the Lord lies joy abounding.
By chanting Divine praise vanish swarms of maladies.
As enters the Lord the mind, content pervades it.
As is the Name Divine lodged in heart,
Are all objectives fulfilled.
As is the ego discarded, no impediment intervenes.

1. By Karma : Good fortune made through good deeds is implied.
2. Implies cessation of transmigration.
3. Cover, veil (V).
4. Hard.
5. Efface.

The boon of enlightenment and realization,
from the Master is obtained.
All boons obtain such as by *the Lord* are blessed.
Thou art the Master of all—all under Thy shelter lie. (8)

Sloka

Nadī tarandaṛī mdinḍā khoju na khümbhai
manjhi mühabbati Terī

Swimming on the stream in Thy love,
Are my feet not stuck.
Lord ! To Thy feet is my heart attached :
The Lord to Nanak is raft and boat. (1)

Sloka

Such *alone* are our true friends, by sight of whom
our foul thinking vanishes.
Saith Nanak : servant of God : Over the world have I sought—
Rare are such. (2)

Pauri (Stanza)

Āwai sāhibu chitti teriyāṇ bhagtāṇ ḍiṭṭhiyāṇ

At sight of Thy devotees comes recollection of the Lord.
By abiding in holy company is annulled impurity of mind.
By contemplation of the saint's word
Is banished terror of birth and death.
As by God's devotees are bonds loosened,
Vanish all minions *of evil.*
To Him in devotion they unite us,
Who of all *existence* is prop.
Highest above all, inaccessible, endless *in His* station.
Day and night[1] with hands folded,
With each breath on Him meditate.
As comes His grace,[2] is holy company attained. (9)

Sloka

Bāri wiḍānaṛai hümmas dhümmas kūkāṇ paīyāṇ rāhiṇ

In this alien wilderness is great hubhub and
shrieking along the path.
Saith Nanak : With our string of love attached to Thee, Lord !
With joy is this forest traversed. (1)

1. Night and day.
2. As He becomes gracious.

Sloka

Such alone is holy company wherein is inspired
contemplation of the holy Name.
Saith Nanak : Seek not the company of such
As in self-interest are involved. (2)

Pauri (Stanza)

Sā velā parwāṇu jitu Satiguru bhetiyā

Blessed is the hour wherein is met the holy Preceptor.
In company with the holy one falls not into grip of suffering.
Then is attained the immutable station,
And one to birth is not subjected.[1]
In this state is beheld by the eyes the sole Lord, *pervading* all.
Whatever by the tongue be uttered, make that the
utterance of devotion.
By realization of the Divine Ordinance[2] pure joy you obtain.
Those entered into the *Divine* treasury after testing,
Nevermore are branded spurious. (10)

Sloka

Vichhohei zambūr khavei na wanjani gākhaṛei

Tortures of separation are like terrible pincers, unbearable.
Saith Nanak : Union with the Lord brings veritably all joys. (1)

Sloka

Earth on water rests; in fuel rests fire. P. 521
Saith Nanak : Love you the Lord who is support of all. (2)

Pauri (Stanza)

Terei kītei kamm Tüdhai-hī gocharei

What Thou dost, by Thee alone can be performed.
What Thou in primal time hast ordained,
Happens in the world.
At sight of Thy might[3] with great wonder are we struck.
Thy servant on Thy shelter has fallen !
Shouldst Thou so ordain, liberation I may get.
In Thy hand lies the treasure,[4] that Thou mayst grant to
whomsoever Thou mayst please.
To whomsoever Thou showest grace,
The Name Divine utters.
Inaccessible, unknowable, beyond extent,

1. That is, escapes transmigration.
2. Hukam.
3. Kudrat (Qudrat).
4. Implies devotion.

Unattainable Thy limit.
To whomsoever Thou showest grace,
On Thy Name meditates. (11)

Sloka

Kaṛchhīyāṇ phiranni süwao na jāṇani sünnīyāṇ

Ladies moving in food, know not its taste, remaining empty.
May I behold only such faces, saith Nanak,
As in joy of devotion are absorbed. (1)

Sloka

From the Tracker[1] learnt I traces of *beasts*[2]
which ruined *my crop.*
Lord ! be the hedge erected by Thee in
the field not destroyed. (2)

Pauri (Stanza)

Ārādhihu sacchā soi sabhu kichhu jis pāsi

Contemplate with devotion the holy Eternal who
is master of all.
The Lord in an instant makes this life and the next[3] fruitful.
All devices discard; His shelter you take.
To His shelter rush, and find supreme joy.
In holy company are attained meritorious deeds, righteousness
and realization of the Essence.
By contemplation of the Name ambrosial no
impediments occur.
To whomsoever He shows grace, in his self He gets lodged.
By grace of the Lord are all treasures obtained. (12)

Sloka

Laddhamu labbhaṇhāru karam karandei mā Pirī

By grace of the Beloved is found what is most
worthy of attainment.
Saith Nanak : Besides one sole Creator,
no other is visible. (1)

Sloka

By aiming the arrow of truth, are vanquished sins.
The Master's teaching contemplate :
Thus, saith Nanak, shall suffering not visit you. (2)

1. Image for the Preceptor.
2. This is implied. Stands for evil tendencies.
3. Both ends.

Pauri (Stanza)

Wāhu wāhu Sirjaṇhār pāīyanu ṭhāṇḍhi āpi

Hail the Creator who Himself joys confers.
To all creation is He gracious—Him contemplate ever.
As the Almighty grace has shown, ended is all wailing,
By the protective power of the Master perfectly-endowed,
Are all fevers, pain and maladies fled.
The Lord, cherisher of the humble, who made creation,
Himself has succoured it.
Himself has He liberated *all,* snapping their bonds.
Assuaged is thirst, fulfilled desires,
And with content the mind filled.
Greater than the greatest is the Lord,
Who by good and evil is not touched.[1] (13)

Sloka

Jā kau bhaye kripāl Prabh Hari Hari seī japāt

Such alone contemplate the Lord as have on
them Divine grace.
Saith Nanak : For the Lord have they formed devotion,
As holy company they have joined. (1)

Sloka

Ye fortunate ones ! to the Lord be devoted,
who land and water pervades.
Saith Nanak : By devotion to the Lord no impediment intervenes.

Pauri (Stanza)

Bhagtāṇ kā boliyā parwaṇu hai Dargah pawai thāeṇ

The word of devotees is approved of God—
At the Divine Portal finding acceptance.
Thy devotees in the holy Name absorbed, under
Thy shelter abide.
To whomsoever He shows grace, gone is his suffering.
Compassionate Lord ! to Thy devotees
art Thou gracious. P. 522
Such by suffering, pain, the great malady[2] and
Maya are not touched,
Of devotees the prop is singing Divine laudation.
Ever day and night on the Supreme Lord they meditate.

1 Covered (as with plaster).
2. Implies pride (ahamkar).

Quaffing amrita of the Name, *your* devotees by
the Name are fulfilled. (14)

Sloka

Koti bighan tisu lāgatei jisnoṇ visrai Nāuṇ

Millions of impediments afflict one that of the
Name is forgetful.
Such, saith Nanak, wail ever as raven in house deserted. (1)

Sloka

Pleasing is the season in which occurs union with the Beloved.
Saith Nanak : Contemplate Him ever—
Be He not forgotten for an hour, an instant even. (2)

Pauri (Stanza)

Sūrbīr wariyām kinhai na hoṛiyai

The five evils a powerful stubborn horde, have assembled,
That by no hero or brave fighter is turned back.
Even to anchorites are ten women[1] attached,
Whom overcoming, to themselves they join them—
Such has been their objective.
All creation by Three Qualities[2] characterized, to
them is subject—
Noway can these be repudiated.
The citadel of illusion with moat of Maya—
how may it be breached ?
By devotion to the Master, perfectly-endowed,
Is this stubborn hoard vanquished.
Day and night *for this,* before the Lord with
folded hands I pray.[3] (15)

Sloka

Kilvikh sabbhei üttarani nīt nīt güṇa gāo

By constantly singing Divine praise are all sins annulled.
Saith Nanak : In being forgetful of the Name arise
millions of torments. (1)

Sloka

Saith Nanak : By contact with the Master is the true
device *of living* perfected.
In a life of smiling playfulness, *enjoyment* of wear and food,
Is attained liberation. (2)

1. The ten sources of sensation and knowledge.
2. See Glossary.
3. Remain (standing).

Pauri (Stanza)

So Satiguru dhan-dhannu jini bharam-gaṛh toṛiyā

Blessed is the holy Preceptor, who the citadel
of illusion has smashed.
Hail the holy Preceptor who to the Lord has united *me.*
Of the inexhaustible holy Name,
The medicine the Master administers.
Thereby are malignant, tormenting maladies
from the body torn off.
The wealth of the Name, source of numerous treasures is found,
Thereby is realized the self, and eternal life achieved.
Beyond expression is praise of the Lord almighty—
Of the Divine Master, Supreme Being, Supreme Lord,
Beyond limit, inaccessible, of impenetrable mystery. (16)

Sloka

Üddamu kareindiyāṉ jīo tūṇ kamāvandiyāṉ sükh bhünchu

My self ! in joy abide by endeavouring and working
in *the way of God.*
By meditation obtain union with the Lord :
Thus, saith Nanak, shall *thy* anxiety be removed. (1)

Sloka

May I engage ever in holy contemplation and
devotion to the Lord,
In holy, purifying company.
Prayeth Nanak : Lord ! show Thy grace that even for a brief
hour[1] may the Name be not caste out of my mind. (2)

Pauri (Stanza)

Terā kītā hoe taṇ kāhei ḍarpīyai

When all by Thee is brought about, why have any fear ?
It beholves us life we dedicate to him in whose company
the Name we contemplate.
As enters the Lord our heart, *is felt* joy beyond count.
Who can overawe one on whose side is the Lord ?
All under His power lies—nothing outside of it.
In the heart of devotees is He lodged;
Through truth pervading them.
Thy servants on Thee meditate—Thou their Protector.
Over all art Thou Lord—by Thy glance of grace
bringing them joy. (17) P. 523

1. Ghari (a period of twenty-four minutes).

Sloka

Kāma krodh mad lobh moha düshṭ bāsnā nivār
Pray remove *our* lust, intoxication of wrath,
Avarice, attachment and evil desires.
Lord ! save Thy *servants*—may Nanak to Thee be
ever a sacrifice. (1)

Sloka

In eating is *man's* mouth worn off; in wearing
clothes all his limbs.
Saith Nanak : Cursed is the life of such as to truth
are not attached. (2)

Pauri (Stanza)

Jiūṇ jiūṇ Terā Hukamu tiwaiṇ tiūṇ havaṇā
As *runs* Thy Ordinance, so shall *all* happen.
Wherever Thou dost place us, we abide.[1]
By devotion to Thy Name is false thinking washed off.
Formless Lord[2] ! by contemplation of Thee are cast
off illusion and fear.
Those absorbed in Thy devotion in transmigration[3]
are not yoked;
With their eyes, within and without One Sole Reality they behold.
Those realizing the Divine Ordinance never into sorrow fall.
Saith Nanak : *To them* is granted boon of the Name,
That in their heart they string. (18)

Sloka

Jīvandiyān na chetiyo mūā ralandaṛo khāk
While living, man has contemplated not the *Lord*—
After death with dust he mingles.
Saith Nanak · The reprobate,[4] thoughtless and foul,
His life involved in the world, has passed. (1)

Sloka

God's devotees in life the Lord have contemplated;
In death too in devotion to the Lord have abided.
Saith Nanak : The blessing of birth in holy company have
they brought to fruition.[5] (2)

1. Stand.
2. Nirankar.
3. Birth.
4. Sakta.
5. Made to swim (saved from sinking).

Pauri (Stanza)

Ādi jügādī āpi rakkhaṉwāliyā

Since primal time and since the beginning of Ages[1]
art Thou the succourer.
The Creator's holy Name, His truth everywhere is pervasive.
No spot of Him is emptied; each vessel He fills.
The Lord compassionate, almighty, Himself
righteous endeavour *inspires.*
Ever joyous are those in whose heart is He lodged.
Raising creation Himself, He cherishes it.
His is all might—Himself without extent or limit.
By seeking shelter with the Master, perfectly-endowed,
The Lord have I contemplated. (19)

Sloka

Adi maddhi aru anti Parameshari rakkhiyā

In the beginning, in intervening time and till the end,
Has the Lord preserved *us.*
The holy Preceptor the Name *to me* has granted,
Whereby amrita I have tasted.
Whoever in company of the holy day after day
The limitless Divine attributes utters,
All objectives achieves, and from wandering *in*
transmigration is exempt.
All lies in the Creator's hand; making of causes[2] with Him lies.
Nanak begs in charity that by dust of the feet of devotees
liberation he may gain.[3] (1)

Sloka

Him in thy heart lodge, who created thee :
All those that on the Lord have meditated, joy have obtained.
Of the God-directed[4] the birth is fruitful, approved.
The Lord so has ordained that any realizing and
knowing the Ordinance,[5]
Bliss must attain.
On whomsoever falls His grace, delusion escapes.
Such in whatever the Lord has granted, feel joy.

1. Yugas.
2. Implies the way effects are brought to pass, and objective fulfilled.
3. Swim across.
4. Gurumukh.
5. Hukam.

Saith Nanak : The *Divine* friend, on whomsoever
falls His grace,
To him realization of the Ordinance grants.
Whomsoever forgetful of Himself He makes,
Perpetually dies and take birth. (2)

Pauri (Stanza)

Nindak mārei tatkāli khinu ṭikaṇ na dittei

Calumniators *of the holy* has He instantly destroyed;
For a moment are they not allowed to last.
The Lord bears not suffering of His devotee—
So his *calumniators* to transmigration are yoked;
By the tuft on the forehead are they thrown down, P. 524
On Yama's path cast;
In agony wailing, into deepest hell lying.
Saith Nanak : The holy Lord His devotees to His bosom[1]
clasps and preserves. (20)

Sloka

Rāmu japhu waḍ-bhagīho jali thali pūranu soe

You that are blessed with great good fortune,
contemplate God,
Who over land and water is pervasive.
Saith Nanak : By meditation on the Name occurs no
impediment. (1)

Sloka

Millions of impediments cling to one who of the
Name is forgetful.
Saith Nanak : Such day after day wail as raven in house
deserted. (2)

Pauri (Stanza)

Simari simar Dātār manorath pūriyā

By contemplation of the Provider are all objectives achieved.
Fulfilled are desires and objectives, gone are sorrows.
Achieved is treasure of the Name, that was sought.
The devotee's light with the *Divine* Light merged,
ended is his travail.
Into the home of such are lodged spontaneous joy and bliss;
Their transmigration ended, birth and death touches them not.

1. Neck.

In such state appear the Lord and the devotee identical.[1]
By grace of the Master is Nanak in holy Truth absorbed. (21.12)
(Found correct)*

In the Measure Gujari—Quartet from the Venerable Kabir
Bani of Bhaktas
SCORE 2
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Chāri pānw due sing güng mükh tab kaisei güna gaīhai

When four-footed art thou, with two horns and dumb of month,
How then shalt sing Divine praise ?
As at every movement a rod's blow on thee falls,
Where shalt thou hide thy head ? (1)
To be without the Lord is to be a stray[2] ox—
Nostrils torn, shoulders battered, eating coarse straw. (I-Pause)
With wandering in the forest the whole day, *its* belly
still not filled[3]
One not following advice of God's devotees, the retribution
of deeds gets. (2)
Feeling pain and pleasure, in the mighty illusion[4] sunk,
In innunerable births the creature wanders :
Wasting his birth's jewel, of the Lord forgetful—
when again shall he get this opportunity[5] ? (3)
Like the oil-presser's bullock[6] he wanders along;
Without liberation his *life's* night passed.
Saith Kabir : Without devotion to the Name Divine,
His hair[7] shall he pluck, and be full of regrets. (4) (1)

In the Measure Gujari—Quartet from the Venerable Kabir
SCORE 3

Müsi müsi rowai Kabir kī māī

In silent sobs weeps Kabir's mother, crying :
Lord ! how shall these children live[8] ! (1)

1. That is, the devotee is completely merged in the Lord.
* *Note* : This direction *Shuddha* is in the original text.
2. Without an owner, one that in old age is let off to wander.
3. (Thought of *'Pause'* continued here).
4. Maya is meant.
5. That is, human birth.
6. (The oil-presser's bullock moves but traverses no distance. *Kapi* is explicated as bullock).
7. Head.
8. That is, in the absence of any occupation by Kabir, after taking to devotion.

Stretching of yarn and weaving has Kabir all discarded;
Only God's Name on his self has he recorded. (I-Pause)
While through the bobbins the yarn I pass,[1]
The Lord, my true friend, is forgotten. (2)
Shallow is my understanding, my caste a weaver's :
The Name Divine my *sole* profit. (3)
Saith Kabir : Listen, mother mine !
The Lord is Provider of myself and these *my children.* (4) (2)

In the Measure Gujari—Composition of the Venerable Namdev P. 525

Couplets

SCORE 1

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Jau rāj dehi tā kavan waḍāī

Shouldst Thou confer on me royalty, what merit in that lies ?
Should it please Thee to make me go begging,
what lose I thereby ? (1)
My self ! be thou devoted to the Lord, and the state
transcending Maya *attain* :
Thus shalt thou not enter transmigration thereafter. (I-Pause)
All creation hast Thou raised, and in illusion involved.
On whomsoever grace Thou dost shower, realization gains. (2)
By contact[2] with the holy Preceptor is lifted doubt.
Whom *else* may I worship—none other is visible. (3)
To *one slab of* stone is directed devotion;
On another are feet placed.
If one is a deity, so is the other too.
Saith Namdev : In serving the Lord *alone* are we engaged. (4) (1)

Malai na lāchhai pārmalo parmalīyo baiṭho rī āyee

To Him attaches *no impurity* nor sticks it *to Him* :
Like fragrance of incense *in the self* is He settled.
Sister[3] ! none has seen Him come-none of Him has knowledge. (1)
Who can claim the Lord to have known ?
Sister[3] ! beyond *ties* of family is He. (I-Pause)
As in the sky can a bird not be seen;
As in water is not visible the fish's path;

1. In this and subsequent lines is expressed Kabir's thought.
2. Meeting.
3. *Bāi* in Marathi, Marathi was the language of Sri Namdev.

As the vessel of the sky is full of mirage, that is not visible—
So to Nama's Lord Bithal[1] are applicable
All three similes. (3) (2)

In the Measure Gujari—Couplets of the Venerable Ravidas

SCORE 3

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Düdhu ta bachhrai thanuh biṭāriyo

From the teats is milk sucked by the calf;
The flower by the humming-bee, and water by the
fish is made impure. (1)
Mother ! from what objects worship should I offer
to the Lord ?
Other flowers for the Lord beyond
Compare I attain not. (I-Pause)
The Malyagiri mount of sandalwood by snakes is
girdled around—
In close proximity lie poison and amrita. (2)
Incense, lamp-light and food-offerings—
How may the devotee worship you ? (3)
So must I give away my mind and body and
make offering of these.
Thus by the Master's grace the immaculate Lord may
I obtain. (4)
Beyond my power is it to offer worship and reverence to Thee :
Saith Ravidas, what shall my end be ? (5) (1)

In the Measure Gujari—Couplets of the Venerable Trilochan

SCORE 1

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Antaru mali nirmalu nahīṇ kīnā bāhari bhekh udāsī

Within the heart lies impurity, uncleansed;
Outwardly is assumed anchorite's[2] garb,
In the lotus of the heart, in the self is the
Supreme Being not realized—
What good such a one renouncing the world[3] ? (1)
Listen Jai Chand[4] ! in illusion is *the world* lost,

1. Vishnu (God) in the Marathi of Namdev.
2. Udāsi.
3. Turning Sannyasi.
4. Name of the interlocutor, a Brahmin.

Not realizing the Lord, *source of* supreme joy. (I-Pause)
Such false anchorites from various houses beg food
that they eat, P. 526
Their bellies distended;
Their patched cloak and earrings a fraud.
Ashes from cremation-ground on *their body* they smear—
Without guidance of the Master, of the Essence
remaining ignorant. (2)
Listen mankind ! what good your uttering texts,
your austerities—
Why churn water ?
Contemplate the immaculate Lord who the entire
creation[1] has raised. (3)
Wearers of ascetic garbs ! *why keep in hand* the begging-bowel ?
Why wander over sixty-eight tirthas[2] ?
Saith Trilochan, listen thou creature of God :
Why tread *straw* empty of grain ? (4) (1)

Anti kāli jo lachhmī simrai aisī chintā mehṇ jo marai

Whoever at the last moment brings to mind wealth,[3]
And in such contemplation dies,
Again and again as a snake shall incarnate. (1)
Sister ! be not unmindful of the Name Divine. (I-Pause)
Whoever at the last moment brings to mind woman,
And in such contemplation dies,
Again and again as a harlot shall incarnate. (2)
Whoever at the last moment brings to mind progeny,
And in such contemplation dies,
Again and again as a pig shall incarnate. (3)
Whoever at the last moment brings to mind his house,
And in such contemplation dies,
Again and again as a goblin shall incarnate. (4)
Whoever at the last moment brings to mind the Lord,
And in such contemplation dies,
Saith Trilochan, liberated shall be—
The Lord[4] in his heart abiding. (5) (2)

1. Eighty-four lakh species.
2. (A thirtha is a sacred bathing-spot).
3. Lachhmi (Lakshmi).
4. Pitambar (yellow-robed), an attributive name of Vishnu, here symbolizing God.

In the Measure Gujari—Couplets of Sri Jaideva*

SCORE 4

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Parmādi pürakh manopimam satti ādi bhāva ratam

In the beginning was the primal Purusha, beyond compare,
Who in truth is immersed.
Supremely wonderful, transcending creation;
When contemplated, to all He grants liberation. (1)
The Sole Name Divine in your heart cherish.
Utter the *Name* ambrosial, essence of all existence,
By which torments not death, nor occurs birth,[1]
old age or fear of death. (I-Pause)
Whoever seeks Yama and his minions to discomfit,
The Lord must laud, offer Him obeisance and
perform good deeds.
In the present, past and future is the Lord immutable
The supreme joy. (2)
Whoever wishes good deeds to perform,
Must discard looking *at the world* with avarice and
eyes full of lust;
Must also discard all evil-doing and evil-thinking,
And seek shelter with the Lord of the Disc.[2] (3)
Solely the Lord's devotion you perform with heart purified,
deed and word :
What good is yoga, sacrifices, charities and austerities ? (4)
Thou man ! utter solely the Lord's Name,[3]
That all success brings.
Jaidev has manifestly come in His presence
Who in the present and past has conferred liberation. (5) (1)

* *Note* : Jaidev was a court poet in Bengal in the twelfth century. He was author of the famous *Gita Govinda* (The Song Celestial) in Sanskrit. In the present hymn too the language is Prakrit.

1. Implies transmigration.
2. Vishnu, here implying God.
3. Gobind, Gobind.

RAGA DEVGANDHARI

In the Name of the Sole Supreme Being, P. 527
Reality Eternal, Creator Immanent, Without Fear,
Without Rancour.
Form Eternal, Unincarnated, Self-existent,
By the holy Preceptor's grace realized.

In the Measure Devgandhari—Composition of Sri Guru Ram Das

SCORE 1

Sevak jana banei Thākür liv lāgei

Those that take to the Lord's service, to Him are
entirely devoted.
Those that by the wisdom granted by the Master utter
your praise,
Fortune on their foreheads is inscribed. (I-Pause)
Those that to the Master are deeply devoted,
snapped are their Maya-bonds.
The Master of ravishing aspect our heart has attracted—
As sight of Him are we struck with wonder. (1)
Over the entire night of life was I asleep in darkness
of ignorance—
By a particle of the Master's grace was I awakened.
The Lord of Nanak, your servant, is beautiful *in extreme.*
None to me appears like you. (2) (1)

Mero Sündaru kahuh milai kitu galī

Tell me, devotees of God ! in what lane[1]
Shall the *Divine Beloved,* supremely beautiful be met ?
Devotees of God ! show the way; I follow the way
after you. (I-Pause)
The words of the Beloved are joy-giving to the heart—
Pleasing is this way *of life* :

1. Symbolizing the way or path of devotion.

Be the woman[1] of bent back[2] or short of height—
By devotion to the Lord is she made beautiful,
And with the Lord finds heart's union. (1)
One sole Lord is of the sister-devotees[3] of the Beloved—
She alone is noble that pleases Him.
What more can the poor, humble Nanak do ?
He traverses the path that pleases the Lord. (2) (2)

Merei mana mūkhi Hari Hari Hari bolīyai

My self ! by *thy* tongue[4] utter again and again,[5] the Lord.
By the Master's guidance am I dyed deep red[6]—
By the Lord is my garment[7] in Divine devotion
drenched. (I-Pause)
In love of the Divine Beloved I wander about
distracted, upset in mind.
A humble slave[8] shall I be to whoever with the Beloved
grants me union. (1)
The holy Preceptor, exalted being I propitiate,
That amrita, distilled[9] pure I quaff.
By the Master's grace has the servant Nanak found the Lord—
By rummaging through the self is the Lord attained. (2) (3)

Ab ham chalī Thakūr peh hāri

Exhausted, to the Lord now I make resort.
Now that to the Lord's shelter I have come,
Save me or ruin[10] me as be Thy pleasure (I-Pause)
The world's cleverness and praise in fire have I burnt. P. 528
Call me any, good or bad—*to the Lord* my self
have I dedicated. (1)
Lord ! whoever under your shelter comes, in your
grace you save him.
Nanak, servant of God, to your shelter has come.
Lord[11] ! his honour protect. (2) (4)

1. Symbolizing the devotee.
2. Also, of dishevelled hair.
3. Usual symbol for seekers.
4. Mouth.
5. (Hari repeated in this line).
6. Symbolizing devotion.
7. More exactly the female bodice—symbolizing the self.
8. Slaves' slave.
9. (Shaken with hand to scatter impurities).
10. Destroy, kill.
11. (Murari, a periphrastic name of Krishna, symbolizing God).

Hari gūṇa gāwai hauṇ tisu balihārī
A sacrifice am I to whoever Divine laudation utters.
By sight of the devotee of God, the Master, find I life,
In whose heart abides the Name Divine.[1] (I-Pause)
Lord, Master ! holy, immaculate are you—
How may we, defiled ones with you find union ?
On our tongue and in our heart run contrary *thoughts*—
We that are unfortunate, false. (1)
Outwardly we bear sign of the Lord's Name—
In our heart we bear evil, as evil-doers.
Keep us, Lord ! as be your will :
Nanak *your* servant on your shelter has *fallen*. (2) (5)

Hari kei Nām binā sūndari hai nakṭī
The woman devoid of *devotion to* the Name Divine,
Even though comely, is hideous :[2]
Should a harlot bear a son, still would he be called illegitimate. (I-Pause)
Those bearing not the Lord in heart
Are deformed, leprous.
Someone uninstructed by the Master, however much he chatter,
At the Divine Portal is reckoned impure. (1)
Passionately in love with the feet of such of the holy am I,
As the Lord's pleasure have won.
Saith Nanak : Even the fallen by holy company are purified :
By the glance of grace of the holy Preceptor
Find they liberation. (2) (6)

(Canto of six hymns—Chhakka Closes 1)*

In the Measure Devgandhari—Composition of Sri Guru Arjan Dev

SCORE 2

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Māī Gurucharnī chittu lāīyai
Mother mine ! let the heart in *devotion to* the Master's feet he fixed :

1. Murari (see note *ante*).
2. With nose chopped off.

* *Note* : Direction in the original. *Chhaka* is a group of six poems.

As by grace of the Lord is the *heart's* lotus illumined,
Ever on the Lord shall it meditate. (I-Pause)
Within and without abides the sole Lord,
In all beings pervasive.
In all places, accessible and inaccessible,
Is the Lord, perfection incarnate, present and visible. (1)
Numberless of Thy devotees and sages laud Thee,
Yet noway find Thy extent.
Lord, bestower of joy, shatterer of suffering,
Thy servant Nanak ever *to thee* is a sacrifice. (2) (1)

Māī hon-hār so hoīyai

Mother mine ! that which must be, shall inevitably
come to pass.
The Lord raises His creation :
Therein is alternation of[1] gain and loss. (I-Pause)
In one place with delight is man puffed; elsewhere
fallen into sorrow;
Laughing is one place, wailing in another.
Some time is he soiled with impurity of pride;
Elsewhere in holy company is it washed. (1)
None the Lord's doing can efface—none other *than*
He is visible.
Saith Nanak : To the Master am I a sacrifice,
By whose grace one in joyful *security* sleeps. (2) (2)

Māī sünat soch bhay ḍarat

Mother mine ! listening to *accounts of life after death* P. 529
Am I filled with anxiety and fear.
So, *thoughts of* mine and thine and pride I discard,
And with the Lord seek shelter. (I-Pause)
Whatever be His command, that I obey as good,
Uttering not a word of demurring.
For an instant even is He not put away from my heart—
Such forgetfulness to me is death. (1)
The Lord Creator, perfection incarnate, is bestower of joy;
Much of my childish folly He overlooks.
Nanak ! devoid of merit, foul of aspect, of low lineage am I—
Incarnation of joy the Divine Spouse. (2) (3)

1. (In one place is gain, in another loss).

Mana Hari-kīrati kari sadahūṇ

My self ! ever Divine laudation utter.
It liberates whoever sings it, listens to it, utters it,
Be he of high caste or low. (I-Pause)
Wherever this body I assumed, life everlasting
was to it not granted.
From that which it arose, into that was it absorbed,
As came realization of the mortal state.[1] (1)
As came the Lord's grace, came *to me* joy,
And shattered were fear and doubt.
Saith Nanak : By discarding of avarice in holy company
Were my objectives[2] fulfilled. (2) (4)

Mana jīo apune Prabh bhāvou

My self ! *act* thou by what to me the Lord's favour may win :
Becoming humblest of the humble,[3] small, meek
Him I may invoke. (I-Pause)
May I withdraw attachment from numerous Maya-shows;
That thus I may obtain exaltation by what to the
Lord is pleasing. (1)
Becoming dust of *feet of* God's devotees, becoming
slave of their slaves,
Them may I serve.
All joy and exaltation, saith Nanak,
In this lies that I may find life in uttering the
Lord's Name. (2) (5)

Prabhjī Tau prasādi bhramu ḍāriyo

Holy Lord ! by your grace is *my* doubt cast off;
By your grace too has it entered my mind
That all are my *friends.* (I-Pause)
By Thy service are effaced millions of sins;
By Thy sight is removed suffering.
By utterance of the Name is attained the supreme joy,
And the torment of anxiety cast off. (1)
In holy company are forgotten lust, wrath, avarice,
falsehood and slander.
The Treasure of Grace *my Maya*-bonds has snapped,
Who Himself to Nanak has granted liberation. (2) (6)

1. Lines transposed in rendering.
2. Spiritual objectives are implied.
3. Gharib (poor).

Mana sagal siyānap rahī

Defeated are clever devices of mind :
Nanak has sought shelter with the Lord, Supreme Doer
of all happenings. (I-Pause)
Effacing the ego, on His shelter have we fallen—
Such wisdom the holy to me have imparted.
By accepting the Lord's command have we obtained joy,
And darkness of illusion cast off. (1)
Lord ! knowing you to be *repository of* all enlightenment,
Your shelter have I grasped.
You who in an instant make and unmake,
Unknowable is the extent[1] of your might. (2) (7)

Hari prān Prabhu sükh-dātei

Lord, Master of life ! bestower of joy !
By the Master's grace have rare *seekers* realized you. (I-Pause)
Your devotees that are beloved of you, from death
are immune.[2]
In love of you are they *dyed red,*[3]
With joy of the Name Divine intoxicated. (1)
Lord ! by your glance are destroyed mighty sins,
millions of evils and maladies. P. 530
Nanak fallen at the Master's feet,
In sleeping and waking has the Lord's praise chanted. (2) (8)

So Prabhu jat kat pekhiyo naiṉī

Everywhere with my eyes have I beheld the Lord—
The Lord, bestower of joy, of life, whose utterance
is *all* amrita. (I-Pause)
The holy *my* darkness of ignorance have annulled;
The Master the gift of *true* life granted.
In your grace as your own have you made *us*;
From *the state* of burning have we become cool.[4] (1)
From my efforts have arisen neither good actions or
performance of ritual obligations[5] nor pure deeds.
Discarding clever devices and formal restraints,
Has Nanak at the Master's feet *fallen.* (2) (9)

1. Value (Qīm = qīmat)
2. Are not consumed by death.
3. 'Red' is symbol of deep love.
4. Implies joyful.
5. Dharma.

Hari Rāma-Nām japi lāhā

In uttering the Name Divine lies *true* gain :
One *thereby* obtains liberation, spontaneous joy and bliss;
And snapped are Yama's nooses. (I-Pause)
After prolonged search my mind it crossed,
The Lord with the holy abides :
To such is this treasure available as in their destiny have
it recorded.[1] (1)
Such alone are supremely fortunate, honourable and truly wealthy.
Saith Nanak : Such alone are truly endowed with
pleasing aspect,
As in the Name Divine have held commerce. (2) (10)

Mana kah ahankāri aphārā

My self ! why with pride art swollen ?
Within the body what lies is foul-smelling, impure, unholy;
All that is visible is *destined to be* ashes. (I-Pause)
Thou creature of God ! contemplate Him who made thee,
And on breath Thy life has propped.
Thoughtless, unwise man ! by discarding Him,
And to any other object forming attachment,
Into transmigration[2] shalt thou *fall.* (1)
Lord, protector of all ! save man, who is blind,
dumb, maimed, unwise.
He is Doer of all, is almighty—
What is poor Nanak, a mere creature ? (2) (11)

So Prabhu nerai hūṇ tei nerai

Nearer than the nearest *to us* is the Lord.
Day and night, morning and evening,
Contemplate the Lord, on Him meditate, His laudation
chant. (I-Pause)
In holy company by uttering the Name Divine,
For your life[3] hard to attain, *seek* liberation.
Herein delay not for an hour, a minute, an instant—
Death all the time has *you* in sight. (1)
Lord Creator ! from the dark cavern extricate me—
What is beyond your power[4] ?

1. Destiny made by deeds (karma) of earlier births is implied.
2. Die and be born.
3. Body.
4. What is it that is not in your house ?

Grant to Nanak prop of the Name,
That to him may bring multiple bliss and joy. (2) (12)

Second Canto of six (Chhakka) closes*

Mana Guru mili Nāmu arādhiyo

My self ! in the Master's company to the Name hast
thou been devoted :
Thus *hast thou attained* joy, bliss in poise, felicity and delight,
And planted the root of *eternal* life. (I-Pause)
In His grace *the Lord* His servant has made *me,*
And the Maya-bonds snapped.
Then in loving devotion Divine laudation have I chanted,
And Yama's path repudiated. (1)
As came grace, removed is rust and the invaluable
substance attained.[1]
Nanak to the inaccessible, fathomless is a sacrifie
million-fold.[2] (2) (13)

Māī jo Prabh kei güna gāwai

Mother mine ! whoever Divine laudation chants, P. 531
Is fruitful, fulfilled his life,
And to the Supreme Being with full mind devoted.[3] (I-Pause)
One attaining holy company is *truly* beautiful, wise,
heroic and enlightened :
He who by his tongue the Name Divine utters,
Nevermore into transmigration[4] falls. (1)
Into his consciousness is pervasive the Supreme Being,
perfection incarnate—
Nothing else his gaze enters.
The malady of hell attaches not to one
Whom God's devotee to himself[5] attaches. (2) (14)

Chanchalu süpnai hī ürjhāiyo

The restless *mind of man* in the dream-like *world*
is totally involved—
Realizing not that departure some day must occur,
In restless attachment to Maya.[6] (I-Pause)

* *Note* : Direction in the original text. (Chhakka) see note, *ante*.
1. The imagery is from revealing precious meales by rubbing off the rust.
2. Lakh (a hundred thousand).
3. *Liv* in the original implies devotion to the exclusion of all else.
4. Birth, incarnation.
5. Lit. To his sash.
6. Lit. Is grown restless after Maya.

Endeavouring to obtain poison,[1] in the evanescent delight of
flowers of pleasure is he absorbed :
Wherever *word of* avarice he hears, his heart delights,
And thither rushes. (1)
After long wandering *am I* exhausted, and at the door
of the holy arrived.
In His grace the Lord, Supreme Being,
Into Himself has absorbed Nanak. (2) (15)

Sarb sükhā Guru-charnā

All joys at the Master's feet lie :
Annullers of sin, purifiers of the self *are these*—
By their support seek I liberation.[2] (I-Pause)
Serving at *the Master's* feet is my worship, holy
sprinkling[3] and obeisance.
Thereby is the mind in bloom, is illumined,
And one again enters not the womb.[4] (1)
My meditation on the holy, fulfillers of objectives, is fixed—
That their touch I obtain.
By grace of the Lord[5] has Nanak sought shelter
with the holy. (2) (16)

Apünei Hari peh binatī kahīyai

Before the Lord lay[6] your supplication—
Thereby obtain the four Boons,[7] bliss, treasure of felicity,
Spontaneous joy and miraculous powers.[8] (I-Pause)
Discarding pride, to the Lord's feet be attached;
The Lord's lappet you grasp.[9]
To escape burning by the ocean of fire,
The Lord's shelter grasp. (1)
Millions of sins of the mightily ungrateful,
Again and again the Lord overlooks.
With the Supreme Lord, gracious, perfection incarnate,
Has Nanak sought shelter. (2) (17)

1. Used figuratively.
2. To swim across.
3. Archa.
4. That is, is freed from transmigration.
5. As the Lord has shown grace.
6. State.
7. These are : Dharma, Artha (wealth), Kama (fulfilment of desires), Moksha (liberation).
8. Used here figuratively.
9. That is, seek His shelter.

Guru kei charan ridai parvesā

As in the heart have the Master's feet taken abode,
Shattered are all maladies, sorrows, suffering,
And vanished all afflictions. (I-Pause)
By this do sins of multiple births vanish,
And is obtained *merit of* millions of holy dips and baths.
Also in this state is obtaied treasure of the Name by
chanting Divine laudation,
And *the self* in spontaneous meditation fixed. (1)
By His grace has *the Lord* made me His slave;
Snapping my bonds, has He emancipated me.
In uttering constantly the Name and Thy Word find I life—
To Thee is Nanak, Thy slave, a sacrifice. (2) (18)

(Third Canto of Six closes)*

Māī Prabh kei charan nihārouṇ

Mother mine ! may I have sight of the Lord's feet.
Lord ! show Thy grace that never may I put these away
from my mind. (I-Pause)
May I smear my forehead with dust *of*
feet of the holy; P. 532
The poison of lust and wrath burn away.
Be this my joy, that humblest of all I reckon myself. (1)
In chanting praise of the Lord eternal
All my sins may I shed.
May I, saith Nanak, obtain treasure of the Name,
That clasping to my bosom[1] in my heart I may wear. (2) (19)

Prabh jīo pekhouṇ darasu Tümārā

Lord ! may I obtain sight of you.
May I day and night on your beautiful figure meditate—
Dearer than self and life. (I-Pause)
Shastras, Vedas and Puranas have I studied,
And the essence of Simritis[2] contemplated :
Cherisher of the humble, master of our life,
perfection incarnate—
You *alone* have power to liberate.[3] (1)

* *Note* : Direction in the original. On *Chhakka* see note, ante.
1. Neck.
2. Books of codes of Hinduism.
3. To carry across the ocean of existence.

Since primal time, since the beginning of Yugas,
Amid Maya-poison,
Have you been your devotees' and servants' prop.
Lord Supreme, Provider !
Dust of feet of such does Nanak constantly seek. (2) (20)

Terā jana Rāma-resāiṇi mātā

Thy servant by the Divine elixir is intoxicated.
Never can one leave it, to whom is granted wealth
of love of devotion. (I-Pause)
Such a one while sitting, while sleeping, while
consuming sustenance,
In Divine joy is absorbed.
In bathing in dust *of feet* of the holy finds he *merit* of bathing
at the sixty-eight holy spots. (1)
Blessed is the birth of the servant of God,
Who the Lord, Rewarder of deeds, with progeny has furnished.[1]
Along with him all assembled groups attain liberation,
As saith Nanak, the Supreme Being, perfection incarnate,
has he realized. (2) (21)

Māī Guru binu giānu na pāīyai

Mother mine ! without the Master's *guidance* is not
obtained enlightenment.
Those without such guidance in various ways go about wailing,
Yet find not union with the Lord. (I-Pause)
To their self is tied suffering from malady of attachment;
In numerous births they wander about.
Without holy company is not found poise—
To whom may one carry one's plaint ? (1)
Should the Lord show grace, the mind in holy
company is absorbed.
Then in an instant are cutt off terrible afflictions;
And saith Nanak, in the vision Divine is
one absorbed. (2) (22)

Thākür hoe āpi dayāl

The Lord has Himself shown grace :
Has come weal taking form of bliss,
And saved are the Lord's children.[2] (I-Pause)

1. Implies that the Servants of God are His progeny.
2. Implies devotees.

With hands folded have I made supplication,
And in my mind on the Supreme Being meditated.
The Lord by His arm has saved *us,* and all *our*
suffering annulled. (1)
The exalted devotees[1] have sung paeans of joy,
And raised the Lord's shout of glory.
Saith Nanak : May I be a sacrifice to the devotee
Who to all brings liberation. (2) (23)

In the Measure Devgandhari—Composition of Sri Guru Arjan Dev
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Apunei Satiguru peh binou kahiyā P. 533

To the holy Preceptor stated I my supplication.
As the shatterer of suffering[2] became gracious, compassionate,
was all my anxiety banished. (I-Pause)
Sinners, hypocrites, avaricious that we are,
Our faults has *he* tolerated all.
On our forehead placing his hand,[3] has he cherished us;
Destroyed were the evil assailants.[4] (1)
The holy Preceptor is benevolent, prop of all,
His sight fulfiller of desires; fixed on poise.
Saith Nanak : Even to those without merit is He Provider;
His lotus feet in our heart have we lodged. (2) (24)

Anāth nāth Prabh hamārei

Lord ! cherisher of the helpless art Thou.
Saviour ! to seek Thy shelter have I come. (I-Pause)
Lord[5] ! in all situations[6] save us—
In times to come, in times passed, and at the end. (1)
Whenever anything to my mind I bring, it is your *merits* :
By their recollection is my mind propped. (2)
By listening to the Master's Word chant
I your laudation.
To the sight of that holy one am I a sacrifice. (3)
In my mind one sole prop I cherish—
The Lord Creator, saith Nanak. (4) (25)

1. In the original, 'noble females', symbolizing devotees.
2. (Epithet of the holy Preceptor).
3. (A mark of blessing).
4. (The evils in the mind are implied).
5. Murari (periphrastic name of Krishna, implying God).
6. Sides.

Prabh ihai manorathu merā

Lord ! such is the objective *I seek* :
Treasure of grace, compassionate one !
Grant that servant of the holy I be.[1] (I-Pause)
At early dawn feet of *Thy* devotees may I touch,
And night and day have sight of them.
With dedication of body and mind may I serve Thy devotees;
With my tongue chant Divine laudation. (1)
With each breath the Lord may I contemplate,
And ever with the holy abide.
Be wealth of the Name my sole prop.
Saith Nanak : Joy of this may I forever get. (12) (26)

In the Measure Devgandhari—Composition of Sri Guru Arjan Dev

SCORE 3

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Mītā aisei Hari jīo pāe

Friend ! such is the Lord that I have attained—
Forsaking me never, ever is He by my side.
His laudation in the Master's company day after
day have I chanted. (I-Pause)
The *Divine* Enchanter, Provider of all joys has met me,
Who forsakes me not, departs not.
Many of various kinds have I seen—
None equals a hair on the Beloved's body. (1)
Now is blessed our home,[2] ennobled our portal,[2]
The unstruck music there playing.
Saith Nanak : Now in joy everlasting we disport,
In the Beloved's home[3] are we lodged, everlastingly
there abiding. (2) (1.27)

Darshan Nām kau manu āchhai

My heart for the *Lord's* sight, for His Name yearns.
After wandering over all spots,[4] now the holy it pursues. (I-Pause)
Whom to serve, to whom be devoted ?
For all that is visible, is evanescent.
With holy company seek shelter—
For dust of feet of *the holy* yearns *my* heart. (1)

1. (Make me servant of the holy).
2. 'Home' and 'portal' are estoeric terms, implying the self.
3. (Absorption in the Divine Essence implied).
4. Implies various creeds and cults.

No device know I; no merit is mine :
Hard to overcome is Maya.[1]
As Nanak at the Master's feet has fallen, P. 534
Vanished are his evil desires. (2) (2.28)

Amritā prīya bachan Tühārei

Beloved ! *suffused* in amrita are your words.
Beauteous excessively, ravishing the heart, unique
among all. (I-Pause)
Seek I neither kingship nor liberation :
My heart love of your lotus feet seeks solely.
Brahma, Shiva, Siddhas, Sages, Indra—*none I reck* :
The Lord's sight alone *I seek.* (1)
Lord ! this humble one at your Portal has arrived;
Exhausted, with the holy has he sought shelter.
Saith Nanak : As the Lord, heart's Enchanter has met,
My heart is joyous, blossoming. (2) (3.29)

Hari japi sevaku pāri ütāriyo

Uttering the Lord's *Name* to the devotee has brought liberation.
As to the humble has the Lord shown grace;
Annulled is transmigration.[2] (I-Pause)
Whoever in holy company Divine laudation chants,
Saved from forfeiting is his precious[3] birth.
By chanting Divine laudation is crossed the ocean of evil,
And the devotee's forebears[4] all are saved. (1)
In the heart of whomsoever are God's lotus feet lodged,
With each breath and morsel has the *Lord's Name* uttered.
Nanak with the Lord of the Universe has sought shelter—
Again and again to Him a sacrifice. (2) (4.30)

In the Measure Devgandhari—Composition of Sri Guru Arjan Dev

SCORE 4

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Karat phirey ban bhekh mohan rahat nirār

Those that wander about in various garbs[5] in wild places.[6]
From them the Divine Enchanter remains separated. (I-Pause)

1. Lit. Hard to swim across.
2. Birth and death.
3. Jewel.
4. Kul (generations).
5. Sectarian garbs are implied.
6. Lit. Forests.

Such make discourses and sing pretty songs,
But in their minds harbour impurity. (1)
Extremely comely, clever and knowledgeable,
With learning is their tongue eloquent. (2)
But the path wherein is prohibited pride,
attachment, possessiveness,
In *sharp* as dagger's edge. (3)
Saith Nanak : Such[1] in holy company, by Divine grace
Swim across the ocean of existence. (4) (1.31)

In the Measure Devgandhari—Composition of Sri Guru Arjan Dev

SCORE 5

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Maiṇ pekhiyo rī ūchā Mohanu sabh tei ūchā

Sister[2] ! the Divine Enchanter have I behold, higher
than the highest.
Despite much search, none else is found[3]
His equal. (I-Pause)
Limitless, extremely profound, is His depth.
Weighed He cannot be, nor evaluated—
How to attain that Beloved of heart ? (1)
Countless ones have searched for Him;
Numberless *others* performed austerities—
None has had access to Him.
Saith Nanak : As the Lord showed grace, in holy
company is His joy tasted. (2) (1.38)

Maiṇ bahu bidhi pekhiyo dūjā nahīṇ rī koū

Sister[4] ! by various devices have I looked—none other
than He *is real.*
In continents and countries is He pervasive— P. 535
All the worlds He fills. (I-Pause)
Inaccessible beyond inaccessibility—who may laud Him ?
The self by listening to intimations of Him finds life.
Men in the four stages of life,[5] the four main castes—
All by serving Him find liberation. (1)

1. That is, these last.
2. (This would be implied by the feminine vocative).
3. Appears to be.
4. (See note 2 above).
5. The ashramas into which the life of a high-caste Aryan was divided.

The Master the holy Word in *our self* confirmed,
Whereby the supreme state we attained.
As was annulled duality, came joy.
Saith Nanak : As spontaneously[1] was obtained the
Divine treasure,
Was the ocean of existence crossed. (2) (2.33)

In the Measure Devgandhari—Composition of Sri Guru Arjan Dev

SCORE 6

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Ekai rei Hari ekai jān

Friend[2] ! know there is one Sole *Lord.*
By the Master's guidance know Him sole. (I-Pause)
Why stray around ?
Brother ! stray not—everwhere is He pervasive. (1)
As fire that *lies* in wood, without device accomplishes
no task;[3]
So, without the Master's guidance shall you not attain
to the Lord's Portal.
In holy company discard pride.
Saith Nanak : Thus shall you obtain the supreme
treasure.[4] (2) (1.34)

Jānī na jāī tā kī gāti

Unknowable in His state. (I-Pause)
What good my own cleverness to show ?
Those discoursing of Him and listening, in profound
wonder are involved. (1)
Servitors of gods, celestial choristers, accomplished yogis,
yoga-practitioners,
Holy human beings, gods, Brahma and his co-equals,
The four Vedas—day and night all discourse of Him.
Yet the Lord remains inaccessible, of profound mystery.
Nanak, express thou His endless merits,
Inexpressible beyond limit. (2) (2.35)

1. By Sahaj.
2. (The vocative is in the masculine form, implying 'friend' or 'brother').
3. (The analogy is between fire and the Supreme Being, each discovered by a proper method of approach).
4. Implies liberation.

Dhiyāe gāe karnaihār

On the Creator's *merits* have I meditated, chanted them.
Thus is *gone* fear, and obtained joy and bliss in poise.
In multiple *forms* is He *alone* visible—contemplate
Him who is one and sole. (I-Pause)
The Master, whose sight grants fulfilment of desires, on
my forehead laid his hand *to bless* :
Wherever I look, is he with us—
His lotus feet my life's prop. (1)
The Lord is of might unfathomable;
Yet in each vessel[1] is He present, close to us.
Nanak seeks His refuge and His prop,
Who is without end or limit. (2) (3.36)

Ulṭī rei mana ulṭī rei

Friend[2] ! turn away, turn away—
From the reprobate[3] the attachment turn away.
Attachment to the false is false itself :
Should it snap, liberation it brings.
In association with such comes no liberation. (I-Pause)
Whoever a house filled with black soot enters,
Shall turn black.
At sight of such a place from a distance flees
One whose sense of differentiation[4] by association with
the Master is united. (1)
Lord compassionate, treasure of grace ! this boon I seek :
May not my face with the reprobate have association.
Make Nanak, Thy servant, slave of *Thy* slaves; P. 536
Ever may my head under feet of the holy lie. (2) (4.37)

In the Measure Devgandhari—Composition of Sri Guru Arjan Dev

SCORE 7

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Sabh din kei samrath panth Biṭhulei hauṇ bali bali jāoṇ

Lord ! *to Thy devotees*, endowed with power at all times
to point Thy way,

1. Implies being.
2. (The masculine vocative implies this).
3. Sakta.
4. This is apprehension of gyātā, gyana, geya (Knower, knowledge and the known) and to achieve the vision of monism.

Am I a sacrifice.
Grant that *touch of* Thy devotees' feet I obtain,
That with devotion sing of Thee. (I-Pause)
Lord compassionate, above desire, in Supreme
Poise disporting—
In endless, incomparable beauty is His abode. (1)
Life of the world, on whose palm *are placed* miraculous
powers[1] and the *Nine* Treasures,
Lord of all, of innumerable names—
To Nanak show compassion and grace,
Who in listening to Thy laudation finds life. (2) (1.38.6.44)

In the Measure Devgandhari—Composition of Sri Guru Tegh Bahadur
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Yeh mana naik na kahiyo karai

The mind noway is compliant to good counsel :
To it have I tried to impart instruction,
Yet from evil thinking is it not restrained. (I-Pause)
Maddened by Maya-intoxication, Divine laudation
it utters not.
By fraud the world it deceives and thus serves its interest.[2] (1)
Like dog's tail ever it remains crooked,
To advice not listening.
Saith Nanak : Ever to the Name Divine be devoted,
That thy purposes may fulfil. (2) (1)

Sabh kichhu jīvat ko bivahār

All relationships last while life lasts :
Be it mother, father, brother, progeny, friends and
the wife in the home. (I-Pause)
As life from the body is sequestered, a ghost they call it,
For half an hour not keeping it—
They send it out of the house. (1)
Consider in your mind[3] : Like a mirage is
the show[4] of the world.
Saith Nanak : Ever to the Name Divine be devoted,
That liberation may bring. (2) (2)

1. Riddhis and Siddhis.
2. Fills its belly.
3. Original, *rida* (hridya = heart).
4. Creation, that is, all that is visible.

Jagat maiṇ jhūṭhī dekhī preeti
Worldly love that we have beheld is insincere.[1]
Wife, friends—to their own pleasure are all attached. (I-Pause)
All cry in avarice,[2] their mind to their own interest attached :
At the last moment none is *man's* friend—such is the strange
way of the world. (1)
The thoughtless self still would not realize *this*,
Albeit to exhaustion is it instructed.
Saith Nanak : Such alone the ocean of existence shall cross,
As songs of Divine *laudation* sing. (2) (3.6.38.47)

1. False.
2. Mine, mine.

RAGA BIHAGARA

In the Name of the Sole Supreme Being,
Creator Immanent, P. 537
Without Fear, Without Rancour, Form Eternal, Uncreated,
Self-existent, Realized by the holy Preceptor's Grace
In the Measure Bihagara—Composition of Sri Guru Arjan Dev
Quartets
SCORE 2

Dūtan sangarīyā

The company of agents *of evil*[1] is *like* living in serpents' company.
Many by it are ruined.[2] (1)
Then the Lord's Name I uttered;
Thereby *attained* joy with poise. (I-Pause)
In false attachment *is man gripped,*
Claiming others' objects as his.
Thus is he in a whirlpool fallen. (2)
All are as wayfarers, gathered under a tree;
But in bonds *of attachment* get caught. (3)
In the ranks of the holy is poise,
Where is sung Divine laudation.
Nanak with such seeks shelter. (4) (1)

In the Measure Bihagara—Composition of Sri Guru Tegh Bahadur
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Hari kī gati nahi koū jānai

None of the state of the Lord has realization[3] :
Yogis, celibates, performers of austerities,
And many of the wise, *in this pursuit* are exhausted. (I-Pause)

1. Implies the five agents viz. lust, wrath etc.
2. Also rendered. "Numerous devices I followed, to escape these." 'Ruined' is the sense yielded if uparan (uprooting) be the root-word.
3. Knows.

In an instant a pauper He makes a king,
And a king a pauper.
Filled are the empty, and those full emptied—
Such is His way. (1)
Himself has He spread His Maya—Himself the beholder.
Various forms of different hues He assumes,
Yet from all remains apart. (2)
He who the world has deluded,
Is beyond count and limit; inaccessible, immaculate.
Saith Nanak : Thou creature *of God*, discarding all illusions
Thy heart[1] to Him attach. (3) (1.2)

In the Measure Bihagara—Composition of Sri Guru Ram Das
Chhant (Lyrics)*

SCORE 1

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace P. 538

Hari Hari Nāmu dhiyāīyai meri jindüṛīyei
Gurumukh Nāmu amolei Rāma

My self[2] ! on the Name Divine ever meditate :
Invaluable is the Name through the Master obtained.
The mind by Divine joy is pierced;
Dearly beloved is Divine joy;
My self[2] ! in *the dye* of joy in God ever keep drenched.
My self[2] ! by the Master's teaching the mind keep in poise;
Thereafter never shall it falter.
The mind has thus obtained the reward sought for.
Saith Nanak : It *then* gives utterance to merits of
the Divine Lord. (1)

Gurmati mani amritu wüṭhṛā merī jindüṛīyei
mükhi amrit baiṉ alāe Rāma

My self[2] ! by the Master's teaching in the mind is lodged amrita,
That by the tongue[3] to amrita gives utterance.
My self[2] ! ambrosial is the utterance of God's devotees,
Listening to which the mind to the Lord is deeply devoted.
Then is attained the Lord, long separated,

1. Chitta (consciousness).
**Note* : As in other *chhants* in Guru Granth Sahib, at the end of each line occurs 'Rama', which is here to be regarded as a euphonious refrain.
2. Jinduriye (lit. life; here in the vocative form).
3. Lit. Mouth.

Who spontaneously to the bosom is clasped.
Nanak, servant of God, my self ! bliss has obtained;
Played is the mystic concert.[1] (2)

Sakhī sahelī merīyāṇ merī jindüṛiyei koī
Harī-Prabhu āṇi milāvai Rāma

My self ! pray I that any of my companions-in-God[2]
To the Lord grant me union.
My self ! my *whole* mind shall I dedicate
To one that of the Lord to me discourses.
My self ! ever by the Master's guidance to the
Lord be devoted;
Thereby shall thy heart's objectives be fulfilled.
My self, saith Nanak, to the Lord be devoted,
with Him seek shelter,
That by supreme good fortune on the Name thou
shouldst meditate. (3)

Kari kirpā Prabh āye milu merī jindüṛīyei Gurmati Nām
pargāse Rāma

My self ! pray to the Lord that in His grace union
to thee He grant,
As by the Master's teaching illumination of the Name comes.
Without the Lord, my self ! am I forlorn,
As lotus withered away from water.
My self ! by the Master, perfectly-endowed *to the*
Lord am I united,
So that the Lord, true friend, is ever by my side.
My self ! blessed is the Master who *to me* the Lord
has pointed out;
Thus has Nanak, servant of God, blossomed by
joy in the Name. (4) (1)

Amritu Hari Hari Nāṁu hai merī jindüṛīyei amritu
Gurmati pāye Rāma

My self ! The Name Divine is amrita, by the Master's
teaching obtained.
Egoism, my self ! and Maya are poison—*this* poison by amrita
of the Name is annulled.

1. Anahat Shabda (the unstruck music that is believed to be heard by mystics in the state of absorption).
2. Sakhi saheli = sister-companions, symbolizing fellow-seekers.

The mind shrivelled up *of such*, my life ! has blossomed,[1]
As on the Name Divine have meditated.
My self ! those with great good fortune for *themselves*
recorded, the Lord have attained.
Saith Nanak, servant of God : By the Name,
in God are they absorbed. (1)

Hari setī manu bedhiyā merī jindüṛīyei jiūṇ
bālak lagi düdh khīrei Rāma

My self ! with *love of* the Lord is my mind pierced even as
the babe to milk is attached.
My self ! without the Lord comes not poise;
Like unto the chatrik[2] that without water cries.
My self ! with the holy Preceptor seek thou shelter,
who the Lord's merits shall expound.
My self ! to Nanak, His servant has He granted union;
So are numerous notes in his home orchestrated. (2)

Manmükhi haumai vichhüṛei merī jindüṛīyei bikhu
bāndhei haumai jālei Rāma

My self ! egoists by egoism are *from God* alienated—
Bound by poison, by egoism consumed.
My self ! as the pigeon bird has got himself bound,
So are all egoists made subject to death.
My self ! those that in Maya—attachment are absorbed, P. 539
Are egoists, unenlightened goblins.
God's servants, my self ! for the Lord's succour cry.
Saith Nanak : Their protector is the Master. (3)

Harijan Hari liv übbarei merī jindüṛīyei dhüri
bhāg waḍḍei Hari pāiyā Rāma

God's devotees by devotion to God are saved, my self !
By great good fortune recorded in primal
time the Lord they attain.
The Name Divine, my self ! is the ship;
The Master, helmsman, by the holy Word makes *the world* swim.

Note : (1) In this *chhant* too 'Rama' is repeated as in the foregoing at the end of lines. Here too it is to be interpreted as a euphonious refrain.

Note : (2) *Meri jinduriye* occurring in almost each line is rendered as 'my self !' in the vocative form.

1. Has became green.
2. A tiny bird (the brainfever cuckoo) thirsting after rain—symbol of yearning in love.

My self ! the Lord is compassionate Supreme Being—
By the holy Preceptor made to taste sweet.
The Master in his grace listened to the supplication
of Nanak, servant of God,
Who thereby on the Name has meditated. (4) (2)

Jagi sükritu kīrati Nāmu hai merī jindüṛīyei Hari
kīrati Hari mana dhārei Rāma

My self ! the noblest action in the world is laudation
of the Name—
The Lord's laudation in your mind you fix.
My self ! holy is the Name Divine—the Name Divine thou utter,
That it may liberate thee.
The Name has all sin, evil-doing and suffering annulled;
By *guidance of* the Master all impurity it removes.
By *blessing of* immense good deeds[1] comes
meditation on the Lord.
Saith Nanak, servant of God : Us ignorant, thoughtless
barbarians[2] has *it liberated.* (1)

Jo Hari Nāmu dhiyaeṇdei merī jinduṛīyei tinhāṇ
panchei wasgati āye Rāma

My self ! those that on the Name Divine meditate,
All five *evils* by them are subdued.
My self ! within them rests the Name *repository of*
the Nine Treasures :
The holy Preceptor makes accessible this which is inaccessible.
My self ! the Master all desires and objective has fulfilled—
By union with the Lord is all hunger satisfied.
My self ! according as by the Lord in primal time recorded,
Nanak, servant of God, the Name Divine lauds. (2)

Ham pāpī balwanchīyā meri jindüṛīyei par-drohī
ṭhug Māyā Rāma

My self ! sinners, practitioners of guile are we—
Malevolent to others, robbers of wealth.
My self ! by great good fortune is the Master obtained—
By *guidance of* the Master is liberation and
the right way attained.

Note : Opening Note 1 and 2 in the foregoing *Chhant* may be studied on *meri jinduriye* (my self) and 'Rama' as refrain.

1. Accumulated good deeds of previous births are implied.
2. Gawār (ganwār) lit. a rustic, implies a person of crude and low morals.

My self ! by the Master is dropped amrita in my mouth,
And life to the dying granted.
Saith Nanak, servant of God : Those that to the holy
Preceptor are united,
Annulled is all their suffering. (3)

Ati ūttamu Hari Nāmu hai merī jindüṛīye jitu
japiyai pāp gawātei Rāma

Supremely exalted, my self ! is the Name Divine,
Whose utterance annuls sins.
By the Master, *image of* the Divine are
we rendered holy and pure,
Known in four corners *of the earth* and the four Ages.[1]
As my self ! in Divine amrita, in the Divine
Pool[2] we have bathed,
Shed is all *our* impurity of egoism.
My self ! saved are such of the sinners and evil-doers,
As saith Nanak, servant of God, even for an instant
to the Lord are devoted. (4) (3)

Hauṇ balihārī tinh kau merī jindüṛīye jin Hari
Hari Nām adhāro Rāma

My self ! a sacrifice am I to such as in the Name
Divine find *their* prop.
My self ! in such has the holy Preceptor confirmed
devotion to the Name,
Saviour[3] across the poisonous ocean of existence.
My self ! to such of the holy am I a sacrifice, P. 54
As with single mind on the Lord have meditated.
My self ! Nanak joy has found in uttering the Name
Divine, annuller of all suffering. (1)

Sā rasnā dhanu dhannu hai merī jindüṛīye güṇa gāvai
Hari Prabh kerei Rāma

My self ! blessed is the tongue,
That constantly laudation of the Lord sings.
My self ! pure and beautiful of aspect are the ears
That Lord ! to Thy laudation listen.

1. The four Yugas are implied (see Glossary).
2. Symbolizes devotion to God.
 Note : (Special notes on Chhant 2 *ante* to be studied).
3. Lit. Carrying across the water.

My self ! noble, pure and holy is the head,
That at the Master's feet falls.[1]
My self ! Nanak to the Master is a sacrifice
Who *my mind* to remembering the Name
Divine has inspired. (2)

Tei netra bhalei parwāṇu hehṇ merī jindüṛīye jo
sādhü Satiguru dekheṇh Rāma

My self ! noble and approved are the eyes
That the pure, holy Preceptor's sight receive.
My self ! holy and pure are the hands,
That the Lord's laudation record.
My self ! bow ever at the feet of one
That traverses the path of Dharma.
My self ! to such is Nanak a sacrifice,
As listening to the Name Divine,
On its *teaching* act. (3)

Dharti pātālu ākāshu haiṇ merī jindüṛīye sabh Hari
Hari Nām dhiyāwaiṇ Rāma

My self ! earth, the nether regions and sky—
All on the Name Divine meditate.
My self ! air, water and fire,
Ever the Divine laudation chant.
My self ! forests, blades of grass and all forms
By their tongue devotion to the Name Divine utter.
My self ! saith Nanak : At the Divine Portal are
such invested with the robe,
As by the Master's *guidance* their hearts
To devotion attach. (4) (4)

Jin Hari Hari Nāmu na chetiyo merī jindüṛīye
tei manmükh mūṛh iyāṇei Rāma

My self ! those that the Name Divine have not contemplated,
Are egoists, thoughtless, ignorant.[2]
My self ! those that their minds in Maya-attachment invoive,
At the end in regrets depart.
My self ! at the Divine Portal find no shelter,
The egoists that by sin are attracted.

1. (That touches the Master's feet).
Note : Notes on *meri jinduriye* and on 'Rama' appended to the opening *Chhant* are applicable to the above also.
2. Iyānā, lit. ignorant. Applied meaning, child.

My self ! saith Nanak, servant of God : Those to
the Master united are saved;
Contemplating the Lord, in the Lord are they absorbed. (1)

Sabhi jāe miluh Satiguru kau merī jindüṛīye jo
Hari Hari Nām driṛhāwai Rāma

My self ! all with the Master should seek union,
Who devotion to the Name Divine confirms.
My self ! delay not for an instant *entering* on
contemplation of the Lord :
Who knows the next breath we breathe or not ?
My self ! blessed is the occasion, the minute,
the hour, the moment,
Wherein the Lord to mind is brought.
My self ! as Nanak, servant of God, on the Name
has meditated,
Yama's minions dare approach him not. (2)

Hari vekhai sūṇai nit sabhu kichhu merī jindüṛīye
so ḍarai jini pap kamātei Rāma

My self ! the Lord sees, hears all, at all times—
Such alone need fear as sins have garnered.
My self ! whoever *bears* a pure heart within,
All fear has cast off.
My self ! *such a one* to the fear-annulling Name of
the Lord is attached— P. 541
Against him the wicked, doers of evil strive in vain.
My self ! Nanak the Master, perfectly-endowed, has served,
By whose *favour* all at his feet have bowed. (3)

So aisā Hari nit sevīyai merī jindüṛīye jo
sabhdūṇ Sāhib waḍḍā Rāma

My self ! ever thou serve the Lord, who is
supreme among masters.
My self ! those that themselves to the Sole Lord with
single mind have devoted,
Need care for none else.
My self ! by service of the Master is attained the Divine Mansion.
Despite all misguided efforts by graceless calumniators.
My self ! saith Nanak, servant of God : Those that on the
Name have meditated,
This blessing by the writ on their forehead recorded
in primal time *comes*. (4) (5)

Sabh jīya terei Tūṇ wartdā merei Hari Prabh Tūṇ
jāṇeh jo jīya kamāīyai Rāma

All creatures, Lord ! are Thine; in all *creation*
are Thou pervasive;
To Thee is known what in our hearts we resolve.[1]
My self ! within and without is the Lord by us—
All that we would deny in our self, He watches.
My self ! from egoists' *gaze*[2] is the Lord far—
Wasted is all their *life's* effort.
Nanak, servant of God, by *guidance* of the Master,
on the Name has meditated :
Present to his gaze has the Lord manifested himself. (1)

Sei bhagat sei sevak merī jindüṛīye jo Prabh merei
mani bhāṇei Rāma

My self ! such *alone* are *true* devotees and servants *of God*,
As to the Lord's heart are pleasing.
My self ! such at the Divine Portal *with honour* are invested—
Day and night in Truth absorbed.
My self ! in their company is shed impurity—
Dyed in joy in God, marked are they by the glance
of Divine grace.
My self ! Nanak to the Lord thus makes supplication :
In holy company may I find fulfilment. (2)

Hari rasnā japi Gobindo merī jindüṛīye japi Hari
Hari trishnā jāe Rāma

My self ! *say* to thy tongue, the Name Divine thou utter—
By uttering the Name Divine shall thy thirst be cast off.
My self ! to whomsoever is the Lord gracious,
In his self the Name He lodges.
My self ! whoever the Master, perfectly-endowed
has contacted,
Treasure of Divine wealth attains.
My self ! by great good fortune is attained *holy* company.
Saith Nanak : One so blessed in singing Divine
laudation engages. (3)

Note : As heretofore, the Notes on 'meri jinduriye' and 'Rama' apply to the above *chhant* also.

1. Lit. Do.
2. Lit. For (such).

Thān thanantari ravi rahiyā merī jindüṛīye
Pār-Brahmu Prabhu dātā Rāma

My self ! the Supreme Being, bestower *of all boons*
In all places is pervasive.
Unknowable, my self, is His extent,
Who is the Lord, perfection incarnate, creator.
My self ! all creatures He cherishes, as father
and mother the child.
By a thousand clever devices[1] is He not attained, my self !
Saith Nanak, servant of God : By the Master's
guidance is He realized. (4) (6)

(First Canto of six hymns closes)*

In the Measure Bihagara—Composition of Sri Guru Arjan Dev
Chhant (lyrics)
SCORE 1
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Hari ka eku achambhau dekhiyā merei Lāljīo jo
karei so Dharam nyāye Rāma

My cherished beloved ! this wonder of the
Lord have I beheld :
All He does is righteous and just.
My cherished beloved ! the Lord a playing
theatre has erected, P. 542
Wherein have all beings their entries and exists.
This entry and exist He has made, who the creation has fashioned.
Some by uniting them to the holy Preceptor, to Himself He calls;
Some in illusion stray about.
Lord ! to Thee alone is Thy extent known—in all
creation art Thou pervasive.
Listen, devotees of God ! Nanak states the truth :
The Lord righteously and justly operates. (1)

Āwuh miluh sahelīho merei Lāljīo Hari Hari
Nāmu arādhey Rāma

Listen my cherished friend ! my sister-friends[2] !

1. *Sahas siyanap*, a phrase occurring primarily in Japuji, 1.

* Direction in the original. As specified earlier, the original term is *Chhakka*, a set of six hymns.
Note : In 'my cherished beloved' is man apostrophized. 'Rama' occurring in several lines is a euphonious refrain.

2. Implies fellow-devotees.

To the Name Divine in devotion let us engage.
The holy Preceptor, perfectly-endowed you serve,
My cherished beloved ! that Yama's path he
may straighten out.
Straightening out by the Master's guidance this hard path,
At the Divine Portal receive acclaim.
Those for whom in primal Time by the Creator the writ has run,
Night and day *to God* are devoted.
As is obtained holy company, is egoism cast off,
and possessiveness and attachment.
Saith Nanak, servant of God : Liberated is man
by devotion to the Name Divine. (2)

Kar jo ṛahuṇ sant ikatra hoe merei Lāljīo abināshī
Pürakh püjehāṇ Rāma

My cherished, beloved devotees ! with folded hands the
immortal Supreme Being in unison we worship.
My cherished beloved ! various ways of worship
have we explored—
Now mind and body all *to Him* we dedicate.
Mind, body and substance all is the Lord's—
What offering may one make in worship ?
One to whom the Lord shows grace and compassion
Into His embrace shall be enclosed.
One on whose forehead is good fortune inscribed,
To the Master forms attachment.
Saith Nanak, servent of God : In unison with the holy
congregation,
The Name Divine we worship. (3)

Dah dis khojat ham phirey merei Lāljīo Hari pāeaṛā
ghari āye Rāma

My cherished beloved ! in ten directions have we wandered
about in search—
In our home[1] alone have we found the Lord.
My cherished beloved ! *this self* is the temple by the
Lord erected—
Pervasive in it does He *abide.*
Everywhere is the Lord pervasive by the Master's
guidance manifested.

1. The self is implied

Then is darkness annulled, fled is suffering;
Amrita of joy in God in the mouth has dripped.
Wherever I behold, there is the Lord—
Everywhere abides the Supreme Being.
Saith Nanak, servant of God : As by the holy Preceptor united,
The Lord in our home is found. (4) (1)

Ati Prītam mana-mohanā ghaṭ sohanā prān-adhārā Rāma
Beloved in extreme, enchanter of hearts *is* the Lord,
In each being manifested in lovely aspect, prop of life.
Beyond limit is the glory of the beloved Lord, compassionate.
Lord gracious, Master, Beloved ! dear Spouse !
To this helpless female pray grant union.
My eyes for a sight *of Thee* yearn—
My nights sleeplessly passed.
Provided have I *myself* with collyrium of enlightenment
and viands of the holy Name.
Nanak this supplication to God's devotees makes :
To my Spouse unite me. (1)

Lākh ülāhanei mohi Hari jab lagu na milai Rāma
A million reproaches at me *are thrown,*
Till with the Lord have I not found union.
Lord ! for union I make efforts, yet find these of no avail.
Sometimes is the mind fixed in wealth that is evanescent— P. 543
Without the Beloved noway finds it solace.
Food and drink and self-decking are all without use—
How without the Spouse may I find life ?
Night and day with thirst of desire *oppressed,*
For an instant[1] can I not find peace.
Nanak thus supplicates : Of the holy shall I become a handmaid,
By whose grace with the Beloved I may find union. (2)

Sej ek Prīo sangi darasu na pāīyai Rāma
In one couch[2] with the Beloved lying,
Still of His sight am I deprived.
Numerous are my blemishes—
How to the Mansion shall I be called ?
This female without merit, helpless, thus supplicates :

Note : In this *chhant* also in some places 'Rama' is used as a uphon refrain.
1. As much as a sesame grain.
2. Symbol for the self.

Lord, Store of compassion ! grant union.
The wall of illusion demolish. Lord, Master of
Nine Treasures !
By sight of you in even the twinkling of an eye sleep
in poise shall I obtain.
As the beloved into my home arrives, and
the Mansion occupies,
In holy company paeans of joy shall I sing.
Nanak for shelter with the holy supplicates.
Grant me *the Lord's* sight. (3)

Santan kai prasādi Hari Hari pāiyā Rāma

By grace of the holy the Lord have I attained.
Fulfilled is my desire; attained is peace of mind;
assuaged the scorching *thirst*.
Blessed the days, pleasing the nights,
Filled with bliss and joy and delight exceeding.
As the Lord, beloved Master, Himself has manifested,
By what tongue His merits shall I utter ?
Ended[1] are illusion, avarice, attachment and evil thoughts—
In company with my sister-devotees paeans
of joy have I sung.
Nanak makes supplication, *praise of* the holy utters,
Who with the Lord have granted *him* union. (4) (2)

Kari kirpā Guru Pār-Brahm pūrei andinu
Nāmu wakhāṇāṇ Rāma

Supreme Being, perfection incarnate ! show grace that
day after day the holy Name I utter;
With ambrosial utterance, Divine laudation may I express.
Sweet to me may Thy will be.
Lord, Master ! show *me* compassion and grace—
Other than Thee none have I.
Lord almighty, inexpressible, limitless, perfect !
Life, body, my substance, mind—all are Thine.
Senseless, thoughtless, helpless, unpoised, feeble,
low and ignorant am *I*.
Thus supplicates Nanak : Thy shelter *I seek* :
From transmigration save me ! (1)

1. Exhausted.

Sādhāh-sarṇī pāiyai Hari jīo güṇa gāweh Hari nīta Rāma
Lord ! under shelter of the holy place *me*,
That ever Thy laudation I utter.
Lord ! with dust *of feet* of the holy my mind
and body may I smear,
Whereby all turn pure, holy :
Pure and holy *all* become in company with those
Who to the Creator[1] have attained.
Dyed in the Name, donors of *true* life are they—
Ever granting, ever *their bounty* on the increase.
Miraculous powers,[2] the Nine Treasures by
contemplation of the Lord,
Come to such as the ego have subdued.
Thus Nanak states in humility : By great good
fortune are attained
Holy friends and companions. (2)

Jinnhīṇ sacchu waṇanjiyā Hari jīo sei pūrey shāhā Rāma
Lord ! those that in holy Truth have held commerce,
Are perfectly wealthy.[3]
Lord ! vast is the treasure with them lying;
Divine laudation their profit.
Lust, wrath and avarice attaches not to such
As to the Lord are attached.
Knowing the sole Lord, in Him fixing faith,
With the Lord are they inebriated.
Touching feet of the holy, seeking their shelter,
Is their heart ever in joyful ecstasy.
Thus states Nanak in humility : Those hearing the Name
Are the truly wealthy.[3] (3)

Nanak soī simarīyai Hari jīo jā kī kala dhārī Rāma
Saith Nanak : Contemplate solely the Lord, who the
system[4] of the universe has propped. P. 544
By guidance of the Master, be not put
away from *my* mind,
Immanent Creator, the supreme God.[6]

1. Bidhātā.
2. Riddhi, Siddhi.
3. Shāh (implied meaning, rich banker).
4. Kal (kalā).
5. Murāri (periphrastic name of Krishna).

Suffering, maladies and fear afflict not such
As on the Lord have meditated.
Such by grace of the holy the ocean of existence have crossed,
And attained what in primal Time was *for them* inscribed.
Played is the joyous concert; peace to the mind has come,
And with the Supreme Being without limit, is union found.
Thus states Nanak in humility : By contemplation
of the Lord
Is fulfilled our desire. (4) (3)

In the Measure Bihagara—Composition of Sri Guru Arjan Dev

SCORE 2

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Wadhu sükh raynaṛīye prīya premu lagā

Increase thou, night of joy ! with the Beloved am I in
bliss of love.
Decrease thou sleep of *unenlightenment,* bringer of sorrow,
that the Beloved's feet I ever keep touching.
Dust of His feet I seek, for it ever beg, for joy of the
Name yearning,
Absorbed in love of the Lord with poise of enlightenment[1]
inebriated.
Mighty foul-thinking[2] have I discarded.
By the arm has the Lord succoured me; in His love am
I drenched :
Union with the Beloved by the path of truth *is found.*
Thus supplicates Nanak : Thy grace show, that to Thy feet
I cling. (1)

Merī sakhī sahelaṛīho Prabh kai charani lagahṇ

My sister-friends[3] ! to the Lord's feet may we cling.
With heart full exceedingly of love, devotion
to the Lord we beg.
By association with God's devotees, by meditation on Him
Is obtained devotion to God.
Discarding pride, attachment, evil-thinking,
To Him should we dedicate body, substance and our self.[4]

1. Sahaj.
2. Implies duality.
3. Implies devotees.
4. Mana.

By union with the Lord, Supreme Being, perfection of
merits incarnate,
The wall of illusion we shatter.
Thus supplicates Nanak : Listen, my sister-friend !
The Name Divine ever you repeat. (2)

Hari nāri suhāgaṇei sabhi rang māṇei

The Lord's spouse in total joy disports.
One *wedded* to the primal Supreme Being never is widowed.
Those on the Lord meditating undergo not suffering—
blessed are these fortunate ones.
Enveloped in sleep of joy and poise, their sins annulled;
In joy and love of the Name *too are they* awakened.
Living in joyful union, wearing ornaments of the Name Divine,
To them the Beloved's words sweetly appeal.
Thus states Nanak in humility : My desire of heart is fulfilled,
As is the primal Supreme Being met. (3)

Titu grihi sohilaṛei koḍ anandā

In the house of *such a wife ever resound* paeans of joy,
And million-fold bliss—
Her mind in the Lord, Supreme Bliss, absorbed.
The Divine Spouse, without limit, gracious Lord,[1]
Is uplifter of the fallen.
The Supreme Lord, in grace across the ocean of existence
carries *the devotee.*
Whoever to His shelter comes, to His bosom He clasps him—
Such is the Lord's way.
Thus states Nanak in humility : The Divine Spouse have I found,
Eternally playful. (4) (2.4)

Hari charan sarovar teh karahu nivāsu manā

My self ! in the holy Pool of the Lord's feet rest thou.[2] P. 545
By bathing in the Divine Pool, my self ! are all sins annulled :
In *this Pool* ever take thou dips—thus will the Lord
be thy helper,
And the darkness of suffering flee.
Such a one no more in transmigration shall be caught,

1. (Here Sridhar and Gobind occur together, both implying the Supreme Being).
Note : In this chhant too 'Rama' in some places occurs as a euphonious refrain.
2. (The original would imply 'be lodged').

And Yama's bonds be snapped.
By association with holy company, being dyed
there in the Name,
Are *all* desires fulfilled.
Thus supplicates Nanak : Lord ! show Thy grace;
At the Divine feet grant me lodgement. (1)

Teh anad binod sadā anhad jhünkāro Rāma

Pervasive there are bliss and joy eternal;
The mystic music reverberating.
There in unison sing the holy Lord's glory :
Singing in unison, the holy to the Lord are pleasing,
In dye of joy of love drenched.
As the ego they have effaced, profit of Divine *devotion*
to them has come,
And after long separation *with the Lord* have found union.
By the arm has the Lord grasped them[1]—
The Lord sole, inaccessible, limitless.
Thus states Nanak in humility : Eternally holy is the *Lord*—
There plays lilting music of the holy Word. (2)

Sūṇi waḍ-bhāgīyā Hari amrit-bāṇi Rāma

Listen, thou to whom this fortune *is granted,* to the
ambrosial Divine Word.
This in the heart of such is pervasive as have good
fortune recorded for them.
This inexpressible discourse[2] by such *alone* is realized;
As have the Lord's grace.
Such a one turning immortal, *dies* not again—
His afflictions and sufferings removed.
God's shelter he obtains from which nevermore
is he sequestered—
Devotion to God to his heart and body become pleasing.
Thus supplicates Nanak : Chant ever the holy
ambrosial Word. (3)

Tan mana galatu bhaye kichhu kahaṇu na jāī Rāma

Mind and body *in God* are absorbed—inexpressible is *this state*.
The self in Him is reabsorbed out of whom it arose—
Completely with the Divine light mingled,

1. (That is, to succour).
2. Story.

As water into water merged.
It beholds on water and land the Sole *Creator* pervasive—
It gaze none other strikes.
The Lord pervading forest-glades, each blade of grass,
the three worlds—
Beyond expression His might.[1]
Thus states Nanak in humility : To Him alone is known this,
Who this cosmos has created. (4) (2.5)

Khojat sant phirehṇ Prabh prān adhārey Rāma

Lord, prop of our life ! Thy devotees in quest *of Thee* wandering :
Without union with the Beloved is strength and body
gone to tatters.
Beloved Lord ! in your grace grant union; in compassion,
to your lappet attach *me*.
Grant *devotion to* your Name, that the Lord I contemplate,
And by sight of the Lord find life—
The Lord, almighy, perfection incarnate, immutable eternally,
All-high, inaccessible, limitless.
Thus supplicates Nanak : In your grace, Beloved as life,
Grant union. (1)

Jap tap barat kīnei pekhan kau charṇā Rāma

To have a sight of the Divine feet, recitation of texts,
austerities and fasts we performed :
Without the Lord's shelter goes not the *oppressive*
burning feeling.
Lord ! Thy shelter *have I sought,* my fetters cut off.
Across the ocean of existence take me.
Helpless, devoid of merit, ignorant am I—
Judge[2] not my merits and demerits.
Beloved Lord, compassionate to the humble,
Almighty, prime mover of causes !
The *chatrik* Nanak begs for the drop of water of God, P. 546
That contemplating the Divine feet I find life. (2)

Amiya sarovaro pīyo Hari Hari Nāmā Rāma

Quaff from the Pool of amrita, the Name Divine.
Contemplation *of the Name* in holy company

1. Worth, value.
2. Consider.

Brings fulfilment of *all* objectives.
Fulfilled are all desires and sufferings annulled,
Should the Lord not for an instant from the
mind be put away—
The Lord bliss eternal, ever holy.
Repository of all merits,
Beyond computation, all-high, beyond extent,
Of inaccessible abode, is the Lord.
Thus states Nanak in humility : Fulfilled is my desire,
as is the Lord,
Wielder of Maya,[1] met. (3)

Kaī koṭik jag phalā süni gāwaṉ harey Rāma

Merit of million-fold sacrifice comes to such as listen to,
chant the Lord's *Name.*
By contemplation of the Name Divine are all *man's*
forebears[2] saved.
Creatures by contemplation of the Name Divine wear
aspect of beauty—
Beyond count their glory.
Lord, beloved as life ! be not forgotten—
Ever is my heart[3] for your sight yearning.
Arrived have blessed days, that the Lord all-high,
inaccessible, limitless
To His bosom[4] has clasped us.
Thus states Nanak in humility;
As is met the Lord, supremely beloved,
Achieved are all objectives. (4) (3.6)

An kāei rātaṛiyā wāṭ düheli Rāma

Why with alien objects art thou involved ?
Know, hard is *thy* path.
Thou who art practising evil, none thy friend in
the hereafter shall be;
None thy friend—ever in regrets shalt thou abide,
By your tongue Divine laudation thou dost not repeat—

1. Sri-Rang (He who plays with Maya—a periphrastic name of Vishnu, here symbolizing God).
2. (Foregoing) generations.
3. Mana.
4. Neck.

Note : As elsewhere, 'Rama' in some lines is used as a euphonious refrain.

When again shall such occasion[1] arrive ?
Leaves shed[2] from tree never again are joined—
On Yama's path solitary shall thy going be.
Thus states Nanak in humility : Without
devotion to the Name Divine,
Ever shall *the self* wander about in suffering. (1)

Tūṇ walwanch lüki karehṇ Sabh jāṇai jāṇī Rāma

In hiding dost thou practise fraud—all to the Lord is known.
As is made Dharmaraja's[3] reckoning, like sesame
in oil-press shalt thou be crushed.
Thou creature of God ! as for thy accumulated deeds
suffering to thee shall come,
In numerous births shalt thou be made to stray.
With Maya, supreme Ravisher, art thou involved,
Thy *human* birth, *valuable as* jewel wasted.
In pursuits other than devotion to the Name Divine,
Is *man's* self so clever.[4]
Thus states Nanak in humility : By the *Divine*
writ is thy *self*
In illusion and attachment lost.[5] (2)

Bīchu na koi karei akritghaṇu vichhüṛi paiyā

As one ungrateful to God is *from Him* alienated,
None for him intercedes.
Then Yama's stern minions come and grip him :
Gripping him, in bonds they march him—
Retribution for his deeds of involvement with Maya
the Supreme Ravisher.
By the Master's guidance uttered he not Divine laudation—
Burning pillars *shall he be* made to clasp.
Robbed by lust, wrath and pride,
Losing enlightenment, into regrets he falls.
Thus states Nanak in humility : By *bad* luck has he strayed—
His tongue the Divine Word not uttering. (3)

1. Days.
2. Separated.
3. The celestial judge of deeds.
4. (The epithet and the verb are in the feminine gender, implying the unstated agent also to be the same, which would be 'life'—*jind*).
5. Attracted.
Note : (In this chhant too 'Rama' is used in some places as a euphonious refrain).

Tüjh binu ko nāhīṇ Prabh rākhan hārā Rāma

Lord ! none other than Thee is our saviour.
Lord ! Thy way is to uplift the fallen.
Uplifter of the fallen, gracious, compassionate !
Your shelter *I crave*.
From the dark cavern you extricate us—
You who are of all creation the cherisher.
Thy shelter I seek; cut the mighty fetters—
Prop of the Sole Name grant !
Thus supplicates Nanak : With your arm succour us, P. 547
Lord compassionate to the humble. (4)

So dinu saphal gaṇiyā Hari Prabhū milāiyā Rāma

Blessed is the day when union with the Lord comes about.
Then come all joys; cast off is all suffering.
By ever chanting Divine laudation has come
Joy in poise, bliss and delight.
By devotion to the Lord, in joy of holy company,
Ended is transmigration.
Spontaneously to *His* bosom has He clasped us—
A seed of good formerly planted has sprouted.
Thus states Nanak in humility : Those whom to Himself
He has united,
Nevermore stray anywhere. (5) (4.70)

Sünuh benantīyā swāmī merei Rāma

Lord ! to my supplication lend ear :
Despite millions of sins polluting[1] us, still are we Thine.
Lord annuller of suffering, gracious, heart-charmer.
Shatterer of tension and affliction,
Under Thy shelter have I come :
Immaculate Supreme Being, pervasive in all, save my honour.
To all listening, watching all, pervading each—
Nearer than nearest are you.
Thus does Nanak supplicate : Listen, Lord ! save us,
We that are servitors in *your* home. (1)

Tüṇ samrathu sadā ham dīn bhekārī Rāma

Eternally mighty art Thou; humble beggars we,

Note : In this Chhant too 'Rama' is used as a euphonious refrain in two places.
1. Covered, as by mud; the sense of 'polluting' is implicit in the idiom.

Involved in Maya-attachment—*from this*
extricate us, Lord !
Bound by avarice, attachment, evil-thinking—
Of numerous sins are we guilty.[1]
Thou, Lord Creator, immaculate, from bondage free;
Of our deeds are we getting retribution.
Purifier of the fallen ! show grace—
Of wandering in numerous births are we exhausted.
Thus submits Nanak in humility : Beloved Lord,
prop of life !
The Lord's slave am I. (2)

Tūṇ samrathu waḍā merī mati thori Rāma

Thou art mighty and supreme; of little understanding I.
With Thy perfect glance of grace, even those ungrateful
dost Thou cherish.
Lord Creator, by profound understanding realized,
Beyond limit !
I, vile creature, to Thy bounty am insensitive;
A low beast, ignorant—discarding a jewel,
cowries have I gathered.
Maya,[2] ever-shifting, garnered through sin,
Leaving *man,* from him departs.
Nanak with the Lord almighty seeks shelter :
Save my honour, pray, (3)

Jā teī vichhüṛiyā tin āp milāiyā Rāma

Himself has He united me, from whom alienated was I.
This by chanting Divine laudation in holy company *has come.*
As Divine laudation, eternally holy I chanted,
Did the Lord, repository of weal, manifest Himself.
The Lord has made us His own, in decked couch
with Him *having bliss.*
Casting off anxiety, composed have we become,
Nevermore undergoing suffering.[3]
By singing praise of the Lord, treasure of merit,
Has Nanak got His sight,
That on him confers life. (4) (5.8)

1. Numerous sins we perform.
2. Here stands for worldly wealth.
3. Transmigration and life's anxiety are implied.

Boli sūdharmaṛiyā moni kat dhāri Rāma

*Speak thou of righteous ways—why hast
assumed this silence ?
With thy eyes hast thou seen the transactions Maya-based.
Nothing except the Name Divine shall
accompany thee *in death.*
Estates, fine raiments, gold, silver—hollow are all these.
Progeny, wife, renown—nothing shall accompany thee;
Nor elephants and steeds and wicked pleasures.
In humility states Nanak : Except holy company,
False are all worldly *ties.* (1)

Rājan kiūṇ soiyā tūṇ neend bharei jāgat kat nāhīṇ Rāma

King ! why art asleep with eyes sleep-laden ?
Why dost not wake ?
False is crying Maya-based—many thus wail : P. 548
Many under *influence of Maya,* supreme ravisher, cry.
Without *devotion* to the Name is attained not joy.
In undertaking a thousand clever devices exhausted,
Their *worldly* objectives they achieve.
The Lord, perfection incarnate in beginning of time,
at the end and in the middle,
In each vessel[1] everywhere is pervasive.
In humility states Nanak : Those having holy company,
With honour to their *true* home return. (2)

Narpati jāṇi grahiyo sevak siyāṇei Rāma

King ! know that the thoughtful servants of thy household,
From thee must be parted away : those caught
in attachment *to such,*
Must *at the end* fall into regrets.
Seeing a mirage[2] is *man* deluded—how thereby
may he find poise ?
Absorption in phenomena other than the Name Divine,
Is sheer waste of life.[3]

* *Note* : (1) Traditionally this Chhant is stated to be composed on the occassion of the death of a righteous chief.
(2) In this Chhant too 'Rama' is used in some places as a euphonious refrain.

1. Implies being.
2. Hari-Chandauri, a mirage city in the sky.
3. Ahila, in Punjabi idiom, worthless.

Crying in egoism assuages not thirst, nor is fulfilled
desire or enlightenment attained.
Thus states Nanak in humility : Many *in maya*
involved into regrets fall. (3)

Dhāri anügriho apnā kari linā Rāma

Showing grace, the Lord His own made *me*.
Grasping *me* by the arm, by granting me holy company,
He took me out.
As in holy company was the Lord devotedly contemplated,
Burnt away were sins and suffering.
Great righteousness, charity and good deeds
Alone shall accompany thee.
Let *thy* tongue devotedly utter the sole Lord's *Name*,
Be the body in the Name drenched.
Saith Nanak; Whomsoever the Lord grants union,
Perfection in all merits holds. (4) (6.9)

*Vār in the Measure Bihagara—Composition of Sri Guru Ram Das
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Sloka (Guru Amar Das)

Guru sevā tei sükhu pāīyai horthai sükhu na bhāli

By serving the holy Preceptor is obtained joy—
Seek not joy elsewhere.
As by the Master's Word is the heart penetrated,
Eternally the Lord *with us* abides.
Saith Nanak : To such is *devotion to* the Name granted,
As the Lord with His glance of grace beholds. (1)

Sloka (Guru Amar Das)

Sifati khazānā bakhsh hai jisu bakhshai so kharchai khāe

Divine laudation is a treasure granted—
Such expend and consume it as by Divine bounty
are granted this.
Without *guidance of* the holy Preceptor is it not attained—
All ritual deeds have we performed to exhaustion.
Saith Nanak : The ego-gripped world of *such* wealth is devoid :
In the hereafter shall it remain hungry—
What shall it consume ? (2)

* *Note* : All Pauris (Stanzas) in this Vār are of the composition of Guru Ram Das.

Pauri (Stanza)

Sabh Terī tūṇ sabh as dā sabh Tüdhu upāiyā

Thine is all creation; to all dost Thou belong.
All by Thee are created.
In all pervasive, all to Thee in devotion are attached.
Whoever Thy heart has pleased, his devotion dost Thou reward.
All happens as pleases the Lord :
All happens as by Thee willed.
Laud the Lord, supreme over all,
Who *His* devotees' honour ever has protected. (1)

Sloka (Guru Amar Das)

Nanak gyānī jagu jītā jagi jītā sabhu koe

Saith Nanak : The enlightened the world have conquered;
All *others* by the world are overpowered.
By *devotion to* the Name are objectives attained—
All this spontaneously comes about.
Understanding by the master guided from shaking is immune—
Shake it can none.
The Lord His devotees' side takes— P. 549
Nobly accomplished are their objectives.
The egoists from the beginning of time, in greed,
avarice and pride involved, are deluded.
Each day *of theirs* in contentions is passed,
The holy Word not contemplating.
Their sense and understanding by the Creator is taken away—
Worthless all their utterance.
By no amount of gifts[1] are they satisfied—
Within them *lies* great thirst[2] and darkness of ignorance.
Saith Nanak : Best it is with the egoists to snap ties,
Who with Maya attachment are involved in love. (1)

Sloka (Guru Amar Das)

What can fear and doubt prevail against such as by the Divine
Preceptor, the Creator[3] since primal Time
Have their honour protected.
These to the holy Word attached,
In union with the Beloved attain joy.

1. Lit. What is granted to them.
2. Used metaphoricaly.
3. (The Creator herein is affirmed to be the true Preceptor, Satiguru).

Saith Nanak : The Donor of joy have we served
Who Himself is judge. (2)
Pauri (Stanza)
Jīya jant sabh Teriyāṇ Tūṇ sabhnāṇ rāsi
All creation is Thine; of all art Thou true wealth.
All *boons* by such are attained as have Thy bounty—
None Thy corrival.
Thou the Sole Provider of all—
To the Lord *alone make* supplication.
The supplication of whomsoever pleases Thee,
Thou dost grant—
Blessed are such.
All is thy play; suffering and joy in Thy hand[1] lies. (2)
Gurmükhi sacchai bhāvandei dari sacchai sachiyār
Sloka (Guru Amar Das)
The God-directed to the holy Eternal are pleasing;
At the Portal of the Holy Eternal are they *reckoned* holy.
In the heart of these pure-hearted ones, by contemplation of
the holy Preceptor's Word,
Abides joy.
By the holy Word within them by the Creator lodged,
Annulled is *their* suffering and illumination granted.
Saith Nanak : The *Divine* Saviour in His grace shall save. (1)
Sloka (Guru Amar Das)
The Master's service is *truly* performed by acting in fear.
As the Master whom he serves, so does *the servant* become,
should he follow His will.
Saith Nanak : All power with Him lies[2]—there is no other
place *of shelter.* (2)
Pauri (Stanza)
Teri waḍīyāī Tūhaiṇ jāṇadā Tüdhu jewaḍu awaru na koe
Thy greatness to Thee alone known—none great as Thou.
Were any *known* to be your rival, would we mention him :
Thou alone art like Thyself.
Those serving Thee joy have obtained—
Who may rival them ?
Thou art almighty Provider;

1. Lit. With Thee.
2. Lit. Himself is He everything.

All creation before Thee stands with folded hands to beg :
None have I seen Provider great as Thou;
On all hast Thou showered benefactions—
On continents, universe, nether regions, celestial
regions and all the worlds. (3)

Sloka (Guru Amar Das)

Mani partīt na āīyā sahaji na laggo bhāu

He in whose mind has faith not arisen,
Nor devotion in poise[1] aroused,
And in the holy Word has not felt joy—
What laudation shall he by his stubborn will express ?
Saith Nanak : The birth of such *alone* is approved,
As by the Master's guidance in holy truth are absorbed. (1)

Sloka (Guru Amar Das)

The stubborn fool realizing not his own self
By words of *cavilling* hurts others.
Blind man, his innate nature not changed,
In sequestration from God knocks he receives.
By the holy Preceptor's fear is he not broken to be remade,
Whereby in the Divine Essence[2] he could be absorbed.
Never is his doubt lifted— P. 550
Deprived of the Word, suffering he undergoes.
Powerful within him is lust, wrath, avarice—
In worldly pursuits all *his life* passed.
Tied are man's feet, hands, eyes and ears;
Ended are *allotted* days, as death approaches.
All this while to man has the holy Name not tasted sweet,
Whereby the Nine Treasures he could obtain.
Should man die while living, and obtain life again,[3]
Would he obtain liberation.
In primal time has man not received grace[4]—
Without good fortune[5] what may be achieved ?
Thou ignorant one ! the Master's Word contemplate :
By the holy Word is obtained liberation and enlightenment.
Saith Nanak : Then alone shall man to the holy Preceptor attain,
As his ego he discards. (2)

1. Sahaj.
2. Ank (limb).
3. 'Life' and 'death' herein are symbolical.
4. Karam (Ar.) grace.
5. Karma (Skt.) lit. deed, Implied meaning, fortune made by deeds.

Pauri (Stanza)

Jis dai chitti wasiyā merā swāmī tis noṇ kiūṇ andesā
kisai gallai dā loṛīyai

What anxiety can befall one in whose heart[1] the Lord
is lodged ?
The Lord is Provider of all manner of joys[2]—
How may one while contemplating Him, turn one's face away ?
Whoever on the Lord has meditated, all weal to him comes—
In company of the holy therefore, be seated ever,
Close to them.[3]
Of God's servant are suffering, hunger and maladies banished—
Of God's devotees are the bonds snapped.
By Divine grace does one turn God's devotee;
By the sight of God's devotees is the *ocean of*
the world crossed. (4)

Sloka (Guru Amar Das)

Sā rasnā jali jāo jini Hari kā süwāo na pāiyā

Burnt be the tongue[4] that joy in God has not tasted.
Saith Nanak : Those that the Lord in the mind have lodged,
Their tongue[4] joy in the holy Word feels. (1)

Sloka (Guru Amar Das)

Burnt be the tongue that of the Name Divine is neglectful.
Saith Nanak : Of the God-directed the tongue utters
the *Name* Divine,
And with the Name Divine is in love. (2)

Pauri (Stanza)

Hari āpei Thāküru sevaku bhagatu Hari āpei karei karāe

Himself is the Lord Master and servitor-devotee;
Himself the Doer of all.
Himself *the universe* He watches over and joys in it;
Himself guides creation as may please Him.
Some the Lord sets on the rights path; others in the wilderness
leaves to stray.
The Lord is the holy Master; holy His justice—
His sport[5] He enacts and witnesses.

1. Chitta.
2. (Spiritual joys are implied).
3. With face held close.
4. (Palate is implied).
5. (Implies the Divine play of creation, līlā).

Nanak, servant of God, by the Master's grace states :
Behoves it *man* to *engage in* singing praise of the holy Lord. (5)

Sloka (Guru Amar Das)
Darveshī ko jānasī wirla ko darvesh
Only a rare hermit realizes the *true character* of renunciation.
Cursed is the life, cursed the garb of one that wanders
begging from door to door.
He who discarding desire and anxiety, by the Master's
guidance begs for the Name—
Saith Nanak, wash his feet *in reverence*; to him am
I sacrifice. (1)

Sloka (Guru Amar Das)
Saith Nanak : On a single tree,[1] bearing the
fruit *of joy in God*;
Are settled two birds.[2]
While coming and going, are these birds invisible—
Wings they bear not.
While in numerous pleasures involved, *the self*
experiences delights—
By the holy Word *from Maya* it remains emancipated.
Saith Nanak : One devoted, fruit of joy in God,
By Divine grace receives, as holy mark. (2)

Pauri (Stanza)
Āpei dhartī āpei hai rāhaku āp jamāe pīsāvai
Himself the soil, Himself the cultivator,
Himself inducing growth, Himself gets the grain ground.
Himself cooks *it,* puts it in vessels, serves it—
Himself feasts.
Himself serves water,[3] gives toothpick; himself pours
water on cupped hands to rinse mouth. P. 551
Himself the feasting company He invites,
Himself dismisses them;
To whomsoever the Lord shows grace,
To the Divine Ordinance makes him compliant. (6)

1. The body is implied.
2. These birds are interpreted as the Divine self (Paramatma) and the individual self (jivatma). The figure of symbolic birds occurs in *Qankar,* Ramkali, (33). Earlier it occurs in Manduk Upanishad.
3. (To wash hands before beginning a meal).

Sloka (Guru Amar Das)

Karam dharam sabh bandhanāṇ pāp pünn sanbandhu

Actions and ritual deeds are bondage, tying *man* to sin
and virtue.
Possessiveness and attachment *too are* bondage;
Progeny and wife entanglements.
Wherever I look, a noose I see, *dangled* by Maya-attachment.
Saith Nanak : Without devotion to the holy Name,
the world in blind deeds is engaged. (1)

Sloka (Guru Ram Das)

One who is blind finds light when by the Divine will is
met the holy Preceptor.
Then shall *the self* snap bonds, in truth abide,
Its darkness of ignorance lifted.
It shall then view all *existence* as His,
Who the body has fashioned and created.
Nanak with the Creator seeks shelter :
The Creator is guardian of honour of such. (2)

Pauri (Stanza)

Jaduh āpei thāṭu kīyā bahi kartai taduh püchhi na sevak bīyā

As the Lord set about creating the visible expanse,
No other helper[1] did He consult.
With none other in existence,
What was there to grant or to receive ?
Then Himself the universe creating,
The Creator His bounty on all conferred.
Himself He created devotion, Himself amrita of
devotion quaffed.
Himself is the Formless *all* forms :
All happens as by Him willed. (7)

Sloka (Guru Amar Das)

Gurmukhi Prabhu sevehṇ sadā sāchā andinu sahaji piyār

The God-directed serve ever the eternal Lord,
Each day to spontaneous devotion attached.
Ever in joy, praise of the Eternal they chant—
The Lord abiding in the lower world and
the higher in heart.

1. Servitor.

Within them abides the Beloved, as in primal Time the Creator
this grace for them has recorded.
Saith Nanak : In His grace has He Himself
to such granted union. (1)
Sloka (Guru Amar Das)
By talking and discoursing is He not attained;
Such attain Him as each day ever His praise chant—
many have cried and wailed to exhaustion.[1]
By the Master's Word is mind and body *in devotion* drenched;
Then comes *the Lord* in the self to abide.
Saith Nanak : By His glance of grace is He attained—
Himself *the seeker* He unites *to Himself.* (2)
Pauri (Stanza)
Āpei Ved Pūrān sabhi Sāsat āpi kathai āpi bhījai
Himself is He *essence of* Vedas, Puranas and Shastras;[2]
Himself expounds *these* and is *to them* devoted.
The Creator fashioning the visible show,
Settles therein, Himself to offer worship,
Himself in activity involved, Himself to renunciation inclined;
Himself *turning Preceptor,* the inexpressible *Truth* expounds.
Himself of deeds of holiness inspiring the performance;
Himself abiding immaculate.[3]
Himself joy and suffering He sends.[4]
Himself grace confers. (8)
Sloka (Guru Amar Das)
Shekā andaruh zoru chhaḍḍi tūṇ bhau kari jhallu gawāe
Listen, Sheikh ! Discard violence of mind; fear God;
Cast off thy dementia.
Many through fear of the Master have found liberation,
By such fear the state of fearlessness attaining.
By the holy Word let thy stubborn mind be penetrated,
That poise in thy mind take abode :
Whatever in poise of mind is accomplished,
To that the Lord accords approval.
Saith Nanak : None involved in lust and wrath attained Him—
Ask this of the enlightened. (1)

1. (Lit. died. In idiom also exhausted).
2. Vedas are the holy Scriptures of Hinduism, Puranas mythological tales and Shastras philosophical texts.
3. (That is, above good and evil).
4. Lit. Gives.

Sloka (Guru Amar Das)
The egoist in Maya-attachment is involved, P. 552
To the Name not attaching himself;
False his doing, false his capital, from falsehood
his sustenance derived.
Wealth that is Maya-poison he dies garnering—
In the end all turning to dust.
Within him abides evil of greed,
While *outwardly* he performs ritual actions, piety,
purificatory rites and self-restraint.
Saith Nanak : The egoist's doing by the Lord is not approved;
At the Divine Portal suffers he ignominy. (2)

Pauri (Stanza)
Āpei khaṇī āpei bāṇī āpei khanḍ varbhanḍ karei
Himself has He made the four sources of creation,
Himself the *various* forms of utterance,
And continents and the universe.
Himself is He sea and ocean—
Himself therein placed pearls.[1]
These He grants to those having His grace,
Whom He makes God-directed.
Himself is He ocean of existence, Himself the ship;
Himself the pilot, Himself going across it.
Himself does the Creator accomplish all—
None His equal. (9)

Sloka (Guru Amar Das)
Satiguru kī sevā saphal hai je ko karei chitt lāe
Full of blessing is service to the holy Preceptor,
were one to perform it from the heart.
As is boon of the Name attained, the Lord above
anxiety in the mind takes abode.
Then is annulled suffering of transmigration,
And pride and possessiveness vanish;
Attained is the lofty station,[2] and *man* in truth absorbed.
Saith Nanak : Those for whom the writ in primal time has run,
With the holy Preceptor's association are blessed.[3]

1. Used symbolically for spiritual qualities.
2. Implies liberation.
3. Lit. The holy Preceptor comes to meet them.

Sloka (Guru Amar Das)
Dyed in the Name is the holy Preceptor, ship of Kali-Yuga.[1]
One turning Godward, enshrining the holy Eternal within,
goes across.
Such a one the Name contemplates, the Name garners—
By *devotion to* the Name finds honour.
Saith Nanak : On attaining the holy Preceptor,
By grace comes this blessing. (2)
Pauri (Stanza)
Āpei pārasu āpi dhātu hai āpi kītonu kanchanu
Himself is He philosopher's stone, himself the metal *transmuted,*
Himself has He made it gold.
Himself is He Lord and devotee;
Himself annuls sins.
Himself in all beings He experiences *life*,
Himself the *Maya*-hue.
Himself the discriminating understanding,
Himself the Knower;
Himself by the Master's guidance shatterer of *Maya-illusion.*
Nanak of the Creator's laudation never is tired—
Lord ! thou that art Supreme giver of joy. (10)
Sloka (Guru Ram Das)
Binu satiguru sevei jīya kei bandhanāṇ jetei karam kamāe
Without serving the holy Preceptor, all actions done are a
bondage to the self.
Without serving the holy Preceptor *the self* finds not poise[2]—
Dying and being born, in transmigration it keeps caught.
Without service to the holy Preceptor is *man's* speech
unpleasing;[3]
The Name in the self finds not lodgement.
Saith Nanak : Those not serving the holy Preceptor,
Bound in Yama's demesne, are chastized,
Departing life with faces blackened. (1)
Sloka (Guru Amar Das)
Some in humility[4] serve the holy Preceptor,
With the Name Divine falling in love.

1. The present Age of the world, full of sin.
2. Place (of rest).
3. Lit. Tasteless.
4. Lit. As menials.

Such, saith Nanak, ennoble their own life
And to their forebears bring liberation. (2)

Pauri (Stanza)

Āpei chāṭsāl āpei hai pāndhā āpei chāṭarei paṛhan kau āṉei

Himself is He the school, Himself the Instructor;
Himself the pupils He brings in for instruction.
Himself father and mother; Himself to the children
brings enlightenment.
Somewhere *through some,* all He studies and realizes;
Elsewhere *others* in ignorance He steeps.
Some into the Mansion[1] Thou dost call, as, holy Lord !
to Thy mind they be pleasing.
Those on whom by guidance of the holy Preceptor
exaltation He confers, P. 553
At the eternal Portal
Their repute gets blazoned. (11)

Sloka (Composition attributed to Mardana)

Kali kalwālī kāmu madu manūā pīvaṇhāru

Kaliyuga is the vat, lust the wine; the mind the boozer.
With wrath is the cup by attachment filled;
Pride the cup-bearer.
In circle of false avarice, those *thus* boozing forfeit all honour.
Make good deeds and truth the molasses,
Thus the wine of truth thou distil.
Make good qualities the pan-cakes, good conduct the ghee,
Modesty the dish of flesh.
These *dishes,* saith Nanak, by the Master's guidance are obtained,
By whose consumption evil-thinking vanishes. (1)

Sloka (Composition attributed to Mardana)*

The body is the vat, ego the wine;
Restless desire the boozers' circle.
Passion the cup falsehood-filled, that Yama,
agent of death is doling out.
Saith Nanak; By drinking such wine are numerous sins earned.
Make enlightenment the molasses, Divine laudation
the pancakes,

1. Symbol for the Divine Essence.

* (This Sloka is generally interpreted as the answer by Sri Guru Nanak Dev to the foregoing).

Fear of God the dish of flesh.
Saith Nanak : Seeking prop of the holy Name
Is this the feast of truth. (2)

(*Sloka*)

Make the boy the vat; of the ego make wine,
Which in stream of amrita pours.
In unison with holy company, with cup of devotion
Quaff cupfuls of amrita—
By such quaffing is annulled evil-thinking. (3)

Pauri (Stanza)

Āpei sūrinar gaṇ gandharbā āpei Khaṭ-Darshan kī bāṇī

Himself is He deities, human beings,
groups of celestial choristers;
Himself texts of the Six Systems.
Himself Shiva, Shankara and Mahesha;[1]
Himself is the Lord the inexpressible Discourse.[2]
Himself Yogi and voluptuary;
Himself turned world-renouncing,[3] in wild
places wandering.
With Himself holds He discourses;
Himself elegant form of enlightenment.
His playful gambols Himself He enacts;
All beings within His ken lie. (12)

Sloka (Guru Amar Das)

Ehā sandhyā parwāṇu hai jitu Hari-Prabhu merā chitt āwai

That prayer *alone* is approved whereby is Lord
brought to mind;
Whereby love for the Lord should rise and
Maya-attachment be burnt.
Let man contemplate the prayer that by the Master's
grace should destroy duality,
And give poise to the mind.
Saith Nanak : Any that with attitude to egoism offers prayer,
His mind is not poised; in transmigration
ignominy he suffers. (1)

1. All these are different names of Shiva, with his various attributes.
2. Implies the unattributed Supreme Being (Nirguna Brahm).
3. Sannyasi.

Sloka (Guru Amar Das)
Like the Chatrik over the world I wandered,
uttering the Beloved's name.[1]
Saith Nanak : By contact with the holy Preceptor
is my thirst assuaged;
Returning to my home[2] the Beloved I attained. (2)

Pauri (Stanza)
Himself is He Essence and the Supreme Reality :
Himself Lord and servant.
Himself He made the eighteen castes;[3]
Himself the Supreme Being, assuming sovereignty
over the universe.
Himself He visits *creation* with death, Himself spares life;
Himself grants liberation and exercises grace.
Never is anything put away from His mind—
Right His justice; right all from Him happening.
Those whom by the Master's guidance illumination He grants,
From their minds is illusion of duality banished. (13)

Sloka (Guru Arjan Dev)
Hari-Nāmu na simrehṇ Sādh-sangi tai tanu üḍḍai kheh
Those not contemplating the Name Divine in holy company,
Have dust flying over their limbs.[4]
Saith Nanak : Cursed be the joyless body that remembers
not Him who created it. (1)

Sloka (Guru Arjan Dev)
With the *Lord's* lotus feet in the self lodged, P. 554
And the tongue repeating the Name Divine—
Saith Nanak : Cherish thou the body that so the Lord
contemplates. (2)

Pauri (Stanza)
Āpei aṭh-saṭh tīrath Kartā āpi karei ishnānu
Himself maker of the sixty-eight holy spots;
Himself bathing *therein.*
Himself the Lord exercising self-restraint,
Himself inspires utterance of the Name.

1. Prio, Prio (Lit. Beloved, Beloved), the Chatrik's cry.
2. (The contemplative self is implied).
3. The traditional number of the main castes and sub castes.
4. Body.

Himself in His grace fear He shatters;
Himself confers all boons.
Whomsoever by the Master's grace illumination He grants,
At the Divine Portal is eternally honoured.
The honour of whosoever is by the Lord protected,
Know him to be *truly* holy. (14)

Sloka (Guru Amar Das)

Nanak binu Satiguru bheṭei jagu andhu hai andhei karam kamāe

Saith Nanak : Without the holy Preceptor's contact[1]
is the world blind,
Acting blindly;
To the holy Word not forming attachment,
Whereby joy in the heart may come to abide.
Ever in dark *Sloth*[2] is *the world* straying—
Its days and nights in suffering passed,
All happens as pleases the Lord—nothing can *man*
say in this. (1)

Sloka (Guru Amar Das)

Thus enjoined the holy Preceptor; this remedy you adopt :
Making resort to the Master's portal,[3] the Lord contemplate.
The Lord is ever by us; snapping curtains of illusion,
Inside yourself admit illumination.
The Name is amrita—let that be your medicine.
Keep in mind the holy Preceptor's will;
True love to it be your discipline.
Saith Nanak : In this world shall *such discipline* keep you in joy,
In the hereafter shall you gambol with the Lord. (2)

Pauri (Stanza)

Āpei bhār aṭhārah banaspati āpei hī phal lāe

Himself is He the eighteen packs of vegetation;[4]
Himself to it provides the fruit.
Himself is He Gardener; watering it Himself,
Himself He consumes it.
Himself is He Creator and enjoyer thereof;
Himself on *others* confers it.

1. Meeting.
2. Tāmas.
3. Gurudwara.
4. Reference to the belief that one leaf taken from each species of vegetation would make eighteen loads or packs.

Himself Master and guardian; Himself in all creation pervasive.
Nanak, servant of God, the Lord's greatness expounds,
Who has not a grain[1] of greed. (15)

Sloka (Guru Amar Das)

Maṉasu bhariyā āṉiyā maṉasu bhariyā āe

One brought in a *flask* full of wine.
Another *a cup* filled with that, drinking of which
takes away sense,
And dementia results.
Man then distinguishes not between what is right and
what wrong,[2]
And so from the Lord is pushed away.
Its drinking, of the Lord makes one forgetful,
And at the Divine Portal brings chastizement.
As far as lies in your power drink not this false wine.
Saith Nanak : By contact with the holy Preceptor
and with his grace,
Is obtained the true wine.
One drinking that, ever in joy in God shall abide,
And in His mansion find place. (1)

Sloka (Guru Amar Das)

The world, should it get *true* awareness, in life shall be *as* dead.
Sent by God to sleep,[3] in sleep is it involved;
When awakened, shall it regain consciousness.
Saith Nanak : Should *the Lord* cast His glance of grace,
With the holy Preceptor He grants union.
Should man by the Master's grace find death[4] while living.
Nevermore shall he undergo death.[5] (2)

Pauri (Stanza)

Jis dā kītā sabhu kichh hovai tis no parwāh nāhīṇ kisai kerī

He by whose will all happens, on none is dependent.
Lord ! all consume what Thou dost grant;
All to Thee are beholden.
Whoever by grace of the Lord immaculate lauds Thee. P. 555

1. Lit. Sesame grain (Cf. Japuji 25).
2. Lit. What is his and what another's.
3. Sleep and waking are used metaphorically.
4. Used symbolically.
5. Death in the course of transmigration is implied.

All boons obtains.
He alone is truly wealthy,[1] the true merchant,
Who merchandize of wealth of the Name has packed.
Devotees of God ! laud Him all,
Who the heap of duality has smashed and thrown off. (16)

Sloka

Kabirā martā martā jagu mūā mari bhī na jānai koe

Kabir ! the world has ever been subject to death—
Few know how to die *while living* :
Whoever dies thus, nevermore shall die.[2] (1)

Sloka (Guru Amar Das)

Who knows how we shall come to die ? what
manner of death shall we get ?
Should the Lord not be put out of mind,
then is death easy.
The whole world is of death afraid—all wish to keep living.
Whoever by the Master's grace in life finds death,
Of the Ordinance[3] has realization.
Saith Nanak : Whoever dies thus, eternal
life shall attain. (2)

Pauri (Stanza)

Jā āpi kripālu hovai Hari swāmī tāṇ āpṉā
Nāuṇ Hari āpi japāvai

Should the Lord be gracious, contemplation
of His Name He inspires.
Granting union with the holy Preceptor, joy He confers;
To the Lord is His devotee[4] pleasing.
Himself His servant's honour He protects—
At the feet of His devotees *the world* He *inspires* to fall.
Dharamaraja too is God's creature—
He approaches not God's devotees and servants.
Whoever is dear to the Lord, is by the whole
world held dear.
The manifold creation knocks about,
Moving in transmigration. (17)

1. *Shah,* in applied sense, a rich man, banker.
2. This sloka appears at no. 29 among slokas of Kabir in the Granth Sahib.
3. Hukam.
4. Servant.

Sloka (Guru Amar Das)

Rāmu Rāmu kartā sabhu jagu phirei Rāmu na pāiyā jāe

The whole world goes about in quest of God[1]—
God[1] unattainable remains;
Inaccessible, unknowable, supreme over all,
Immeasurable, beyond reckoning.
None His worth has reckoned; noway[2] can
He be purchased.
As is the mind penetrated by the Master's Word—
Thus in the mind comes He to abide.
Saith Nanak : Immeasurable is He—by the Master's grace
in the mind become pervasive.
Himself He grants union; united, ever united
He abides. (1)

Sloka (Guru Amar Das)

My self ! the Name is the *sole* wealth, that is
bringer of eternal joy.
In it loss occurs never; ever is it profit-giving.
By consumption and expending not diminished—
Ever more of it by the Lord granted.
In possessing it anxiety never occurs, nor any loss.
Saith Nanak : By the Master's guidance is it attained,
by whomsoever He shows grace. (2)

Pauri (Stanza)

Āpei sabh ghaṭ andarei āpei hī bāhari

Himself abides He in each vessel,[3] Himself without.
Himself operates He in secret, Himself manifestly.
Lying for thirty-six Yugas in darkness, in unbroken
absorption He abided.
There were *then* no Vedas or Puranas—
The puissant Lord[4] solely then existed.
In absorption of ecstasy He sat, distinct from all.
His measure to Himself alone known;
Pure like a pearl[5] His *Essence*[6]. (18)

1. Rama.
2. That is, not by ritual performances etc.
3. That is, being.
4. Nara-Hari.
5. Gauhar (Pers.) a pearl.
6. Also interpreted as : 'Himself His depth He knows'.

Sloka (Guru Amar Das)

Haumai vichi jagat mūā mardo mardā jāe

In egoism is the world ruined,[1] further and
further declining.[2]
While breath lasts, it contemplates not what in
the hereafter it will do.
The enlightened of this have consciousness; the
unenlightened in blindness acting. P. 556
Saith Nanak : What man in this life performs, he attains;
The same in the hereafter to him comes. (1)

Sloka (Guru Amar Das)

From the primal Divine Source has the law[3]
been received,
That without the holy Preceptor's guidance is
not contemplated.
By contact with the holy Preceptor does *the Lord* come
to pervade *the devotee's* inner being;
The devotee ever in fixed devotion to Him abides;
With each breath contemplating Him, not
a breath is let go waste.
Then is his fear of transmigration ended, and exaltation
of *eternal* life attained.
Saith Nanak : Such status to him alone is granted,
To whom *the Lord* in His will shows grace. (2)

Pauri (Stanza)

Āpei dānā bīniyā āpei pardhānā

Himself is He all-wisdom, all-insight; Himself
pre-eminent among all.
Himself showing His form, Himself on it meditating.
Himself the *cosmic* silence,[4] Himself on
enlightenment discourses.
To none is He unpleasant[5] to taste—pleasing to all.
Beyond expression His praise—to Him am
I ever a sacrifice. (19)

1. Dead.
2. Dying and dying.
3. Hukam.
4. Lit. Moni = one under a vow of silence.
5. Bitter.

Sloka (Guru Nanak Dev)

Kalī andari Nanakā jinnāṇ kā autāru

Saith Nanak : In Kali-yuga are beings incarnations of evil spirits[1] :
The son a goblin, the daughter a witch; the wife leader of she-goblins. (1)

Sloka (Guru Nanak Dev)

Hindus basically are misguided, from the true path straying.
Their worship is as guided by Narada.[2]
Blind, dumb, totally blind are they :
These thoughtless, unintelligent people to stones offer worship.
The stone that itself shall sink, how may it make you swim ? (2)

Pauri (Stanza)

Sabhu kihu terai wasi hai tūṇ sacchā shāhu

All under Thy power lies; Thou the true monarch.
Devotees that in love of the sole Lord are dyed, by complete faith are inspired.
The Name Divine is amrita-feast that God's devotees consume to satiety.
Contemplation of God brings true profit, whereby are all boons obtained.
Saith Nanak : Inaccessible, unknowable is the Lord—
By Him, the Supreme Being, are His devotees cherished in love. (20)

Sloka (Guru Amar Das)

Sabhu kichhu Hükamei āwandā sabhu kichhu Hükamei jāe

All by Divine Ordinance[3] comes, by the Divine Ordinance goes.[4]
A thoughtless one presuming Himself powerful,
Is blind, acting blindly.
Saith Nanak : A rare one to whom the Lord in His will shows grace,
The Ordinance[3] realizes. (1)

1. *Jinn* (Ar.).
2. Narada is said to have initiated image-worship.
3. Hukam.
4. (May refer to birth and death, or to substance).

Sloka (Guru Amar Das)
He alone is a true Yogi, the true praxis attaining,
Who with the Name Divine is blessed.
In such a Yogi's city *of self* reside all *blessings*—
By assumption of garb is not union[1] attained.
Saith Nanak : Rare is the Yogi in whose self *the Lord*
manifests Himself. (2)
Pauri (Stanza)
Āpei jantu upāiyanu āpei ādhāru
Himself beings He creates, Himself props them.
Himself the subtle *essence,* Himself the expanse *of creation.*
Himself abides He sole, Himself *head* of a vast progeny.[2]
Lord ! Nanak in charity seeks dust of feet of the holy.
None else see I provider—Thou truly munificent. (21) (1)
Found correct*

RAGA WADHANS

In the Name of the Sole Supreme Being, Reality
Eternal, Immanent Creator,
Above fear, Above Rancour, Form
Eternal, Unincarnated, P. 557
Self-existant, *Realized by* the holy Preceptor's Grace
In the Measure Wadhans—Composition of Sri Guru Nanak Dev

SCORE 1

Amlī amalu na ambaṛai machhchhī nīru na hoe

To the addict is nothing like his dope; to
the fish *nothing like* water :
Those dyed in *love of* the Beloved, for all creation feel love.[1]
Lord ! to Thy Name am I a sacrifice; (1)
Offer myself as a sacrifice, cut to bits. (I-Pause)
The Lord is a fruit-bearing tree, named amrita :
Those that have quaffed it, are fulfilled—
To such am I a sacrifice. (2)
With all abiding, yet to me is He invisible :
How may the thirsty be satisfied, when against
the Pool is *standing* a wall.[2] (3)
Nanak is Thy trader : Lord ! Thou my capital.
By Thy laudation and supplication to Thee *alone,*
Shall doubt from my mind be lifted. (4) (1)

Günwantī Shahu rāwiyā Nirgüna kūkei kāe

The woman of merit[3] with her Lord has enjoyed bliss;
Why must one without merit *in jealousy* wail ?
Should she acquire merit, the Lord shall favour her too. (1)
The Lord is so delightfully playful—why must the woman
seek pleasure with others[4] ? (I-Pause)

1. That is, *not for anyone in particular, like the addict and the fish.*
2. (This is the wall of illusion, unenlightened ignorance).
3. Symbolizes the devoted seeker.
4. Implies false creeds and worldliness.

Make good deeds the magical rites, the heart the thread;
The bead to string it with money is not purchased :
To the heart should it be sewn.[1] (2)
As is the path indicated, I traverse it not, yet claim to
have arrived at *the destination.*
Woman ! to thy Lord art thou not communicative—
How in His home mayst live ? (3)
Saith Nanak : None other than the sole Lord is there.
Shouldst thou with the Lord maintain love, to thee shall
He grant bliss. (4) (2)

In the Measure Wadhans—Composition of Sri Guru Nanak Dev

SCORE 2

Morīṇ ruṇ jhuṇ lāiyā bhaiṇei Sāvaṇu āiyā

Sister[2] ! Savan[3] has come; raised are the peacocks'
enchanting notes.
The strings[4] of Thy artless stabbing looks my passionate
heart have captivated.
For a sight of Thee, would I cut myself to pieces—
To Thy Name sacrifice myself,
What pride in me where Thou art—what pride is mine ?
Woman ! smash bangles against thy couch, thy
armlets and thy arms—
With all thy make-up is Thy Lord to others attached.
What worth the bangle-seller, what worth these bangles
of ivory and glass ? P. 558
May these arms which embraced not the Lord, be burnt !
All my sister-friends have gone with their spouses to seek love;
At what door may I, burning in separation, find shelter ?
Sister mine[5] ! so well-mannered[6] am I; yet find
I not favour with the Lord.
To see me weep has the whole world wept—wept even
birds of the forest—

1. (The syntax here is recast in rendering for clarity of comprehension. The figure is taken from women performing magical rites to win back their husbands' favour. There is a continuity of theme with the two foregoing verses).
2. (The seeker is figured as the ardent, yearning wife).
3. The romantic month of rains—July-August.
4. (Strings tied to feet of captive birds are implied).
5. (A female friend, a confidante is implied).
6. (Implies one meticulous in performing ritual piety, but without true devotion).

He in whose separation I wept still is untouched;[1]
That from the Beloved has separated me.
In my dream came He to me; with tears were my eyes filled.
Beloved, neither can I come to Thee, nor
send to Thee messenger.[2]
Come thou blessed sleep; maybe in sleep His sight I have.
Nanak, what hast thou to offer to any that to
thee His message brings ?
To offer Him my severed head for a seat: without
this head to serve Him.
How may one not die; not immolate oneself,
with the Lord staying aloof ? (1) (3)

In the Measure Wadhans—Composition of Sri Guru Amar Das

SCORE 1

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Mani mailai sabhu kichhu mailā tanu dhotai manu hachhā na hoe

With the mind impure, are all *man's actions*[3] impure;
With cleansing of the body is the mind not purified.
The world into illusion is fallen; rare is *the person* who of
this has realization. (1)
My self ! meditate solely on the *holy* Name *of God* :
This treasure the holy Master on me has bestowed. (I-Pause)
Should one learn to perform yogic postures and
control the senses,
Even so is not impurity of the mind removed and filth of
egoism not cast off. (2)
The mind is not controlled by any discipline except seeking
shelter with the holy Preceptor;
Contact with the holy Preceptor turns the mind away from
the world—
Inexpressible is this state. (3)
Saith Nanak : One who dies into the holy Preceptor's Word,
True life thereby shall find :
Thus will the impurity of covetousness be cast off,
And the mind purified. (4) (1)

1. Has not wept.
2. Anyone.
3. Lit. All, everything.

By Divine grace[1] comes devotion to the holy Preceptor,
By grace[1] alone comes such devotion.
By grace[1] is the mind subdued and purified. (1)
My self ! meditate *ever* on the holy Eternal :
With meditation on the Sole Lord shalt thou find joy,
And never again by suffering be visited. (I-Pause)
By grace[1] does one find life after *death to the world* :
By grace[1] is the holy Word in the mind lodged.
By grace[1] does one realize the Divine Ordinance,[2]
And is therein absorbed. (2)
May the tongue[3] burn that has tasted not of joy in the Lord !
The tongue absorbed in worldly joys, in duality, finds
only suffering. (3)
The Lord's glance holds all creation alike—
Himself too has He created distinctions.
Saith Nanak : Contact with the holy Preceptor
brings fulfilment,[4] P. 559
And exaltation through devotion to the Name. (4) (2)

Mayā-mohu ghübaru hai Guru binu gianu na hoe

Maya-attachment is a dust-storm;
Without the Preceptor's *teaching* comes not illumination :
Those engaged in contemplating the Word *alone* have realization;
Mankind in duality absorbed, is lost. (1)
My self ! thy actions guide as the Preceptor has instructed;
One ever absorbed with the Lord
Shall *alone* the Door of liberation attain. (I-Pause)
God is the Sole Treasure of merit;
One finds it only when He confers it.
Without devotion[5] the world from God is alienated.
Through the Preceptor's Word alone comes union. (2)
Those that have sought possessions[6] in the world,
have at last been effaced;
Nothing with them has lasted.
Truth through the holy Preceptor is found;
Thus is one in the holy Name absorbed. (3)

1. Lit. Glance of grace.
2. Hukam.
3. Palate is meant.
4. Fruit.
5. Nām.
6. Lit. Have cried, 'mine, mine'.

This body is full of expectation and desire—
Light within yourself the flame *of realization.*
Saith Nanak : In bondage is the egoist;
Turning towards the Preceptor liberation confers. (4) (3)

Sohāgaṇī sadā mūkhu ūjjalā Guru kai sahaji sūbhāe
Ever radiant is the face of the devoted wife,[1]
Who from the Preceptor has acquired poise;
Ever is she blessed with her Lord's love,
By shedding off all egoism. (1)
My self, meditate ever on God's Name :
The holy Preceptor *thus* has given me realization
of God. (I-pause)
The wife deserted[2] is piteously wailing, cast off
from the Lord's Mansion :
Caught in duality, her face turns hideous,
And in the hereafter suffering she gets. (2)
The woman with merit[1] ever on her Lord's merits meditates,
And lodges in her heart the holy Name;
The woman lacking merit[2] ever in suffering wails. (3)
One sole Lord and Master of all is He;
Inexpressible His greatness.
Saith Nanak : Himself has He made beings
from Himself separate;
Then to devotion prompted. (4) (4)

Amrit Nāmu sad mīṭhā lāgā Guru-shabdīṇ sādu āiyā
The holy Name immortalizing is ever joyful;
By the Master's Word is its joy felt.
The holy Word brings absorption in peace and poise—
This by the Lord in the heart is lodged. (1)
The Lord out of grace has granted union with
the holy Preceptor;
And by prompting of the Master, perfectly-endowed, has
come meditation on God's holy Name. (I-Pause)
Brahma who uttered the text of the Veda,
Yet remained caught in Maya-delusion;
Shiva with his enlightenment, yet in-dark passion
and egoism is involved. (2)

1. Symbol for the true devotee.
2. Symbol for those indifferent to devotion.

Vishnu[1] ever incarnating himself,
By whose teaching may the world be saved[2] ?
Those instructed by the Preceptor, dyed in
God-consciousness—
In this age is their darkness of illusion lifted. (3)
Devotion to the holy Preceptor brings release;
One by him instructed *alone* finds liberation.
Those dyed in the holy Name are the true anchorities,
And the Door of Liberation attain. (4)
One Sole Truth pervades all creation,
And upholds all.
Saith Nanak : I cherish[3] not other than the sole Lord,
Who is the compassionate ruler of all. (5) (5)

Gurmukhi sanjamu tattu giānu

From the Preceptor *comes* holy discipline and
realization of the Essence;
From the Preceptor comes prompting to meditation
of the holy Eternal. (1)
By the Preceptor's instruction myself, on
the *holy* Name meditate, P. 560
Which shall for ever uphold thee. (I-Pause)
The holy Lord alone is the honour[4] and exaltation
on the true devotee;
To the devotee the Lord alone is the true friend. (2)
Whoever He favours, alone turns to devotion.
On the devotee He confers exaltation Himself. (3)
The devotee lives the true, holy Word.
Saith Nanak : The devotee brings to his whole
family liberation.[5] (4) (6)

Rasnā Hari sādi lagī sahaji sübhāe

My tongue[6] is spontaneously absorbed in joy in God.
By meditation on the holy Name, is content of soul found. (1)
Meditation on the holy Name brings joy imperishable :
May I ever be a sacrifice to the holy Preceptor. (I-Pause)

1. Original, Krishna.
2. Lit. Attaching itself to whom ?
3. Lit. Know, recognize.
4. Caste, high caste.
5. Cf. Japuji, 14.
6. Palate is meant.

By meditating solely on God the eyes look not covetously,[1]
And the mind is content, with duality gone. (2)
Through the holy Word and God's Name
comes joy to body and limbs,
And fragrance of the Name in the heart is absorbed. (3)
Saith Nanak : Only those with the writ of
good fortune recorded on the forehead,
Find renunciation spontaneously through
the Preceptor's Word. (4) (7)

Pūrei Guru tei Nāmu pāiyā jāe

Devotion to the Name solely from the perfectly—
endowed Master comes,
And comes absorption in the holy Word and holy Truth. (1)
My self ! by submission to the Preceptor,
Seek thou wealth of the Name. (I-Pause)
Through the Preceptor's Word cast off impurity of mind,
And lodge therein the immaculate Name *of God.* (2)
In illusion does the world wander about;
Whirled in transmigration and by Yama made
to suffer ignominy, (3)
Saith Nanak : Supremely fortunate are those that on
the Lord's Name meditate,
That by the Master's grace in their mind is lodged. (4) (8)

Haumai Nāvaiṇ nāli virodhu hai duė na wasehṇ ik thāeṇ

Egoism and devotion are to each other opposed,
Abiding not together :
With egoism may service to the Master not be practised,
And the mind unsatisfied remains. (1)
My self ! meditate on the Lord and practise
the Preceptor's Word :
Through submission to the Divine Will is attained
the Lord and egoism cast off. (I-Pause)
This body is egoism-filled;
From egoism has proceeded all process of being born.[2]
Egoism is a great dust-storm,
All realization clouding. (2)

1. Lit. Are full of content.
2. Being involved in transmigration is implied.

With egoism is devotion not performed, nor
the Divine Ordinance[1] realized;
In egoism is the self in bonds, and the Name in
the mind not lodged. (3)
Saith Nanak : Contact with the holy Preceptor casts off egoism,
And truth in the mind lodges.
Then does *the self* practise truth, live truth,
And through devotion, in the holy Eternal is absorbed. (9.12)

In the Measure Wadhans—Composition of Sri Guru Ram Das

SCORE 1

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Sej ek eko Prabhu Thākūru

One is the couch;[2] one Sole Lord :
The God-directed *therein* with the Lord, ocean of bliss
have joy. (1)
My heart for union with the Lord yearns.
Union with the Beloved by the Master, perfectly-endowed
may be brought about : P. 561
To the Master again and again am I a sacrifice. (I-Pause)
My body of faults is full :
How *then* with the Beloved, perfection incarnate,
may I find union ? (2)
Mother mine ! I have not the merits of those *wives*
with merit endowed,
Who to the Beloved are united :
How then may I find union[3] ? (3)
With undertaking of numerous devices[4] am I exhausted.
Prayeth the humble Nanak : Save me, Lord ! (4) (1)

**Merā Hari-Prabhu sūndaru maiṇ sār na jāṇī*

Of the beauteous Lord I realized not the value :
Discarding the Lord, to another was I attracted. (1)
How may I, so immature[5], with the Lord find union ?
One that the Spouse's favour wins, alone has bliss,

1. Hukam.
2. Symbol for the devoted heart.
3. (Lines transposed for facility of elucidation).
4. Implies ritual actions etc.

* *Note* : The image maintained herein is of the wife cast off by the Spouse for her demerits. This mode is common in the devotional portions in the holy Granth Sahib.

5. Iyanī (feminine form) lit. one that has no knowledge of anything.

She is the wise one, having union with Him. (I-Pause)
Full of faults that I am, how may I find the Lord ?
Numerous are those beloved of Thee—how may I ever
Thy mind enter ? (2)
One having bliss with the Lord is alone happily wedded.
Such merits I, unfortunate one have not : what help for me[1] ? (3)
The happily wedded wife ever with the Lord has bliss :
Were that sometime me, unfortunate one, to His bosom[2]
He clasps. (4)
Thou Lord, art full of merits, I with demerits full.
I Nanak, am without merit, helpless—
Save me ! (2)

In the Measure Wadhans—Composition of Sri Guru Ram Das

SCORE 1

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Maiṇ mana waddī ās Harei kiūṇ kari Hari darshan pāwāṇ

Lord ! great yearning have I to have sight of Thee.[3]
Of the holy Preceptor this would I enquire;
By his teaching my ignorant mind should I instruct.
The deluded mind by the Master's Word is enlightened,
And ever on the Lord meditates.
Saith Nanak : On whomsoever the Beloved casts
His glance of grace,
His heart to the Lord's feet gets attached. (1)
To win the Beloved's *favour* various garbs I assume,
That to Him I be pleasing.
Yet the Beloved Spouse casts not a glance at me—
How may I find consolation ?
He for whose favour is all my decking done,
To others is attached.
Saith Nanak : Thrice blessed is the wife who with her noble
Spouse has bliss. (2)
Behoves it of the blessed wives I query :
How with the Lord you have bliss ?
Replied one : As thoughts of mine and thine I discarded,
The holy Lord grace to me showed.

1. Lit. What lies in my power ?
2. Neck.
3. Of the Lord.

Sister ! mind and body to the Lord dedicate.
By this path may union with the Lord be found.
Saith Nanak : Light into His Light will merge, when the Lord
His glance of grace casts. (3)
My mind and body shall I dedicate to any
Who the Lord's message to me brings.
Over such a one the fan shall I wave; serve him,
Draw water for him.
Ever shall I serve the Lord's devotee who to me of the
Lord discourses. P. 562
Saith Nanak : Blessed be the holy Preceptor, perfectly-endowed,
Who my heart's yearning fulfils. (4)
Lord ! with the Master, true friend, grant me union,
By whose touch on the Name Divine I meditate.
From the holy Preceptor I learn the Divine discourse;[1]
And in unison with him Divine laudation chant.
Ever Divine laudation may I chant;
Listening to Thy Name may my self find life ?
This is Nanak's prayer : Whenever of the Lord I be forgetful,
May death on my self fall ! (5)
All yearn for the Lord's sight,
Such alone have it as He Himself so favours.
On whomsoever the Beloved casts His glance of grace,
Ever the Lord contemplates.
Such alone the Lord everlastingly contemplate,
As with the Master, perfectly-endowed have contact.
Saith Nanak : Merged into each other are the Lord's
devotee and the Lord—
One contemplating the Lord into Him is merged. (6) (1.3)

In the Measure Wadhans—Composition of Sri Guru Arjan Dev

SCORE 1

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Ati ūchā Tā kā durbārā

Lofty in extreme is His court,
Beyond end and limit.
Despite millions of efforts,
Even a trace of His Mansion shall one not find. (1)

1. Lit. Discussion, dialogue.

When shall come the agreeable hour when union with
the Lord will come about ? (I-Pause)
He who by a hundred thousand devotees is contemplated;
For whom a hundred thousand anchorites austerities perform,
For whom a hundred thousand Yogis undertake Yoga-praxis
And a hundred thousand householders in enjoyment of
worldly pleasures are engaged : (2)
In each being[1] is He lodged, though few know of Him.
Is there any of the noble-hearted who this veil has rent ?
By his instruction shall I make effort whereby
He may show grace.
To such a one may one dedicate one's life, be a sacrifice. (3)
After long wanderings to God's devotees have I come;
Who all my suffering and doubt have annulled.
The Lord into His Mansion called me, where amrita I consumed.
Saith Nanak; Lofty in extreme is the Lord. (4) (1)

Dhannu su velā jitu darshan karnā

Blessed the hour in which *the Lord's* sight I may have.
To the holy Preceptor's feet, *who this sight grants,*
am I a sacrifice.[2] (1)
Beloved Lord, who life hast conferred,
My self in contemplation of *Thy* Name finds life. (I-Pause)
True is Thy Word; ambrosial Thy utterance.
Cooling is Thy gaze, Thou who art all-knowing. (2)
Eternal is Thy Ordinance, Thou who on
Thy throne art established.
Immune from birth and death is the eternal Lord. (3)
Thou the compassionate one; I your humble slave.
Saith Nanak : In all creation is the Lord pervasive. (4) (2)

Tūṇ beantu ko virlā jāṇai

Beyond limit art Thou—this a rare one realizes.
A rare one by the Master's grace through the holy
Word realizes *Thee.* (1)
This, Beloved ! is *your* servant's prayer :
Lord ! May I find life by contemplating
your feet. (I-Pause) P. 563
Compassionate Supreme Being; Lord Bestower *of boons* !

1. Vessel.
2. *Hum* in Hindi idiom also stands for 'I'.

Whomsoever with your realization you favour,
Has realization. (2)
Ever to you am I a sacrifice.
In this world and the hereafter your shelter I seek. (3)
I that am without merit, your benefactions
have not realized.
At sight of the holy is Nanak's heart *in devotion* dyed. (4) (3)

Antarjāmī so Prabhu pūrā

The Lord, perfection incarnate, is controller
of our inner being[1] :
May He confer on me boon of dust of *feet* of the holy ! (1)
Lord compassionate to the humble ! show Thy grace.
Lord perfection incarnate ! in Thee alone
lies my shelter. (I-Pause)
On water and land is He pervasive—
The Lord that is *so* close, not far. (2)
Whomsoever He shows grace, *on Him* meditates,
And day and night[2] the Lord's praise chants. (3)
All creation has He cherished.
Nanak at the Divine Portal on His shelter has fallen. (4) (4)

Tūṇ waḍ-dātā antarjāmī

Thou the great Bestower *of boons*; controller of the inner life—
Lord perfection incarnate, in all *beings* pervasive. (1)
Beloved Lord ! *Thy* Name is *my* prop.
In listening to your Name find I life. (I-Pause)
Holy Preceptor, perfectly endowed, thy shelter I seek :
May my heart by dust of feet of the holy be purified. (2)
Thy lotus feet in my heart have I cherished.
To Thy sight am I a sacrifice. (3)
Show grace that Thy laudation I chant.
Saith Nanak : In uttering Thy Name may I obtain joy. (4) (5)

Sāḍh-sangi Hari amritu pījai

In holy company quaff the Divine amrita :
Thereby shall come neither death to the self nor decline. (1)
By great good fortune is obtained the Master, perfectly-endowed.
By the Master's grace comes inducement to meditation
on the Lord. (I-Pause)

1. Antarjami (antaryamin).
2. All eight pahars.

The *Name* Divine is diamonds, pearls and rubies :
By contemplation of the Lord have we obtained bliss. (2)
Wherever my glance I cast, shelter with the holy is the *greatest boon.*
By chanting Divine laudation is the heart rendered pure. (3)
In each being is the Lord lodged.
Saith Nanak : By the Lord's grace is obtained *blessing of* the Name. (4) (6)

Visaru nahīṇ Prabh dīn-dayālā

Lord, compassionate to the humble, be Thou not put out of my mind !
Donor of perfect grace, Thy shelter *have I sought.* (I-Pause)
Agreeable is the spot where Thy contemplation is.
Whenever *art thou* forgotten, *is my being* full of regrets. (1)
All beings are Thine; ever art Thou by their side.
With *support of Thy* arm from the ocean of existence dost Thou extricate them. (2)
By Thee is transmigration initiated :
Whomsoever thou dost save, from suffering is immune. (3)
Thou the sole Master—none other.
Nanak with folded hands to Thee offers supplication. (4) (7)

Tūṇ jāṇāeh tā koī jāṇai

Realization comes as by Thee granted;
And man the Name as inspired by Thee, utters. (1)
Wonderful art Thou; full of marvels Thy might. (I-Pause)
Thou art the cause and the deed. P. 564
By Thy Ordinance comes birth, by the Ordinance death. (2)
Thy Name is prop of mind and body.
Saith Nanak, servant of God : This *too* is by *Thy* grace. (3) (8)

In the Measure Wadhans—Composition of Sri Guru Arjan Dev

SCORE 2

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Merai antari lochā milan kī Pyārei hauṇ kivṇ pāīṇ Guru pūrei

Beloved ! inside me is yearning for union with Thee :
How may I meet the Master, perfectly-endowed, *to guide me* ?
Despite a hundred beguilements, the child without milk finds no rest.

My sister-friend[1] ! the hunger of my heart goes not,
Be a hundred viands set before me.
My mind and body with love for the Beloved is filled—
How without a sight *of him* may the heart[2] find rest ? (1)
Listen, my friend, cherished brother[1] !
To the friend,[3] donor of joy unite me.
To him is known the suffering of my heart;
Ever of the Lord discoursing to me.
For an instant without Him find I not rest,
As the *chatrik* wailing for water.
How many of Thy merits may I recount—Thou who art saviour
of myself, devoid of merit. (2)
For the Spouse, sister-friend[1] ! am I dejected : When shall
my eyes have sight of Him ?
Forgotten are all joy and pleasure—without the Beloved
are these of no account.
Raiment to my limbs is disagreeable—
Nor decking of myself.
To such of the sister-friends[1] make I obeisance,
As with the precious Beloved have had bliss. (3)
My sister-friend[1] ! all decking[4] have I adopted—
Without the Beloved is it of no avail.
My sister-friend[1] ! with the Lord indifferent, my youth is
going all waste.
My sister-friend[1] ! blessed are the happy wives[5]
In whose *hearts* is the Spouse pervasive.
My sister-friend[1] ! to such wives[5] am I a sacrifice—
Ever their feet my I wash. (4)
My sister-friend[1] ! while illusion of duality lasted,
The Lord I reckoned far.
As my sister-friend,[1] was the holy Preceptor, perfectly-endowedment,
Fulfilled were all my hopes and desires.
Then, my sister-friend[1] ! the supreme joy I achieved,
As realization came of the Lord pervading all existence.
My sister-friend[1] ! by touching feet of the holy Preceptor,
Nanak, servant of God tasted joy in the Lord. (5) (1.9)

1. Image for a fellow-seeker.
2. Mana.
3. (The Guru, guide to union with God, is implied).
4. Implies actions of ritual piety.
5. (The devout who have love of the Lord).

In the Measure Wadhans—Composition of Sri Guru Amar Das
Ashtpadiyan (Octets)
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Sacchī bāṇī sacchu dhüni sacchu shabadu vīchārā

To listen to the holy texts, in tunes inspiring devotion,
And contemplation of the holy Word;
Lauding the holy Eternal unceasingly—
Such is my blessing and good fortune. (1)
My self ! be thou a sacrifice to the holy Name.
Shouldst thou be God's humblest servant,[1]
Then mayst thou *devotion to* the holy Name attain. (I-Pause)
With the tongue truthful, dyed in truthfulness, P. 565
Are body and mind rendered pure.
Laudation of other than the holy Eternal
Makes total waste of one's life. (2)
Raising crops of truthfulness is the truest commerce :
Earning thus the profit of devotion to the Name day after day,
Thy stores with the wealth of devotion shall be full. (3)
To make truthfulness one's food, truthfulness too the wear;
To seek shelter with God's holy Name—
Such blessing comes to whomsoever this He grants—
In the Divine Mansion such a one finds abode. (4)
Those whose birth is holy, and holy their departure—
No more in transmigration are caught.
By Godward-turning are they reckoned pure at the holy Portal,
And into the holy Eternal are absorbed. (5)
May I be a sacrifice to the holy Preceptor,
who thus has endowed me,
With pure heart and mind to raise holy laudation,
With attitude of sincerity to chant praise of the Eternal. (6)
Blessed is the occasion and the hour in which devotion
to the holy Eternal is formed.
Then is sight turned pure, speech purified,
And as pure is all creation viewed. (7)
Saith Nanak : Union has come about as the holy
Eternal has made it :
Himself He unites *the devotee.*

1. Lit. Servant of servants, slave of slaves.

He keeps the creation as pleases Him,
His own pleasure fulfilling. (8) (1)

Manūā dah-dis dhāwandā uhu kaisei Hari-gūṇa gāwai

How may the mind wandering in all[1] directions
raise Divine laudation,
As the senses overpower it and lust and
violence oppress it ? (1)
Spontaneously raise the chant of laudation.
Devotion to God's Name is in this era rare.
Through the Preceptor's guidance joy in God you quaff. (I-Pause)
As through realization of the holy Word is the mind purified,
The Lord it lauds;
As by wisdom given by the Master it knows itself,
In its own abode it settles.[2] (2)
My self ! sing ever the Lord's praise, dyed in devotion to Him.
The Lord immaculate confers joy imperishable;
From Him find fulfilment. (3)
By seeking shelter with God were we exalted from a low state;[3]
God in His greatness saved from sinking,
One that was a sinking stone. (4)
By enlighenment given by the Master did we turn
from poison into amrita;
As fragrance *of devotion* settled within us,
From bitter akk[4] did we turn into sandalwood. (5)
The human incarnation is a rare gift;
Only by earning it does one find it.
By great good fortune is the holy Preceptor met,
And meditation on God's Name found. (6)
Egoists deluded seek poison;
Their human life a waste :
God's Name, unending ocean of joy, and the holy Word,
To them has not appealed. (7)
All utter God's Name by their tongue;
Few in the heart lodge it.
Saith Nanak : Those in the heart lodging it,
Liberation and release attain. (8) (2)

1. Lit. Ten.
2. That is, ceases to wander.
3. The spiritually unawakened state is implied.
4. A wild plant bearing bitter conical fruit.

In the Measure Wadhans—Composition of Sri Guru Nanak Dev
Chhant (lyrics)
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Kāyā kūṛ vigāṛ kāhei nhāīyai

With the body by falsehood defiled, what good *ritual* bathing ?
Such bathing *alone* is approved, as practice of truth accompanies.
With truth *lodged* within, is the holy Eternal attained. P. 566
Without recorded destiny comes not realization—
Utterance without realization is only void.
One must utter what is good, wherever one be settled;
And in the holy truth absorb the consciousness.
With the body by falsehood defiled,
what good ritual bathing ? (1)

Tāṇ maiṇ kahiyā kehaṉu jā Tūjhai kahāiyā

I have uttered only what Thou hast inspired.[1]
The Name Divine ambrosial, to my mind is pleasing.
As is the sweet Name turned pleasing to the mind,
Is the house of suffering demolished.
As by Thee ordained, has joy in my mind taken abode.
Thou who hast created all existence,
At my prayer hast cast Thy glance of grace.
I have uttered only what Thou hast inspired.[1] (2)

Wārī khasam kaḍhāe kiratu kamāwāṉā

As retribution for our deeds does the Divine
Master exact work.[2]
Beware lest by speaking ill of any, with
Him you enter into dispute.
With the Master enter not into dispute—
Thereby does one only do oneself damage.
He with whom one has to live, why with Him enter
into rivalry and wail after ?
Whatever He gives, borne must be;
One's own mind should be instructed,
And no complaint proclaimed.
As retribution for *our* deeds does the Divine
Master exact work.[2] (3)

1. Made me utter.
2. Lit. Forces us to take a turn at work (implies the period of transmigration).

Sabh upāīyanu āpi āpeī nadar karei

All has He created : on all casts His glance of grace.
Pain none desires; all after pleasure seek.
Pleasure all seek—the Divine Master does as be His will.
Charities, largesses and numerous ritual deeds—
None *devotion to* the Name equals.
Saith Nanak : Such alone *devotion to* the Name have obtained
As once in primal Time with grace were visited.
All has He created; on all casts His glance of grace. (4) (1)

Karuh dayā Terā Nāmu vakhāṉāṇ

Show compassion that Thy Name I utter.
All has He created; in all pervasive.
In all art Thou pervasive; creating all, hast Thou
set them to various tasks.
Some hast Thou made rulers, others made to
wander along begging.
Avarice and attachment hast Thou made attractive[1]—
In this illusion is *the world* lost.
Ever show grace, that the Name I utter. (1)

Nāmu Terā hai sāchā sadā maiṇ mani bhāṉā

Eternally holy is Thy Name, to my heart[2] pleasing.
Thereby is gone suffering, and joy my being pervades,
Gods and the wise, enlightened among men laud Thee.
Such of the gods and the wise, enlightened
among men laud Thee,
As to Thy heart[2] are pleasing.
Those in Maya attachment caught contemplate Thee not—
Their lives vainly forfeited.
The crassly stupid remember not, that all who are born,
Must inevitably depart.
Eternally holy Thy Name, to my heart[2] pleasing. (2)

Terā wakht sühāwā amrit Terī bāṉī

Agreeable is the hour of Thy contemplation.
Ambrosial Thy utterance.
Those that find Thy service pleasing, with devotion serve Thee;
Such alone find Thee pleasing, as amrita
of devotion have obtained.

1. Sweet.
2. Mana.

Those in Thy Name dyed ever are in the ascendant.
Ritual actions, pieties and self-discipline no value have
without the sole Lord's realization.
Ever agreeable is the hour of Thy contemplation,
Ambrosial Thy utterance. (3)

Hauṇ balihārī sāchei nāwaiṇ

To the Name Eternal am I a sacrifice— P. 567
Everlasting be Thy rule !
Everlasing Thy rule—may it ever abide !
Such alone serve Thee as in God-given enlightenment[1]
are absorbed.
Such from foes and suffering are totally immune;
Sin approaches them not.
Ever to Thy sole Name am I a sacrifice ! (4)

Jügah jügantari bhagat Tümhārei

Age after age, Lord ! your devotees
At your Portal your laudation proclaim :
The Sole Eternal Being's[2] *Name* they utter.
The Eternal Being's[2] *Name* they utter,
As this in their mind Thou dost lodge;
As the illusion of doubt made by Thee Thou dost remove.
By the Master's grace show compassion,
from Yama save me.
Age after age *abide* your devotees. (5)

Waḍḍei merei sāhibā alakh apārā

Lord Supreme, inaccessible, beyond limit !
How to Thee may I utter supplication ? I know not the
way of utterance.
Shouldst Thou show grace, holy Truth may I realize;
Thy Truth may I realize as Thou mayst Thyself
grant realization;
As of the suffering and desire made by Thee in the world,
illusion Thou dost lift.
Thus doth Nanak submit in humility : By the Master's
teaching is lifted this illusion.
Supreme, inaccessible, without limit is the Lord. (6)

1. Sahaje.
2. Murari.

Terei banke loin dant rīsālā

Beautiful Thy eyes, sweet *pearly*[1] teeth;
Straight Thy nose, long Thy tresses.
Golden Thy frame, as cast in gold—
In gold cast, with the Krishna rosary.
My sister-friends[2] ! his name you utter.
My sisters[2] ! listen to this teaching : Thus shall you not
be dragged[3] to Yamas' gate.
By contemplation of Him shall Cranes turn into Swans.
Beautiful Thy eyes, sweet *pearly*[1] teeth. (7)

Terī chāl sühāwī mudhürāṛī baṉī

Pleasing Thy gait, sweet Thy utterance,
As Koila's singing. Liquid Thy youth.
Liquid Thy youth, compellingly pleasing—
Pray grant my heart's desire.
Like decked elephant in measured steps dost Thou move.
The devotee-female Divinely—intoxicated, like Ganga-waves
steps about.
Thus states in humility Nanak, servant of God :
Pleasing Thy gait, sweet Thy utterance. (8) (2)

In the Measure Wadhans—Composition of Sri Guru Amar Das

Chhant (Lyrics)

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Āpṉei Pir kai rangi rattī muiyei sobhāwantī nārei

Dear girl-child[4] ! with beauty on thee from the dye of
thy Lord's love;
Dear child ! attuned to the holy Word,
Having bliss of thy Lord's love through thy devotion;
Thou with sincere love in thy heart, cherished by the Lord,
For Him dost bear *fervent* love.
By sacrifice of egoism hast thou found thy Beloved—
By absorption in the Master's Word.
Thou art the loving wife, by the holy Word ennobled,
Tense with love, bearing devotion in thy heart.

1. Lit. Sweet, delightful.
2. Symbol for devotees.
3. Shall not be made to standat.
4. Original, muiyei : vocative form of *muyee* (one dead); in Punjabi idiom, a term of affectionate endearment, particularly as addressed to a young girl by an elderly person.

Saith Nanak : To such a woman the Lord Himself
grants union—
By the holy Lord is she cherished. (1)
Nirgüṇwantarīyei Piru dekhi hadūrei Rāma
Thou woman of little merit ! see thy Lord is ever by thy side.
Dear maid[1] ! those who love their Lord, P. 568
Have sight of Him pervasive everywhere;
Pervasive everywhere, see Him before their eyes,
Unchanging through the ages.
The simple, raw girl-child through spontaneous love shall
get His love, who our actions rewards.
The wife tasting of joy in God, uttering for Him words
of laudation,
Shall in the Divine Pool remain immersed.
Saith Nanak : The woman favoured of the Lord
Is one ever living by the holy Word, abiding in His presence. (2)
Sohāgaṇī jāe püchhuh muiyei jinnhīṇ vicchoṇ āpu gawāiyā
Dear girl[1] ! go and ask those happily-wedded :
They are the ones who their egoism have shed.
Dear girl-child[1] ! those not shedding egoism,
Of the Beloved's command are not aware.
Those shedding egoism have the Beloved found,
And have frolicsome joy.
Such a wife ever is in joy, with mind fulfilled,
Ever lauding the holy Name.
Blessed is the woman with devotion in her heart,
Who finds joy in devotion.
Saith Nanak : The woman lives ever in spontaneous joy,
Who with truth is decked. (3)
Haumai māri muiyei tūṇ challu Guru kai bhāe
Dear girl-child[1] ! discard thy ego, and by the Master's
will abide;
And abiding place[2] find in thy true home.
One abiding in her true home and raising words
of holy laudation,
Imperishable conjugal bliss shall enjoy.
With the Beloved playful, in prime of youth—
Cherished ever by her Lord.

1. Original, muiye (already explicated).
2. Peace and poise is implied.

Thus will she bear bliss with the Divine Lord,
Bearing on her forehead marks of fortune,
Ennobled by the holy Word.
Saith Nanak : The woman shall have joy in the Lord,
Should she by the holy Preceptor's will abide. (4) (1)

Gurmukhi sabhu vāpāru bhalā jei sahajei kījai Rāma

All commerce undertaken with the Master's instruction,
with poise of mind, is good.
Day by day must one the Name expound,
And as reward quaff joy in God :
By ever expounding the Name in devotion to the Lord,
The reward shall come of joy in God.
Garner merit, discard evils and have the true vision of the self;
By the wisdom and exaltation by the Master given,
Quaff joy in the holy Word.
Saith Nanak : Devotion to the Lord is a unique experience,
Come to the rare brings that are Divinely-directed. (1)

Gurmukhi khetī Hari antari bījīyai Hari lījai sarīri jāmāe Rāma

The crop of devotion to God in the mind is sown;
In the self it sprouts.
Abiding in thy self, quaff thou this joy,
And in poise of mind garner this profit.
This profit got in poise of mind by lodging the Lord in the mind.
Is truly worthy of praise.
Let the devotee lodging God's Name in the mind,
The Master's teaching realize.
Egoists engage to exhaustion in farming and trade—
Their desire[1] still unfulfilled remains.
Saith Nanak : In the mind sow the holy Name—
Thus will you get exaltation through the holy Word. (2)

Hari vāpār sei jana lāgei jinnhāṇ mastaki
maṇī waḍbhāgo Rāma

Those alone engage in holy commerce,
Who on their forehead bear the jewel of good fortune.
By the Master's teaching the mind finds poise,[2]

1. Thirst and hunger.
Note : Line-endings in this composition, bear the word 'Rama' which is a poetic mode in sacred verse, and need not be shown in translation. Its sound however, creates, a noble spiritual atmosphere and rhythm.
2. Lit. Abides in its own home.

And through the holy Word practises renunciation.
Such bear marks of good fortune on their face and forehead;
Through truth renunciation they practise;
In holy thought *their minds* dyed.
Bereft of the Name the whole world is mad—
Through the holy Word is egoism discarded.
Devotion to the holy Word brings *true* wisdom, P. 569
And from the Master's teaching comes bliss
of *devotion to* the Name.
Saith Nanak : As is found the holy Word,
annuller of *Yama's* terror,
Through good fortune recorded on the forehead,[1]
Does man to the Lord devote himself. (3)

Khetī vaṉaju sabhu Hŭkam hai Hŭkamei manni waḍiyāī Rāma

True farming and trade lies in *obeying* God's will—
From obedience comes exaltation.
By the wisdom granted by the Master is God's will realized.
Through obedience to the Divine will comes union with God.
One united through obedience finds poise
In the unfathomable Word of the Master.
True exaltation from the Master comes :
The truth taught by him brings exaltation.
By discarding egoism is attained the Annuller of *Yama's* terror,
And through devotion to the Preceptor comes union with God.
Saith Nanak : By uttering the Name immaculate,
inaccessible, unknowable—
In the Divine will[2] is one merged. (4) (2)

Mana meriyā tūṇ sadā sacchu samāli jīo

My self ! ever on the Eternal Being meditate;
Thus wilt thou abide in happiness in thy own place—
Yama and death then shall not have power to touch thee.
By meditation on the holy Word shalt thou not be touched
by the snare of death and Yama;
Thy mind ever in truth and purity shall be dyed—
Thy transmigration annulled.
The world in illusion of duality is lost;
Caught in egoism, is it in the grip of death and Yama.

1. The implication is of predestination to devotion.
2. Hukam.

Saith Nanak : Listen my mind ! On the Eternal
Being ever meditate ! (1)

Mana meriyā antari terai nidhānu hai bāhari wastu na bhāli

My self ! inside thee lies the rich store—
Seek not for thy objective[1] without.
With this enjoy thy fill,
And guided by the Preceptor, abide in God's glance of grace;
By the Preceptor guided, my self ! abide in God's
glance of grace.
Inside thee is thy true friend, God's Truth.[2]
The egoists purblind, bereft of enlightenment,
Lost in duality, are undone.
Without devotion[2] none release shall find,
But shall by Yama and death be bound.
Saith Nanak : Inside thee lies the rich store—
Seek not for thy objective[1] outside. (2)

Mana meriyā janamu padārathu pāi kai iki sacchi lagei vāpārā

My self ! with the invaluable blessing of *human* birth,
Some in the commerce of truth are engaged;
Their holy Master they serve—their minds filled with
the holy Word illimitable :
In their minds the Word illimitable,
With devotion to the Name, find they the Nine Treasures.
Egoists by Maya-delusion are gripped;
By suffering tormented, in duality end they in ignominy.
Those subduing egoism and in the holy Word absorbed,
Deep-dyed in truth abide.
Saith Nanak : Invaluable is the human incarnation—
This truth the holy Preceptor has revealed. (3)

Mana merei Satiguru sevani āpaṉā sei jana waḍbhāgi Rāma

My self ! truly fortunate are those serving
the holy Preceptor.
True anchorites are those who the senses subdue.
Such the true anchorites; their minds on truth fixed,
Their essence they realize.
Fixed unshakeable in truth their understanding,
By the Preceptor's teaching spontaneously
they utter the holy Name.

1. Implies devotion, liberation.
2. Lit. Name.

Some lust after woman, seek attachment of Maya;
Egoists and those asleep to truth—these are
the unfortunate ones.
Saith Nanak : Those with spontaneous zeal serving the Lord,
Are the immensely fortunate ones. (4) (3)

Ratan padārath vaṇajīyeh Satiguri dīyā būjhāī Rāma
Hold commerce on jewel-commodities[1] as by the holy
Preceptor instructed.
True profit and gain in devotion to the Lord lies,
In merging one's qualities into the Divine attributes : P. 570
Merged into the Divine shall be he whom He Himself
so instructs.
In the world *true* gain in devotion lies.
Without devotion no joy shall come.
In duality must one meet ignominy;
Through wisdom given by the Preceptor must one seek
prop of the Name.
The commodity of *devotion* to the Name profit
unfailingly brings
To whomsoever God to such commerce sets.
Hold commerce in jewel-commodities[1] as by the holy
Preceptor instructed. (1)

Maya mohu sabhu dukkhu hai khoṭā ihu vāpārā Rāma
Maya-attachment is utterly the source of suffering
A losing trade.
Through falsehood to swallow poison—
Abounding evil from this arises :
Much evil thus ariese; abode of doubts is the world;
Those without *devotion* to the Name meet only ignominy.
Scholars[2] who study Scripture only hold disputations;
Know, without realization comes not *true* joy.
Of those caught in attachment to Maya, transmigration
shall not cease.
Attachment to Maya is source of suffering;
Losing is this trade. (2)

Khoṭei kharei sabh parkhīyani tit Sacchei kai durbārā Rāma
In the Eternal Court the spurious and genuine *coins*,

1. Devotion is implied by this image.
2. Pandit.

All shall be tested.
The spurious shall from the Portal be cast off,
Wailing as they lie.
These thoughtless barbarians as they lie shall wail.
Thoughtless egoists—their life a waste has been.
Poisonous is Maya that the world has deluded—
Its votaries have cherished not the holy Name.
Egoists in setting up against God's devotees,
Meet only suffering in the world.
Know that the spurious and the genuine shall at the holy
Court be tested. (3)

Āpi karei kisu ākhīyai horu karṇā kichhū na jāī Rāma

All that happens is by His will;
To whom may man complain ?
Nothing else avails.
He sets each to a task as it pleases Him—
As lies in his might,
Each He sets to tasks as it pleases Him—
None is *in himself* a hero or coward :
The Source of universal life,
Bestower of rewards for deeds—
In His will alone lies deliverance.
Saith Nanak : By grace of the Master is egoism cast off,
And exaltation through the Name achieved.
All happens as He wills—
To whom to complain ?
Nothing else avails. (4) (4)

Sacchā saudā Hari-Nāmu hai sacchā vāpārā Rāma

Devotion to the Lord's Name is the true bargain,
the true commerce.
By wisdom given by the holy Master is commerce
in the Name conducted,
Whose value is immensely high :
High is the value of this holy commerce—
Only the supremely fortunate therein get engaged.
Within and without are they dyed in devotion;
Their minds in the holy Name centred.

Note : In the above Chhant and some others 'Rama' is used as a euphonious refrain, and need not be shown in translation.

Only one on whom falls grace, this truth finds,
By contemplating the Master's Word.
Saith Nanak : Only those dyed in the Name,
Those holding commerce in holiness, attain joy. (1)

Haumai māyā mailu hai māyā mailu bharījai Rāma

Egoism and Maya are impurities—
One indulging in such is polluted.
By the Master's teaching is the mind rendered pure,
And the palate[1] tastes of joy in God.
The palate[1] of joy has taste,
The heart is drenched therein,
By contemplation of the holy Word.
Inside lies a well with amrita overflowing,
By the holy Word does the water-carrier maid draw it out.
Whoever has Divine favour, in *pursuing* truth engages.
My tongue, ever utter God's *Name.*
Saith Nanak : Those dyed in the Name are the truly pure;
All others with egoism's filth are polluted. (2)

Pandit jotakī sabhi paṛhi paṛhi kūkadei kis peh karehṇ pūkārā Rāma

Scholars[2], astrologers all shout out their learning— P. 571
Into whose ear want they to pour their noise ?
Soiled by Maya-attachment, their commerce is in Maya.
Of Maya their commerce, to worldliness are they attached—
In transmigration would they suffer.
Poison-worms, in poison are they rolling,
And in filth absorbed.
One's actions are as in primal time recorded—
This none has power to efface.
Saith Nanak : Those dyed in the Name find joy—
Others only in ignorance and folly shout to exhaustion. (3)

Māyā mohi manu rangiyā mohi süddh na kāī Rāma

With the mind in Maya-delusion dyed,
All discrimination disappears.
With the mind dyed through the Master's teaching.
Is the dye of duality washed off.

1. Lit. Tongue.
2. Pandit.

With the dye of duality gone is the mind in truth absorbed,
And with truth are the stores filled.
One enlightened by the Master alone has realization,
And is with truth exalted.
By Divine favour alone is union with God attained—
Nothing else may one speak of this mystery.
Saith Nanak : Those without *devotion* to the
Name are in delusion lost;
To those dyed in the Name comes joy. (4) (5)

Ei mana meriyā āvāgauṇu sansāru hai anti sacchu niberā Rāma

Listen my self ! The world in transmigration is *caught*;
By truth shall all in the end be determined;
The holy Eternal alone may in His grace grant liberation—
Then shall transmigration cease.
Transmigration shall cease and truth determine all :
By *following* the Preceptor's teaching shall
exaltation be attained.
Those dyed in holy truth and with poise intoxicated
In poise shall remain absorbed.
The holy Eternal have they loved and in their selves lodged;
Dyed in the holy Word in the end shall be absolved.
Saith Nanak : Those dyed in the Name, in truth are absorbed.
Never again shall they wander in transmigration.[1] (1)

Māyā mohu sabhu baralu hai dūjai bhāe khūāī Rāma

Attachment to Maya is madness;
The world caught in duality is lost.
Love of father and mother is all attachment;
In attachment is the world caught :
In attachment caught, for none the consequence
of deeds can efface.
He who created the universe,
Is alone the Doer—
None His equal.
The egoist purblind in agony struggles to exhaustion—
Peace comes not without *absorption* in the holy Word.
Saith Nanak : Bereft of the Name, are all astray;
In Maya-delusion lost. (2)

1. Lit. Move over the ocean of existence.

Ehu jagu jaltā dekhi kai bhāji pae Hari sharṇāī Rāma
Finding the world burning have we rushed
to seek the Lord's shelter;
Praying to the Master, perfectly endowed : Save us;
Grant us true merit.
Save us under your shelter,
Grant merit by *devotion* to the Lord's Name—
None like to Thee is bestower.
Supremely fortunate are those in devotion engaging,
With faith fixed in the Sole Supreme Being
abiding through all time.
Those practising celibacy, charity, austerity, ritual deeds,
Without the Preceptor's guidance attain not the supreme state.
Saith Nanak : Realization of the holy Word to such is granted
As under God's shelter place themselves. (3)

Jo Hari mati dei sā ūpjei hor mati na kāī Rāma
All realization in man from God emanates—
From no other source comes realization.
Thou who art within and without us—
Realization by Thy gift is granted.
When by Thy gift is realization granted,
No other wisdom pleases,
Through the Preceptor's teaching is joy in God tasted.
Holy is His Portal; eternally holy,
Through the holy Word is He revealed.[1]
As exaltation by the holy Preceptor is granted,
The devotee in his self finds his lasting abode.
Saith Nanak : Those dyed in the Name alone attain
to the Divine Mansion— P. 572
Attaining such wisdom *alone* is approved. (6)

In the Measure Wadhans—Composition of Sri Guru Ram Das
Chhant (Lyrics)
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Merai mani merai mani Satiguru preeti lagāī Rāma
In my self has the holy Preceptor inspired
devotion *to the Lord*;
And the Name Divine in my self lodged :

1. Lit. Delineated, nobly described.

Lodged in my self is the Name Divine,
annuller of all suffering.
By great good fortune is obtained sight of the Preceptor—
Blessed be our holy Preceptor.
In all states[1] the holy Preceptor I serve,
By whose service is obtained peace :
In my self has the holy Preceptor inspired
devotion *to the Lord.* (1)

Hauṇ jīvāṇ hauṇ jīvāṇ Satiguru dekhi sarasei Rāma

By sight of the holy Preceptor find I life and joy.
The Master in my self the Name Divine has confirmed,
Whose repetition makes *my heart* bloom.
By repetition of the Name Divine is my *heart's*
lotus abloom;
By the Name Divine have I obtained the Nine Treasures.
As spontaneous absorption in the Lord has come,
Gone is malady of egoism and torment.
From the holy Preceptor is obtained exaltation
through the Name Divine;
By touch of the exalted[2] holy Preceptor is obtained joy.
By sight of the holy Preceptor find I life and joy. (2)

Koī āni koi āni milāvai merā Satiguru pūṛā Rāma

Yearn I for someone to arrive and to the holy Preceptor,
perfectly-endowed, unite me.
To such a one shall I dedicate self and body—
offer my body cut to pieces :
My mind and body cut to pieces shall I dedicate to one who
the holy Preceptor's Word to me relates.
My heart[3] *towards the world* is full of dispassion;
This *heart* from the world turned away, by the Master's
sight shall obtain joy.
Lord, bestower of bliss ! show grace;
Grant me dust of the holy Preceptor's feet.
I yearn for someone to arrive and to the holy Preceptor,
perfectly-endowed, unite me. (3)

1. Rising and sitting.
2. Deva, lit. divine.
3. Mana.

Note : As elsewhere, in these lyrics too 'Rama' is used at line-ends as a euphonious refrain.

Guru jewadu Guru jewadu dātā maiṇ awaru na koī Rāṃa

None is bestower *of grace* such as the Master.
Charity of the Name Divine he bestows—
He is *image of* the Lord immaculate, Supreme Being.
Fled is the suffering, doubt and fear of such as to
the Name Divine in devotion are fixed.
Supremely fortunate are such as the Master's feet
have their heart in *humility* fixed.
Saith Nanak : Such union the Lord Himself brings about—
In union with the holy Preceptor lies joy.
None is bestower *of grace* such as the holy Preceptor. (4) (1)

Hauṇ Guru binu haun Guru binu kharī nimāṇī Rāma

Lord ! without the Master's *guidance* utterly helpless I feel.
By union with the Master in the Divine Bestower,
life of the universe,
Am I absorbed.
By union with the holy Preceptor, in the Name
Divine am I absorbed;
The Name have I repeated, on the Name meditated.
The Divine friend that I have been questing after,
in my home[1] have I attained. P. 573
By my vision centred solely *in God,* the Lord have
I realized to be sole—
Realized the Lord abiding within my self.
Without the Master utterly helpless I feel. (1)

Jinnhāṇ Satiguru jinh Satiguru pāiyā tinh Hari
Prabhu meli milāe Rāma

Those that to the holy Preceptor have attained,
To the Lord he unites them.
At their feet I serve; their feet I touch :
At the feet of such I serve as on the holy Preceptor
and the Lord, all-pervasive have meditated.
Lord ! Thou that art the Supreme Bestower,
controller of the inner self,
Pray, my desires fulfil.
With a *true* disciple of the Master grant me union,

1. The self is implied.

In whose company day after day the Lord's praise I chant.
Those that to the holy Preceptor have attained,
To the Lord he unites them. (2)

Hauṇ wārī hauṇ wārī Guru-Sikh mīt piẏārei Rāma

To the Master's *true* cherished disciple am I a sacrifice,
Who to me may relate the Name Divine,
Beloved, my prop.
The Name Divine is my life's companion, without which
live I not an hour, an instant.
Should the Lord, Bestower of joy show grace,
By the Master's guidance amrita shall I quaff.
The Lord Himself inspires faith and grants union;
Himself exalts.
To the Master's *true* disciple, cherished
friend am I a sacrifice. (3)

Hari āpei Hari āpei Pürakhu niranjanu soī Rāma

The Lord that is the sole immaculate Being,
Himself grants union—supreme is His will.
All happens as He wills; nothing have we power to accomplish.
By clever devices that to exhaustion have been
practised, is He not attained.
By the Master's grace has Nanak, servant
of God, beheld Him—
Other than He none is real.
Himself is the Lord the immaculate Being. (4) (2)

Hari Satiguru Hari Satiguru meli Hari Satiguru
charan ham bhāiyā Rāma

Lord ! to the holy Preceptor unite me.
With the holy Preceptor's feet am I fallen in love.
The Master *my* darkness of ignorance has removed,
And the collyrium of enlightenment to *my eyes* has applied.
As to *my eyes* collyrium of enlightenment has the
Master applied,
Shattered is darkness of ignorance.
By service of the holy Preceptor have I attained
the supreme state,
And with each breath and morsel the Lord's *Name*
have I uttered.
Such in the holy Preceptor's service are engaged,
As have the Lord's grace.

Lord ! to the holy Preceptor unite me.
With the holy Preceptor's feet am I fallen in love. (1)

Merā Satiguru merā Satiguru piyārā maiṇ Guru binu
rahaṇu na jāī Rāma

Beloved of me is the holy Preceptor—without him can I not live.
To me the Name Divine he imparts, that at the end shall
be my succourer.[1]
The Name Divine that my succourer[1] shall be,
By the holy Preceptor *in me* is confirmed.
There, where neither progeny nor wife can be of help,
The Name Divine is the deliverer.
Blessed be the holy Preceptor, being immaculate,
By whose association on the Name Divine I have meditated. P. 574
Beloved of me is the holy Preceptor—without him can
I not live. (2)

Jinnhīṇ darshanu jinnhīṇ darshanu Satiguru
Pürakh na paiya Rāma

Those that the sight of the holy Preceptor, exalted being
have not obtained,
Fruitless is their birth, all gone to waste :
Wasted their life; reprobates,[2] in regrets they die.
Starving, with the jewel of Supreme Wealth lying in their homes;[3]
Unfortunate ones, from the Lord cast off far.
Abjure ever the sight of such as on the Name Divine
have not meditated;
As sight of the holy Preceptor, exalted being,
have not obtained. (3)

Ham chātrik ham chātrik dīn Hari pāsi benantī Rāma

A humble *chatrik*[4] am I, to the Lord making supplication :
To the Master beloved unite me, that devotion to him I perform :
By Divine grace devotion to the holy Preceptor may I perform.
Other than the Master none my helper is, the holy Preceptor
my life's breath.
Saith Nanak : The Master in us has confirmed the Name
Divine, eternally holy.[5]
A humble *chatrik*[4] am I, to the Lord making supplication. (4) (3)

1. Friend, helper.
2. Sakta.
3. The self is implied.
4. A tiny bird, symbol of spiritual yearning.
5. Satti (satya) yields this sense.

Hari kirpā Hari kirpā kari Satiguru meli sükhdātā Rāma
Lord ! show grace; to the holy Preceptor, provider
of bliss unite me,
That with the holy Preceptor knowledge of the Lord we seek;
That with the holy Preceptor who wealth of the Name
has obtained,
Of the Lord we discourse.[1]
The holy Preceptor's feet may we ever touch, supplicate him,
Who the way *to us* has shown—
The way that the *true* devotee is one to whom suffering
and joy are alike,
Who in the Name Divine is dyed.
Lord ! show grace; to the holy Preceptor, provider of
bliss unite me. (1)

Sūṇi Gurmukhi sūṇi Gurmukhi Nāmi sabhi binasei
haumai pāpāṇ Rāma
By listening to the Name from the holy Preceptor,
Are shattered egoism and all sins.
By contemplation of the Name Divine is cast off
worldly suffering;
Gone are the suffering and sin of such as to the Name
Divine are devoted.
As the holy Preceptor the sword of enlightenment *to us*
has handed,
Destroyed are Yama's minions.
As the Lord, Provider of Bliss, grace has shown,
Gone are sins and suffering.
By listening to the Name from the holy Preceptor,
Are shattered egoism and all sins. (2)

Japi Hari Hari japi Hari Hari Nāmu merai mani bhāiyā Rāma
By constant contemplation is the Name Divine
become my heart's beloved.
By repetition *of the Name* by the Master's guidance,
Are gone all maladies.
By repetition *of the Name* by the Master's guidance,
Is the self[2] cured of its maladies.
Each day am I in poised absorption in God,

1. Lit. Seek from him knowledge of God.
2. Body.

As on the Lord, deep and profound, have I meditated.
All, be they of high caste or low, that on the Name
have meditated,
The supreme wealth have obtained. P. 575
By constant repetition is the Name Divine become my
heart's beloved. (3)

Hari dhāruh Hari dhāruh kirpā kari kirpā lehu übārei Rāma

Lord ! we pray, in your grace save us.
We are sinners, of no merit, humble, on your mercy fallen :
Sinful, of no merit and humble—
Lord compassionate, Thy shelter *we seek.*
Thou art shatterer of suffering, giver of all joy;
Stones we, that you alone may make swim.
By contact with the holy Preceptor, joy of the Name
have we obtained.
Saith Nanak, servant of God : By the Name are *all* saved.
Lord ! we pray, in your grace save us. (4) (4)

In the Measure Wadhans—Composition of Sri Guru Ram Das

Ghoṛīāṇ* (Prothalamium)

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Deh tejaṇi jī Rāmi upāīyā Rāma

This body is a mare, Divinely-created.
Blessed is the human incarnation that through
good deeds is obtained :
Through good deeds is the human incarnation obtained—
This body that is radiant like gold.
Should one by the Master's guidance dye it red,[1]
Ever fresh shall be its dye in Divine devotion.
Elegant is this body; with it may the Lord be contemplated.
By Divine contemplation shall it be embellished.
By great good fortune is it obtained;
let the Name be its friend :
For this has the Lord created it. (1)

* *Ghorian* (Song of the Mare or of Riding out to win a Bride) is sung by the womenfolk in the Punjab to celebrate the start of *Barat* or the wedding-procession led by the bridegroom. Here this symbolism is transmuted into spiritual terms. The bridegroom traditionally approaches the bride's house riding a mare (*ghori*).

1. The dye of joy, symbol of devotion.

Deh pāwuoṇ zīnu bŭjhi changā Rāma

Let discernment of goodness be the saddle to this mare.
By riding it may I cross the terrible *ocean of* existence :
This terrible ocean by innumerable waves tossed,
By the Master's guidance is crossed.
In the Lord's ship by good fortune is it crossed—
The Master by the holy Word pilots it safe.
One riding it, day after day in devotion chants Divine praise,
In Divine ecstasy involved.
Saith Nanak : Thus is obtained the state of liberation,
So exalted and noble. (2)

Kaṛīyālu mŭkhei Guru giān driṛhāiyā Rāma

This mare's bridle-bit between its teeth[1] is enlightenment;
Its whip love of the Lord, by the Master imparted.
By striking with this whip whoever by the Master's
guidance conquers the self,
Is the *true* conqueror.[2]
One shaping the mind intractable, attaining the holy Word,
Quaffs the Divine elixir hard to attain.
Listening by his ears to the Master's Word,
The mare of devotion to God he rides.
Saith Nanak : Thereby is crossed the long,
terrible pathway. (3)

Ghoṛī tejaṇi deh Rāmi upāīyā Rāma

This mare of the body is God's creation.
Blessed is the mare of the holy, riding on which
grants the Divine vision.
Blessed is the mare attained in primal time
by accumulated good deeds.
Riding such a mare of the body is crossed
the terrible ocean *of existence*;
And by union with the Master is eternal joy attained.
As is the wedding[3] arranged by the Lord, perfection incarnate,
God's devotees the wedding-procession constitute.
Nanak, servant of God, has found the Lord for bridegroom;
God's devotees this paean of joy have sung. (4) (1.5)

1. Mouth.
2. Cf. *Japuji*, 28.
3. Symbol for union of the self with the Absolute.

Deh tejanṛī Hari nav-rangīyā Rāma
The mare of the body with God's fresh dye is suffused. P. 576
The Master, supreme enlightenment of the Lord has begged;
With enlightenment has he begged knowledge
of the Lord's noble discourse,
And worth[1] of the Name Divine realized.
By discoursing on the Name Divine, fruitful has our life become.
God's devotee lauding the Name Divine, evermore
of devotion has begged.
Saith Nanak, servant of God : Listen you devotees !
Noblest of all is devotion to the Lord. (1)

Deh kanchan zīnu sūwannā Rāma
Golden[2] is this body, golden[2] its saddle,
With studding it with jewels of the Name Divine is found
union with God and excess of joy.
As guided by[3] the Master's Word, on the
Lord have we meditated;
By great good fortune is formed love for the Lord.
Union with the Lord, controller of the inner self,
has come about.
In the Lord's dye are dyed the youthful limbs.
Saith Nanak : Whoever the Name has realized,
from the Lord seeks the Name alone. (2)

Karīyālu mükhei Güri ankasu pāiyā Rāma
The Master, a firm bridle, like the elephant's goad
in the teeth[4] of this mare has fixed.
The mind, mad like an elephant, by the Master's
Word is brought under control :
Controlled is the mind; attained is the supreme state.
And the woman her Lord's love *has attained.*
Her heart to the Divine Lord is attached in love;
Nobly settled in the home is the Lord's bride.[5]
Intoxicated with enlightenment, with the Divine dye suffused,
The Lord has she attained.
Saith Nanak, slave to the Lord :
By great good fortune on the Lord have I meditated. (3)

1. State, measure.
2. Used symbolically—noble, spiritual.
3. By listening to.
4. Mouth.
5. Symbol for the seeker.

Deh ghoṛī jī jitu Hari pāiyā Rāma

By *aid of* this body's mare has the Lord been attained.
In unison with the holy Preceptor have we sung the paean of joy.
The paean of Divine joy in the Name Divine lies;
Those singing it are the Lord's servants.
In the splendid mansion[1] shall such a one attain the Lord,
And joy with the Lord have.
Spontaneously shall such a one the Lord's praise sing;
And by the Master's guidance with his mind
the Lord shall contemplate.
Saith Nanak, servant of God : By Divine grace,
Mounting the body's[2] mare the Lord have
we attained. (4) (2.6)

In the Measure Wadhans—Composition of Sri Guru Arjan Dev

SCORE 4

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Guru mili laddhā jī Ramu piyārā Rāma

By association with the Master has been attained the beloved
Divine Being.
To Him is this mind and body sacrificed.
Sacrified is mind and body, and the ocean of existence vanquished;
Gone is Yama's fear.
Poise *the self* has obtained; amrita has it quaffed;
Ended is transmigration.
Attained is the abode of absorption in poise,
Wherein is the Name Divine the *sole* prop.
Saith Nanak : In joy we disport.
Hail the Master, perfectly-endowed. (1)

Sūṇi sajjaṇ jī maiṇḍaṛei mītā Rāma

Listen, my friend, companion.
The Master, incantation of the holy Word has imparted.
On the holy Word have we meditated, and the paean of joy sung—
Thereby is fear from the mind lifted.
The Lord who leaves me not alone,
Is ever by me, have I obtained.
In *obedience to* the Lord's will lies true honour : P. 577

1. Symbol for the Divine Essence.
2. The meaning is esoteric—by disciplining the mind's faculties to devotion.

Spontaneously has the Lord granted the wealth *of devotion.*
Saith Nanak : A sacrifice am I to one[1]
From whom charity of Thy devotion have all obtained. (2)

Tau bhāṇā tāṇ tripat aghāe Rāma

By Thy grace have we felt fully satisfied;
Joyful[2] is the mind, assuaged our thirst :
Joyful[2] is the mind, lifted the thirst,[3]
A great treasure[3] obtained.
Of this *Thy* disciples and devotees have partaken—
To the holy Preceptor am I a sacrifice.
Suffused in the Lord's dye have we turned fearless;
Lifted is Yama's terror.
Nanak, Thy slave is ever in Thy service engaged—
With fervour devoted to Thee. (3)

Pūrī āsā jī mansā merei Rāma

Lord ! fulfilled are my desires and hopes.
Without merit am I; all merit is Thine.
Thine, Lord are all merits—by what tongue[4]
have I power to laud Thee ?
My merits and demerits Thou hast not judged;
In an instant forgiveness[5] hast Thou granted.
The Nine Treasures have I obtained; struck is the concert of joy—
The trumpets of unstruck music sounded.
Saith Nanak : A bridegroom[6] and home[7] have I obta ned;
Gone are all my sorrows. (4) (1)

Sloka

Why to falsehood dost thou lend ear,
That like gusts of wind vanishes ?
Saith Nanak : Approved alone are the ears
That to the holy Lord listen. (1)

Chhant (Lyric)

Tin ghol ghümāī jin Prabhu sravaṇīṇ sūṇiyā Rāma

To such am I a sacrifice, as with their ears to the Lord
have listened.

Note : As in other chhants, *'Rama'* at line-ends occurs as a euphonious refrain.

1. Refers to the Guru, the holy Preceptor.
2. Cool.
3. Used symbolically.
4. Mouth.
5. Implies liberation.
6. Implies the Lord.
7. The state of unshaken poise.

In spontaneous joy abide such as with their tongue have the
Lord's *Name* uttered :
Joyful spontaneously, of invaluable merits are these—
To save the world have they arrived.
Across the ocean of existence, on the ship of the Master's feet,
Numberless have they carried.
No reckoning[1] is made of such as have the Lord's grace.
Saith Nanak : To such am I a sacrifice,
As with their ears to the Lord have listened. (1)

Sloka

With my eyes the *Divine* Effulgence have I beheld;
Yet is not my overpowering[2] thirst assuaged.
Saith Nanak : Different *from these* are the Eyes
That the Beloved's vision behold. (1)

Chhant (Lyric)

Jinnhīṇ Hari-Prabhu ḍiṭṭhā tinh kürbaṇei Rāma

To such am I a sacrifice as the Lord have beheld :
At the holy Portal find they approval.
Exalted are such as of the Lord are approved,
In joy of the Lord dyed :
Fulfilled with joy in the Lord, in poise absorbed,
In each self[3] the Lord have they realized.
Such alone are true devotees, such the blessed ones,
Of the Lord approved.
Saith Nanak : To such am I a sacrifice,
As the Lord have beheld. (2)

Sloka

Without *devotion to* the holy Name
Is the self[4] dark, blind and deserted.
Saith Nanak : Fruitful is the birth of those
In whose self is the holy Lord lodged. (1)

Chhant (Lyric)

Tin khannīyai wanjāṇ jinh merā Hari-Prabhu ḍīṭhā Rāma

To such would I *sacrifice self* and be cut to pieces,
As the Lord's sight have beheld.

1. Reckoning of deeds in the Hereafter is implied.
2. Excessive.
3. Lit. Vessel.
4. Body.

Fulfilled are these, tasting sweet Divine amrita.
Sweet to the mind is the Lord.
As is the Lord pleased has amrita showered,
Bringing joy.
Cast off[1] from their self are suffering and doubt,
As glory of Lord of the Universe they have chanted.
Vanquished are their attachment and evil-doing; P. 578
From company of the five[2] are they freed.
Saith Nanak : To such would I offer my self
and be cut to pieces,
As in their self the Lord have beheld. (3)

Sloka

Such alone are reckoned God's true servants,
As for the Lord yearn.
Nanak ! know this for truth,
The Lord from His devotees lies not apart. (1)

Chhant (Lyric)

Mili jala jaleh khaṭānā Rāma

As water with water is mingled,
And light mingled with light—
So are men of perfection in the Creator absorbed,
Knowing themselves to be the Lord's image.
In the Sole Lord is their unbroken absorption
spontaneously fixed.
Himself is the Lord hidden from view,
Immaculate;
His mystery to Himself alone known.[3]
Saith Nanak : Shattered are doubt, fear and
the Three Qualities,
And water in water[4] is mingled. (4) (2)

Prabh karaṉ kāraṉ samrathā Rāma

Lord who art Almighty,
With Thy arm's *strength* save the world.
Lord, mighty to grant succour, ocean of
compassion, giver of bliss !

1. Destroyed.
2. Five sources of Evil are implied.
3. Lit. Himself on Himself discourses.
4. (This is delineation of the state of absorption in the Infinite).

To Thy devotees am I a sacrifice who the Sole *Lord* have realized.
Thy hue and features unknowable, inexpressible.
Thus prayeth Nanak : To my supplication listen,
Lord almighty ! (1)

Ehi jīya Terei Tūṇ kartā Rāma

These beings all are Thine, Thou *their* Maker;—
Thou who art annuller of suffering, pain and doubt.
Lord, compassionate to the humble ! who in an instant
dost remove suffering and pain,
Save *Thy creation.*
Lord ! Thou art mother, father, master, friend—
The whole world Thy children.
Whoever under Thy shelter comes, attains
treasure of *noble* attributes—
Never again dying.[1]
Thus states Thy servant Nanak in supplication :
All creation is Thine, Thou their Maker. (2)

Āṭh pahar Hari dhiyāiai Rāma

Day and night on the Lord meditate,
And obtain fulfilment of heart's desire.
By meditating on the Lord, heart's desire[2] you obtain,
Whereby may be gone Yama's terror.
As in holy company is chanted Divine *laudation*,
Fulfilled are *all* desires.[2]
Discarding pride, attachment and evil-thinking,
The Lord's favour win.
Thus states Nanak in supplication : Day and night
Ever on the Lord meditate. (3)

Dari wājehṇ anahat wājei Rāma

At the Divine Portal is resounding the unstruck concert.[3]
In each being is the Lord's voice singing.
Ringing and resounding is the Lord, inaccessible,
unknowable, all-high—
His merits endless beyond expression or reach.
The creation fashioned by Him has He created and cherishes.
Thus states Nanak in supplication : In devotion to the Name lies joy;
At the Divine Portal resounds the unstruck concert.[3] (4) (3)

1. That is, released from transmigration.
2. Implies liberation.
3. Anahad Shabda, the unstruck mystic music.

In the Measure Badhans (Wadhans)—Composition of Sri Guru Nanak Dev

Alahaniyan (Dirges)*

SCORE 5

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Dhann sirandā sacchā patishāhu jini jagu dhandai lāiyā

Hail the Creator, true king, who the world in
various tasks has engaged.
As comes the appointed time to a close,
and the pot[1] filled,
The being beloved is captured and marched off : P. 579
Captured and marched off is the being beloved,
as has the command issued;
Tearful are all its dear ones.
Mother mine ! as the allotted days come to end,
Are body and self separated.
Beings receive what *for them* is recorded, as in former
lives has been their doing.
Hail the Creator, true king, who the world in
various tasks has engaged. (1)

Sāhibu simrahu merei bhāīho sabhnāṇ eho paiyānā

Brethren ! the Lord contemplate : Such departure
all must face.
Here for a brief period man in false doings engages—
Know, inevitably must he go beyond.
Beyond inevitably must man, a guest here, go—
Why be proud ?
Let man contemplate His Name, whose service
At the Divine Portal brings joy.
Know, there yonder shall not your command at
all be effective :
Who knows what to each will befall ?
Brethren ! the Lord contemplate : Such departure
all must face. (2)

* *Note* : Alahaniyanan is ceremonial mouring for the dead in Punjab, accompanied by improvized snatches of elegiac chanting about the departed. In this composition is given a vision of the evanescent state of life, along with a lofty perspective on life and man's duty.

1. A pot with a hole at the bottom.

Jo Tisu bhāvāi samrath so thīyai hīlaṛā enu sansāro
All happens as pleases Him who is Almighty—
this world only a means.[1]
On water and land is pervasive the holy Creator—
The holy Creator inaccessible, beyond limit,
of unknowable extent.
The advent *into this world* of such alone is fruitful,
As on Him single-mindedly have meditated.
Himself He demolishes and builds, and by
His command exalts.
All happens as pleases Him who is Almighty—this
world only a means.[1] (3)

Nanak rünnā bābā jāṉīyai jei rowai lāe piyāro
Saith Nanak : He alone is said truly to mourn,
who mourns out of love.
Mourning for worldly objects is all of no worth :
Of no worth is mourning of the thoughtless world,
That for the world's goods[2] mourns.
Realizing not good from evil the world uselessly
wastes away bodily powers.
Whoever has come here, must go hence—false is your pride.
Saith Nanak : He alone is said truly to mourn, who
mourns out of love. (4) (1)

Āwuh miluh sahelīho sacchaṛā Nāmu laehāṉ
Come, my sister-friends, in unison the Name Eternal we repeat.
The world mourns departure[3] of the body;
The Lord we contemplate :
The Lord we contemplate and look to that path
That we too must tread.
He who made *life* has taken it back :
His will has operated.
What *man* had done, that now faces him—
What way can our will be effective ?
Came, my sister-friends, in unison the Name
Eternal we repeat. (1)

1. Hīlara (dim. from *hila*), means, medium. The meaning apparently is, all by the inscrutable Divine will occurs; the causes we assign to happenings are only the apparent means. This would apply also to the achievement of liberation, which is believed to be consequent upon our actions.
2. *Maya* here appears to mean worldly things, after the popular parlance.
3. Separation.

Maraṉu na mandā lokā ākhīyai je mari jāṉai aisā koe
People of the world ! revile not death, should one know how to die.
Serve the Lord almighty—thereby shall your path
hence be made easy.
As this easy path you tread, reward shall you receive.
And exaltation in the hereafter.
An offering[1] you carry with you and in truth be absorbed,
Approved shall you devotion be.
In the *Divine* Mansion finding a place, the Lord's
pleasure shall you win,
And in joy disport.
People of the world ! revile not death, should
one know how to die. (2)

Maranu müṉasāṉ sūriyaṉ haqqu hai jo noe maraṉi parwāṉo
Holy is the death of heroic men, whose dying is Divinely-approved.
Such alone may be called heroes as at the Divine
Portal obtain true honour : P. 580
Obtaining honour at the Divine Portal, with honour they depart,
And in the hereafter undergo not suffering.
Such reward they shall obtain if on the Sole Lord they meditate,
Whose service all fears drives away.
Their suffering they utter not aloud; all in their mind they bear—
The Lord Himself knows all.
Holy is the death of heroic men, whose dying
is Divinely-approved. (3)

Nānak kis no bābā roīyai bāzī hai ehu sansāro
Saith Nanak, How many may we mourn ?
This world is all *God's* play.
The Lord views His own handiwork, His might contemplating :
Contemplating His might, He holds it in His hands.
He who created it, alone knows it.
Himself He beholds and has realization,
Himself His Ordinance knows.
He who made all this, knows it—
Beyond limit His manifestation.
Saith Nanak : How many to mourn ? This world
in all *God's* play. (4) (2)

1. Implies the offering carried for the sovereign by the subject, as a mark of fealty.

In the Measure Wadhans Dakhani—Composition of Sri Guru Nanak Dev

Sach sirandā sacchā jāṇīyai sacchaṛā Parvardagāro

Know the Eternal Creator, Cherisher.
His Essence He created, inaccessible, limitless.
The two discs of earth and sky He joined and then separated.
Without the Master's guidance is the world *plunged*
in pitch darkness.
Then created He sun and moon that day and night move,
Whose movements He considers. (1)

Sacchaṛā Sāhibu sach Tūṇ sacchaṛā dehi piyāro

Lord that art holy and eternal,
To us grant Thy true love.[1] (Pause)

Tüdh sirjī medanī dükhu sükhu devaṇhāro

Creation hast Thou made—Thyself dost Thou
allot suffering and joy.
Woman and man too hast Thou created, who in Maya's
poisonous attachment are involved.
The four sources[2] of creation, the four utterances[3]
too are Thine—
All creation by Thee is propped.
By Thy might hast Thou established *Thy* throne,
Where is determined truth. (2)

Āvā gavaṇu sirjiyā Tūṇ thiru karnaihāro

Transmigration and immutability too hast Thou created,
And also immutability dost grant.
Birth and death comes, while this being in evil-doing
remains bound.
This unworthy creature the holy Name has neglected—
What help when it sinks ?
Discarding good, poison has it packed—
Becoming merchant of demerits. (3)

Saddaṛei āye tinhāṇ jānīyāṇ Hükami sacchei Kartāro

To our loved ones have come the calls,
By command of the holy Creator.
Parted are wife and husband—

1. Devotion is implied.
2. (These are, ego-born, placenta-born, sweat-born and atmosphere-born).
3. (These are divided according to the source in the body from which they take rise).

The Lord alone joins *the unjoined.*
Yama's minions consider not beauty and charm,
Bound by the command from on high.[1]
These consider not infancy or old age,
And all loving bonds snap asunder. (4)

Nau dar ṭhākei Hükami sacchai hansi gaiyā gaiṉārei

By command of the holy Eternal are the nine doors
of the body stopped,
And the self towards the upper regions moves.
The female of the body widowed lies lifeless, as the dead
body within doors.[2]
Dead is Maya-bound consciousness, that at the Portal
of the Divine Mansion wails.
Female companions of the husband,[3]
Let your mourning be narrating qualities of the
Eternal Master. (5)

Jali mali jānī nhāwāliyā kapparı paṭṭi ambārei

Then is the loved one bathed in water, and in silken
sheets wrapped.
Raised are sounds of holy texts;[4] and the five nearest
relatives are as dead *with grief*—
Wailing, by separation of the loved one am I as dead;
Cursed be life in the world *after this*.
One living life as though dead will alone be proved to
have real love. (6)

Tüsīṇ rowuh rovaṉ āīho jhūṭhi müṭṭhī sansārei

Wail you females come to wail—false is this world,
The true Spouse have you deserted, and deluded, in false
concerns run about. P. 581
In each home abides the Spouse, everywhere His wives[5]—
Beauteous is one who is in love with the Divine Beloved.
The holy Lord I laud; in *uttering* His Name find I joy. (7)

Guru miliyai vesu palaṭṭiyā sādhan sacchu sīngāro

By the Master's contact is the woman's wear changed
to joyful state;

1. Sirkar = Source of all action. Applied meaning, power of state.
2. In the courtyard.
3. Implies created beings.
4. That is, these are recited over the dead.
5. (Beings are implied).

In truth is she decked.
Come my sister-friends, in unison the Creator we contemplate.
By the holy Name has the woman become blessed in matrimony—
By truth in beauty embellished.
Saith Nanak : Sing not songs of sorrow in separation;
Discourse rather on the Supreme Being. (8) (3)

Jini jagu siraji samāiyā so Sāhibu küdrati jāṇowā

The Lord who the universe has created, and in it is pervasive.
By His creation[1] know Him.
Seek not the holy Eternal far—in each being as holy
Presence[2] is He visible.
As the holy Presence[2] know Him, know Him not far,
Who this creation has fashioned.
By meditation on the Name alone comes joy—
Without *devotion to* the Name is *life's* play false.[3]
He who made it alone knows its system; what power
has anyone to express it ?
Accept in faith Him who creating the universe the
snare *of attachment* has spread. (1)

Bābā āiyāṇ hai üṭhi challaṇā adh-pandhai hai sansārowā

Friend[4] ! after arrival must each depart :
A halfway house is the world.
For each has the holy Eternal recorded suffering and joy
by consideration of his former reckoning.
As have been one's deeds, so *the apportioning*
of suffering and joy—
This with one's being lasts.
Do the deeds by the Creator ordained—
Seek not to depart thence.
Immaculate Himself, creation He in tasks has bound :
By operation of His Ordinance finds it release.
With counting of days[5] comes death;
Man in duality involved, to evil courses is given. (2)

Jam-märg panthu na süjjhaī üjjhaṛu andh ghübārowā

On the way of mortality is the true path not visible—

1. Kudrat = might; here implies Maya, the manifest creation.
2. Shabda = the form the Divine Essence assumes.
3. Raw, unbaked (as of earthenware vessels).
4. Baba (an honorific to address one respected).
5. Thinking of today and tomorrow.

All is straying *in wilderness* in dark dust-storms :
In this wilderness is found neither water nor soft beddings,[1]
Nor viands of various kinds.
Neither is there food with honour served, nor cold water given,
Nor decking with fine dresses.
With chains round the neck, is the self struck
on the head, standing;
Neither house nor home is there visible.
Seeds *of good* sown now, instantly grow not—
With burden *of sin* on the head, the self into regrets falls.
Other than the holy Eternal *in such a place* no other
friend *has the self*—
Such is the truth. (3)

Bābā roweh roweh su jāṇīyai mili roweh güṇa sārewā

Friend ! true mourning is in *holy* company to
discourse on *Divine* merits.
The mourning of one Maya-deluded is a worthless, losing pursuit.
Mourning in involvement of Maya-pursuits removes
not impurity *of the self*—
Know this world to be dream-like.
The world in falsehood is deluded, as by the juggler's tricks.
He Himself sets man on the *right* path; Himself
good deeds He inspires.
Saith Nanak : Those dyed in the Name are by
the Master, perfectly-endowed,
Spontaneously saved. (4) (4)

Bābā āiyā hai üṭhi challaṇā ehu jagu jhüṭhu pasārowā

Friend[2] ! whoever in this world has arrived must depart—
The world is a beguiling spectacle.[3]
The Eternal Abode by service to the holy Eternal is attained;
By exclusive *devotion to* truth is one purified.
By falsehood and greed is not obtained any place *with God*—
In the hereafter no resting-place.
One is not *then* invited to enter and be seated,
as raven in house deserted.
Transmigration is the supreme alienation *from God*—

1. Quilt and mattress.
2. Baba.
3. False display.

In this is the whole world ruined.
In greed, worldly concerns and *lure* of wealth[1]
is the world deluded;
Death ever-present[2] is putting it in suffering. (1)
Bābā āwahu bhāīho gali milehṇ mili mili dehi asīsāṇ hei
Friends, brethren ! come let us embrace one another
and pronounce benediction : P. 582
The benediction that holy union with the Beloved never may end.
Benedictions you pronounce that devotion we may practise—
What need of such benediction for those *to God* united ?
Rather these you pronounce on such as of the holy Name
and the Divine Essence are neglectful—
Bless them that by guidance of the Master's Word
in truth they disport.
Thereby shall you not tread Yama's path; in
the holy Word absorbed,
Eternally in the holy Essence abiding.
With such friends and relations[3] as to God
are united, form union,
Who by guidance of the Master's Word their
nooses have snapped. (2)
Bābā nāngṛā āiyā jag mehṇ dükhu sükhu lekh likhāiyā
Friend ! man unclad into the world has come—suffering and
pleasure in his destiny recorded.
The hour of betrothal[4] recorded by virtue of
former deeds is inescapable.
The holy Eternal in His session recorded for the
creature amrita and poison—
As God-ordained has it acted.
The witch *Maya* casts her spells, putting threads of various
hues round its neck.
With its shallow understanding is the creature low of mind,
Greedy like flies on molasses.
Unattended by decencies[5] is it in Kali-yuga born;
unclad is it haled out. (3)

1. Maya.
2. Standing *by*.
3. Implies devotees of God.
4. Sāhā, fixed hour of solemnizing wedding, implying hour of death.
5. That is, naked.

Bābā rowuh jei kisai rowaṉā jānīyaṛā bandh paṭhāiyā hai
Friend ! mourn now if mourn you must—the loved one
in bonds is led off.
Ineffaceable is recorded wirt, as the courier at the door arrives.
As has pleased God, has the courier arrived :
Those that must wail, to wailing have fallen.
Wail sons, brothers, nephews and dearly loving *friends.*
None for the dead gives up life.[1]
Best it is to mourn in fear of God, recounting His merits.
Saith Nanak : Eternally enlightened is one,
Whose mourning lies in contemplation of truth. (4) (5)

In the Measure Wadhans—Composition of Sri Guru Amar Das
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Prabhu saccharā Hari sālāhīyai kāraiu sabhu kichhu karṇai jogu

Laud ever the holy Lord, in whose power lies all.[2]
Never shall such a woman[3] be widowed, nor go into mourning.
Into mourning never shall she go;
Ever in enjoyment of bliss, shall she be admitted
inside *her Lord's* Mansion,
Should she realize the Beloved as the Rewarder of Deeds.[4]
As amrita shall her utterance ever be.
The well-endowed wife[3] revolves ever in her mind her
Lord's merits,
And ever thinking on Him never shall she feel sorrow of
His separation.
Laud ever the holy Lord, in whose power lies all. (1)

Saccharā Sāhibu shabdi pachhāṉīyai āpei lae milāe

By the Word is the holy Lord realized—
Himself He makes union.
The woman[3] casting off her egoism,
Is in her Beloved's joy dyed.
Her egoism casting off, never shall death touch her,
As through the Master's teaching she realizes,
no other is there.

1. That is, mourning ends with wailing and crying.
2. Lit. Capable of doing (accomplishing) all.
3. Symbol for the seeker.
4. That is, one who retributes good deeds done.

Of such a woman shall all desires be fulfilled;
Her heart in joy drenched, to the Bestower of gifts,
Life of the world, is she united.
Dyed in joy of the holy Word, youth-intoxicated,
Into her Lord's clasp is she taken.
By the Word is the holy Lord realized—
Himself He makes union. (2)

Jinnhīṇ āpṇā kaniu pachhāṇiyā hauṇ tin pūchhauṇ santāṇ jāe
Who are such as the Lord have realized ? P. 583
This knowledge shall I seek from God's devotees.
Those devoted to Him, casting off egoism—
The holy Beloved is to them spontaneously united.
The holy Beloved through living the truth is found,
When the woman in the holy Word is dyed—
Never is such a one widowed.
Ever in conjugal bliss, her self in perpetual absorption abides :
The Lord who everywhere is pervasive,
Holding Him perpetually in her sight,
Ever has she bliss of him.
Who have the Lord realized ?
This shall I from God's devotees find. (3)

Piruh vichhünnīyāṇ bhī milehṇ jei Satiguru lāgehṇ Sāchei pāe
Those from the Beloved separated too shall find union,
Should they the holy Preceptor's feet touch.
The holy Preceptor ever is gracious—
All evils thoughts he burns down with the holy Word.
Burning down with the holy Word evil thoughts,
Duality he banishes,
And in holy Truth is the seeker-female *left dyed.*
Through the holy Word comes joy imperishable,
And in ego-illusion vanished.
Saith Nanak : With the Beloved immaculate,
giver of joy imperishable,
The Master through the holy Word grants union.
Those from the Beloved separated shall find union too,
Should they at the holy Preceptor's feet fall. (4) (1)

Süṇiyuh kant-mahelīho Piru sevuh Shabdi vīchār
Listen you spouses of the *holy* Lord !
Serve the Beloved ever by contemplating the holy Word.
The woman of bad ways realizes not her Lord,

And bereft of Him, wails as Him she disregards.[1]
One that through tears remembers Him, ever lauding His merits,
Never shall she suffer widowhood.
By submitting to the Preceptor's teaching is He known;
Through the holy Word realized,
And thus is one absorbed in devotion to the holy Lord.
Those not realizing their Beloved, Rewarder of deeds—
Are false, ruined by their untruth.
Listen, spouses of the holy Lord !
Serve the Beloved ever by contemplating the holy Word. (1)

Sabhu jagu āpi üpāiyonu āwaṇ jāṇ sansārā

The world that comes and goes, has He created.
Those ruined through Maya-illusion are in transmigration whirled around :
In transmigration whirled, evil in them has increased—
The *world* bereft of realization, is ruined.
Without realizing the holy Word is the Beloved not attained.
Such waste their lives, and caught in falsehood and evil, their destiny bewail.
What use wailing over the Beloved's loss ?
He is life of the world—
Only those wail that of the Lord are unmindful.
The world that comes and goes, has He created. (2)

So Piru Sacchā sad hī sāchā hai na uhu marai na jāe

The Beloved is eternal, holy, perishing never.
The woman of poor understanding, forgetful of Him,
Caught in duality, widowhood sufers.
Suffering widowhood in duality, in Maya-delusion she suffers,
Her years ending, her limbs declining.
All that is born, must pass away—
Only those caught in duality *feel pangs* of suffering.
Forgetful of inevitably death at Yama's hands,
The world in Maya's pursuit struggles,
With mind in greed and covetousness absorbed.
The Beloved is eternal, holy, perishing never. (3)

Iki rowehṇ Pirai vichhünnīyāṇ andhī na jāṇ Piru nālei

Some wail, from the Beloved cast off—
These blind ones not knowing He is by their side.

1. Lit. Forgets.

By the Master's grace is the holy Beloved found—
Let the woman ever contemplate Him.
Let her the Beloved contemplate,
Ever is He by her side—
Only the egoist thinks him far.
Those not realizing the Lord is ever by them,
Their life[1] is ruined, is to them of no avail.
Saith Nanak : The woman shall find her Lord, P. 584
Should she for ever contemplate Him.
Some wail, from the Beloved separated—
These blind ones not knowing He is by their side. (4) (2)

Rowehṇ Pireh vichhünnīyāṇ maiṇ Piru Sacchaṛā hai sadā nālei
Those from their Beloved Spouse separated wail—
Not knowing the holy Beloved ever is by *their* side.
Those realizing that departure *from the world* is inevitable,
Serve the holy Lord and ever in mind keep Him—
Ever keep they His Name in mind; the holy Preceptor
ever is with them :
Devotion to him brings joy.
By the holy Word borne in mind is fear of death annulled,
And transmigration ceases.
The holy Lord, of the holy Name, casts His glance of
grace at them—
Those from their beloved Spouse separated wail—
Not knowing the holy Beloved is ever by *their* side. (1)

Prabhu merā Sāhibu sabhdū ūchā hai kiv milāṇ Preetam piyārei
Supreme over all is the Lord *I seek.*
How with the cherished Beloved may I find union ?
Spontaneous became the union when made by the
holy Preceptor,
With the Beloved kept ever in mind.
As is the Lord cherished in love in the heart,
Through the holy Preceptor is His sight obtained.
Frail is the vesture[2] of Maya-illusion, which worn,
makes the feet unsteady *in the way of God.*
Holy is the vesture[2] dyed in the dye of the Beloved,
Which worn, fulfils all desire.

1. Lit. Body.
2. Lit. Cloak.

Supreme over all is the Lord—
How with the Beloved may I find union ? (2)
Maiṇ Prabhu sacchu pachhāṇiyā hor bhūlī avgaṇiārei
With realization of the holy Lord was I *blessed.*
Other beings of the world, involved in sin, that are of Him forgetful.
I disregarded.
Ever have I joy with the Beloved,
By contemplation of the holy Word.
By contemplating the holy Word art thou in bliss, woman !
By touch of the holy Preceptor hast thou found the Beloved.
Dyed in joy is thy heart in ecstasy of peace.
Gone are all thy foes and suffering.
By dedicating body and soul to the Master,
Is the mind with devotion filled,[1]
As was desire and suffering eliminated.
With realization of the holy Lord was I blessed.
Other beings of the world, involved in sin, that are of Him forgetful.
I disregarded. (3)
Sacchaaṛi āpi jagatu üpāiyā Guru binu ghor andhāro
In the world created by the holy Lord,
Without the Master's guidance in all pitch dark.
The Lord brings about union, makes union Himself,
And Himself inspires devotion—
Inspiring devotion Himself, that is the commerce of
spiritual poise.
By the Master's guidance grants He fulfilment of life's aim.
Blessed is the birth of any that his egoism casts off,
And at the holy Portal is adjudged Pure.
Through devotion to the Name, saith Nanak,
Is the heart illumined with the jewel of realization.
In the world created by the holy Lord,
Without the Master's guidance is all pitch dark. (4) (3)
Ehu sarīru jajjarī hai is no jaru pahunch āye
This frail body is now by old age gripped;
Those saved by the Master alone are saved—
All others are born and die and are in transmigration caught :
In transmigration caught, others are born and die—
Full of regrets they leave the world;

1. Lit. Drenched.

No joy without *devotion to* the holy Name comes.
Only for *good* deeds done in life comes any reward;
The egoist in ignominy ends.
The demesne of death[1] is utterly dark, storm tossed;
Friendless[2] is the self there.
Frail is this body, now by old age gripped. (1)

Kāyā kanchanu tāṇ thīyai jāṇ Satiguru lae milāe

With union by the holy Preceptor granted, P. 585
Is the body transmuted to gold.
As is Maya-illusion lifted,
The self in the holy Name is merged :
As is the self in the Name merged and sings Divine laudation,
Comes joy of union with the Beloved.
Then comes the state of perpetual joy,
As is egoism lifted.
I fall at the feet of those *holy* persons,
That cherish in heart God's Name.
With union by the holy Preceptor granted,
This body shines as gold. (2)

So sacchā sachu sālāhīyei jei Satiguru dei bujhāe

Laud the holy Eternal by the wisdom by the holy Preceptor granted.
Those without the Preceptor's *guidance* in illusion are lost—
In the hereafter with what face shall they appear[3] ?
In ignominy in the hereafter, full of regrets for evils done,
Suffering to their share shall fall.
Those dyed in the Name in vermilion shall be decked,
And have joy in their beloved Husband's clasp.
None great as He—
Inexpressible His greatness.
Laud the Eternal by the wisdom by the holy Preceptor granted. (3)

Jinnhīṇ sacchaṛā sacchu sālāhiyā hauṇ tinh lāgauṇ pāe

I touch the feet of those that the holy Eternal have lauded.
Such are true and holy—
Their touch all impurity removes.
All impurity their touch removes, like bathing in the holy Pool,

1. Yama.
2. Lit. Without sister and brother.
3. Go.

In poise of mind.
The holy Preceptor in the secret has instructed me,
Of the holy Name immaculate, inaccessible.
Saith Nanak : *Those so instructed* are in devotion
ever engaged,
And in holy truth merged.
I touch the feet of those that the holy Eternal
have lauded. (4) (4)

Wadhans-ki-Vār—Composition of Sri Guru Ram Das[1]
(To be sung to the tune of Lallān Bahlimān)[2]
In the Name of the Sole Supreme Being, Realized
by the Preceptor's Grace

Sloka (Guru Amar Das)

Shabda rattei waḍhans haiṇ Sacchu Nāmu üri dhāri

Those dyed in the holy Word are the great souls[3]—
In their hearts is borne the holy Name—
Truth they garner, ever living by *guidance* of truth
And love of the holy Name.
Ever abide they pure; impurity touches them not,
by Divine grace.[4]
Saith Nanak : May I be a sacrifice to such
As meditate ever on God. (1)

Sloka (Guru Amar Das)

I took him to be swan,[5] and so followed him,
Had I known it was a wretched stork,[5]
Never would I have touched him.[6] (2)

Sloka (Guru Amar Das)

Seeing the swans swimming, the storks too
felt like imitating them.
Drowned were the wretched storks,
Head thrown downwards and feet raised aloft. (3)

1. This Vār contains Slokas by Sri Guru Amar Das and Sri Guru Nanak Dev, interspersed among Pauris (Stanzas) of the composition of Sri Guru Ram Das.
2. This is a musical direction, referring to a current ballad-tune of the time.
3. This is a trope—the original is 'Wadhans', which is also the name of this measure.
4. By glance *of grace* of the Creator.
5. Symbol for the pure soul, as 'stork' is for one without the spiritual life.
6. This Sloka and the next are included also among slokas of Sheikh Farid, as of the composition Sri Guru Amar Das.

Pauri (Stanza) Composition of Sri Guru Ram Das*

Tūṇ āpei hī āpi haiṇ āpi kāraṇu kīyā

Thou art the Sole cause and source *all things*;
Thou hast Thyself made creation.
Thou art the Sole Formless Absolute, none else.
Thou art Almighty; all Thou willst happens.
Unsolicited dost Thou confer boons on all creation.
Raise you all aloud the shout :
Hail holy Preceptor who the tongue[1] has blessed with
gift of the Name Divine. (1)

Sloka (Guru Amar Das)

All creation to fear is subject : the Lord
alone is above fear. P. 586
Should the Lord by devotion be lodged in the mind,
Fear enters not in that state.
Foes and suffering approach not such a one,
Nor can these touch it.
The devotee is firm fixed in thought,
To *submit* to whatever the Lord is pleased to do.
Saith Nanak : Himself He shall save His servant's honour,[2]
And fulfil his objectives. (1)

Sloka (Guru Amar Das)

Some of our dear friends are about to take departure,
Others already have departed :
Those that remain must depart too.
Those indifferent to devotion to the holy Preceptor,
Their life and death in regrets are enveloped.
Saith Nanak : Those dyed in truth never
from God get alienated—
Through devotion to the holy Preceptor are
they in Him absorbed. (2)

Pauri (Stanza) Guru Ram Das

Tisu milīyai Satiguru sajjanai jisu antari Hari gūṇakārī

Blessed it is to meet such noble souls as have inside
them *love of* God that merit brings.

1. Lit. Mouth.

* *Note* : All Pauris in this Vār are of the composition of Sri Guru Ram Das.

2. Honour as devotee is meant; just as objectives are spiritual and not material aims.

Blessed it is to meet the cherished holy Preceptor,
Who egoism has cast out of *our selves*.
Blessed be the perfectly-endowed holy Preceptor,
who by Divine instruction
All creation has uplifted.
My devotee friends ! meditate ever on God's Name,
That shall carry you across the ocean of worldliness.
The Master, perfectly-endowed has imparted
Divine instruction—
May I be a sacrifice hundreds of times of to him ! (2)
Sloka (Guru Amar Das)
In service and submission to the holy Preceptor
lies the essence of all joy,
Whereby comes exaltation in this world and at
the Divine Portal liberation.[1]
Such service lies in adopting truthful doing, truthful wear,[2]
And in the holy Name seeking shelter.
In holy company is found truth,
And love of the holy Name.
In the holy Word lies the *source* of joy imperishable,
And being judged holy at the Divine Portal.
Saith Nanak : Devotion to the holy Preceptor comes
by grace of the Creator. (1)
Sloka (Guru Amar Das)
Serving other than the holy Preceptor is a
shame on life and living.
Such a one discarding amrita, to poison is attached—
Poison his gain and poison his capital :
Poison his food and wear;
Poison the morsels in his mouth.
Here such a one finds suffering,
And in death in hell abides.
Egoists with faces blackened, know not the holy Word—
Ruined through lust and wrath.
Fear of the holy Preceptor they discard—
Their stubbornness nothing accomplishes.
Bound in Yama's demesne are they chastized;

1. More literally, Door of Liberation.
2. This is a figurative expression, implying way of life.

None to hear their entreaties.
Saith Nanak : Each earns what in his destiny is recorded.[1]
For the devotee his abode in the holy Name *is* pre-recorded. (2)

Pauri (Stanza) (Guru Ram Das)

So Satiguru sevuh sādh janu jini Hari Hari Nāmu drirhāiyā

Devote yourselves, devotees of God ! to the holy Preceptor,
Who in our mind God's Name has firmly fixed.
Devote yourselves day and night to the holy Preceptor,
Who has inspired meditation on the Lord of the universe.[2]
Have vision each moment of the holy Preceptor
Who has shown the path *leading up* to God.
Fall you all at the feet of the holy Preceptor,
Who the darkness of illusion has lifted.
Bless you all the holy Preceptor,
Who has shown the way to the treasure of
devotion to God. (3)

Sloka (Guru Amar Das)

The holy Preceptor's touch all desire removes—
This goes not by donning sectarian garbs :
One so involved meets suffering that from door
to door drives him, P. 587
And in the hereafter is severely chastized.
In him is not formed poise that contentment[3] would bring.
To desire from stubborn egoism is to inflict suffering.
Better than the *ascetic* pose is the householder's life.
Wherein is practised charity.
Those dyed in the holy Word have realization;
Those caught in duality in illusion lie.
Each earns what is recorded against his past deeds—
Nothing more can man say.
Saith Nanak : Truly noble are those that please Him,
Whose honour He keeps to the last. (1)

Sloka (Guru Amar Das)

Devotion to the holy Preceptor brings joy imperishable,
And the suffering of transmigration lifts;
All apprehension gone, in peace does the mind abide.

1. Destiny made by deeds of previous births.
2. Original, Jagannath, Jagadish—both standing for Lord of the universe.
3. Lit. Eating or consuming whatever by *destiny* comes.

Inside us lies the holy pool[1] of enlightenment;
Thus has the holy Preceptor instructed.
With impurity gone is the mind purified,
By bathing in the Pool of Immortality.[2]
The pure-minded meet the pure-minded
Out of love for the holy Word.
In their selves find they God-consciousness,
Merging their light into the Light *Divine.*
Hypocrisy to Yama and death must fall prey;
Those practising these, in ignominy are dragged away,
Saith Nanak : Those dyed in the Name, through devotion to
the holy Eternal are saved. (2)

Pauri (Stanza) (Guru Ram Das)
Titu jāe bahuh sat-sangatī jithai Hari kā Hari-Nāmu biloīyai
Be you seated in holy company
Where God's Name repeated utterance finds.[3]
Raise God's Name in poise of heart—
Cast not off the essence *of devotion.*
Meditate ever day and night on God's *Name*—
Thereby shall you find succour at the Portal Divine.
He alone shall find the perfectly holy Preceptor,
On whose forehead is recorded the writ in the primal hour.
Bow you all before the Master,
Who the Divine discourse has imparted. (4)

Sloka (Guru Amar Das)
Union of devotees with devotees has come about,
Who with love for the Preceptor are inspired.
Together have they meditated on the Beloved Lord,
In true devotion of heart :
Through the Master's Word unfathomable have they found
poise from within themselves.[4]
Such noble souls, whom the Creator has brought together,
Never from *one another* are parted.
Some have not got devotion to the vision—
Indifferent to contemplation of the Word.

1. *Tirtha*—holy water-edge or pool.
2. Enlightenment. The original is 'Amritsar'.
3. Lit. Churned.
4. Lit. From their own mind.

Those alienated through love of duality—
What further separation for them ?
Friendship with egoists is hollow, passing,[1]
And to evil leads.
Those without devotion to the holy Eternal,
Devoid of love for the Name—
What worth cultivating friendship with such,
By the Creator Himself sent astray ? (1)
Sloka (Guru Amar Das)
Some there are that ever remain constant—
Ever may I be a sacrifice to such.
May my body, mind and substance to them be a sacrifice;
May I ever humbly[2] at their feet bow.
By their touch comes poise to the mind,
And thirst and hunger disappear.
Saith Nanak : Those dyed in the Name ever are in joy,
By centring their meditation on the holy Eternal. (2)

Pauri (Stanza) Guru Ram Das
Tisu Guru kau hauṇ wāriyā jini Hari kī Hari kathā sunāī
May I be a sacrifice to the Master,
Who on the Lord has discoursed.
May I be a sacrifice ever to the Master, P. 588
Who on the way of devotion to the Lord has
imparted instruction.
That beloved holy Master is by me ever,
In all places succouring me.
Ever I hail the holy Master who to me has granted
knowledge of the Lord.
May Nanak be a sacrifice to the holy Master,
Who instructed me *in devotion to* the holy Lord's Name,
And thus my mind's desire fulfilled. (5)
Sloka (Guru Amar Das)
The *world* caught in flames of desire, is burnt away.
And in agony[3] is crying :
With the holy Master's cooling touch, never shall fire
touch it again.

1. Lit. Lasting four days.
2. Lit. Low (adv.).
3. Lit. While burning.

Saith Nanak : None escapes *Yama's* terror,
Except by contemplation of the holy Word. (1)
Sloka (Guru Amar Das)
By assuming sectarian garbs is not quenched
the flame of desire—
Its anguish not ending :
Beating the hole kills not the snake—
Thus without fruit is the ritual practice of the faithless.[1]
Through devotion to the holy gracious Master is the Word
in the mind lodged.
Then are mind and body in poise[2] and peace,
And the fire of desire quenched.
With egoism gone, is the imperishable supreme joy attained.
He alone practises renunciation by the Master's guidance[3]
who to truth is devoted.
Never is such a one by anguish visited—
God's Name to satiety fills him.
Saith Nanak : Laudation comes not without *devotion to the*
holy Name :
Such a one in egoism remains absorbed. (2)
Pauri (Stanza) Guru Ram Das
Jinnhīṇ Hari Hari Nāmu dhiyāiyā tinhīṇ pāiyaṛei sarb sükhā
Those meditating on the holy Name of the Lord,
Attain joy illimitable.[4]
Fruitful is the life of those that hunger after the
holy Name Divine.
Those meditating on God, by the Master instructed,
All their sorrows vanish.
Those alone are devotees and true disciples,
Who cherish not the least desire for *other than the Lord.*
Blessed is the Master of such as of the Divine fruit of
Immortality have tasted. (6)
Sloka (Guru Amar Das)
In Kaliyuga is brutal Yama operative;
Under the Divine command[5] he acts.

1. *Nigura* = One not instructed by the holy Master.
2. Lit. Cool.
3. Gurmukhi.
4. Lit. All joys.
5. Hukame.

Those saved by the Master are liberated;[1]
The egoist he chastizes.
By Yama's command is the world bound,
None to restrain him.
By devotion to Him who set Yama to his task,
By Godward-turning, suffering comes not.
Saith Nanak : Those to the Master devoted
With purity of heart,
Are by Yama *himself* served.

Sloka (Guru Amar Das)

This body is of maladies full—
Without the holy Word suffering *arising from* egoism goes not.
By the holy Master's touch is one rendered pure,
And the Name Divine in the mind lodged.
Saith Nanak : By contemplation of the holy Name,
Bringer of joy spontaneously,
Vanishes suffering. (2)

Pauri (Stanza) Guru Ram Das

Jini Jag-jīvanu üpadesiyā tisu Guru kau hauṇ sadā ghümaiyā

May I ever be a sacrifice[2] to the Preceptor,
Who in *devotion to* the Lord, Life of the universe instructed me.
May I sacrifice my body cut in pieces to the Master,
Who uttered to me the Name of the Lord,
Destroyer of evil-doers[3] !
May I be a sacrifice to the Master,
Who from poisonous malady of egoism has emancipated me.
Mighty is the grace of the holy Preceptor
Who eliminating evil,
In virtue has instructed me. P. 589
Only such find the holy Preceptor
As bear the record of such good fortune on their forehead.[4] (7)

Sloka (Guru Amar Das)

Those that have died *to the world* are the true devotees;
Only those God-directed in devotion engage.

1. Swim across the ocean.
2. Lit. Perform sacrifice by peregrenation.
3. Madhusudan, one of Krishna's attributive names in his divine aspect.
4. As elsewhere, the good fortune made by actions of previous births is implied.

In the primal hour have they been blessed with the
wealth of devotion,
That none can efface.
In their mind is lodged the Sole Eternal Lord,
Treasury of noble attributes.
Saith Nanak : Those by Divine blessing united *to Him,*
never again are alienated. (1)
Sloka (Guru Amar Das)
Any without devotion to the holy Master,
Poor would his thinking be.[1]
Not knowing the Essence of the holy Word,
By Maya-poison is he deluded.
One bereft of Divine wisdom, in ritual remains absorbed,
To duality attached.
Unaware of their unreality are the ego-filled,
And by Yama in ignominy get chastized.
Saith Nanak : With whom else may man seek succour ?
The Lord alone is bestower of grace. (2)
Pauri (Stanza) Guru Ram Das
Tūṇ kartā sabhu kichhu jāṇadā sabhi jīya Tümhārei
Thou art the Creator, all-knowing;
All creation is Thine.
Thou to Thyself dost unite those that please Thee—
What power has the poor creature ?
Thou art Almighty, holy Creator.
Beloved ! those alone are united to Thee,
That Thy approval win, by the Master instructed.
May I be a sacrifice to my holy Preceptor
Who the truth of the Lord inaccessible has revealed. (8)
Sloka (Guru Amar Das)
Only the jeweller's trained eye may judge of jewels :
Of jewels the benighted ignorant fool knows not the value.
The Master's Word is the jewel.
Of this the truly knowing alone may judge.
Those with minds unawakened are ego-filled :
They are born and die—
Ignominy their destiny.
Saith Nanak : He alone the jewel may acquire,

1. Lit. What would be his mind's content ?

Who by the Master's instruction is with these in love.
Ever does he utter the holy Name
Devotion to the Name Divine his life's sole concern.
By Diving grace is the Lord in the heart lodged. (1)

Sloka (Guru Amar Das)

Those that to the holy Master have not devoted *themselves*,
And loved not the Lord's Name,
Deem not such to live :
Death for them is by the Creator destined.
Caught in the great malady of egoism,
From duality they act.
Saith Nanak : The ego-directed are dead while living—
In forgetfulness of the Lord falling into suffering. (2)

Pauri (Stanza) Guru Ram Das

Jisu antaru hirdā shüddh hai tisu jana kau sabhi namaskārī

The whole world venerates him who in his
heart bears purity.
May I be a sacrifice to him who bears in his self
the wealth of the holy Name.
True wisdom lies in meditating on the Lord's holy Name.[1]
Of all creation is the holy Preceptor the succourer—
All He cherishes.
Through enlightenment by the Master granted,
In all manifestation is viewed the Supreme Self. (9)

Sloka (Guru Amar Das)

Without devotion to the holy Preceptor, the self
in bonds *remains*,
And from egoism acts.
Without devotion to the holy Preceptor, beings find
not rest from *transmigration*,
And in death and life whirl about :
Without devotion to the holy Preceptor, man's
utterance all joy loses, P. 590
And the holy Name abides not in the mind.
Saith Nanak : Those without devotion to the holy Preceptor,
In Yama's realm are chastized in bonds, and leave
this world with faces blackened. (1)

1. *Murari* : One of Krishna's attributive names—here symbolizing God.

Sloka (Guru Nanak Dev)
Burn the way of life that turns the mind away
from the Beloved Lord.
Saith Nanak : Pure is the love wherein is maintained
devotion to the Lord. (2)
Pauri (Stanza) Guru Ram Das
Hari ikko dātā sevīai Hari ikk dhiyāīai
Serve the Lord, the sole Bestower,
On Him alone you meditate :
Seek fulfilment of Him alone,
And your heart's desire[1] obtain.
To seek other than Him is shame and disgrace.
Anyone serving the Lord has the true reward[2] achieved—
All his desires fulfilled.
Nanak is a sacrifice to those
That ever from their hearts on the Lord's Name meditate. (10)
Sloka (Guru Amar Das)
With His devotees is the Beloved pleased :
Himself has He inspired in them devotion.
On His devotees has He conferred the true kingship;
Over them has the holy Lord erected the canopy.[3]
Those serving the holy Preceptor ever are in bliss, ever pure.
Not such have true royalty as make violent clashes,
And in transmigration are withheld.
Saith Nanak : Those devoid of devotion in disgrace abide,
Honour coming to them never. (1)
Sloka (Guru Amar Das)
Joyless is listening to discourses,
Devoid of devotion to the Master's holy Word.
From devotion to the holy Preceptor, in the mind is
the holy Name lodged,
And illusion and fear of Yama vanish.
In the holy Preceptor's image is the seeker made,
His heart to the holy Name devoted.
Saith Nanak : From devotion[4] comes exaltation,
And honour in the hereafter at the Divine Portal. (2)

1. (Refers to liberation and devotion, and not worldly benefits).
2. Lit. Fruit.
3. (This is a mark of royalty).
4. Nām.

Pauri (Stanza) Guru Ram Das

Guru-Sikkhāṇ mana Hari preeti hai Guru pūjaṇ āwehṇ

The Master's disciples, with minds full of devotion to the Lord
To venerate the Master congregate :
In ecstasy in the holy Name they hold commerce,
And profit of the holy Name carry away.
Radiant are the faces of the true disciples—
At the Lord's Portal find they favour.
The holy Preceptor is the grain-heap of the Name Divine.[1]
By supreme good luck is the disciple therein granted a share.
May I be a sacrifice to the disciples,
That at each step[2] on the Lord's Name meditate (1)

Sloka (Guru Amar Das)

Saith Nanak : The Name is a treasure, found through
the holy Preceptor's guidance.
Egoists, ignorant of this treasure lying in their homes
In blindness howl and bark to death. (1)

Sloka (Guru Amar Das)

Like to pure gold is the frame that to the holy
Name is devoted :
Thus is found the pure light immaculate;
All illusion and *Yama's* fear through the holy
Preceptor's guidance vanish.
Saith Nanak : Those devoted to God find joy imperishable,
And absorbed in God, are the true anchorites. (2)

Pauri (Stanza) Guru Ram Das

Sei Guru-Sikn dhaṇu dhannu haiṇ jinhīṇ Guru-ūpdeshu
sūṇiyā Hari kannīṇ

Blessed are the disciples whose ears have listened to
the Master's teaching.
Those meditating on God's holy Name—
Shattered[3] are their egoism and illusion.
None but God's Name is the true friend—
Thus have God's devotees contemplated.
Those enjoying the Lord's pleasure, P. 591
The holy Preceptor's guidance accept.

1. Hari-Nam.
2. Lit. Each time while sitting down and rising.
3. *Bhanni* in the original may as well be the *Lehndi* verb, meaning fiee.

Those guided by the Preceptor,
Meditating on the holy Name,
Are in God's love deep-dyed. (12)
Sloka (Guru Amar Das)
The egoist is craven, misshapen :
Without devotion comes not respect.
Ever is he engaged in seeking gain,
Even in dream finding not joy.
Saith Nanak : Only those seeking the Master's
guidance are saved;
Else, in bonds they suffer. (1)
Sloka (Guru Amar Das)
The God-directed bear noble aspect at the Divine Portal,
By living the Master's Word.
Poised within, are they ever in joy,
And at the holy Portal honoured.
Saith Nanak : By the Master's guidance is the
Divine Name learnt;
In holy Truth are those so enlightened, absorbed. (2)
Pauri (Stanza) Guru Ram Das
Gurmukhi Prahlādi japi Hari gati pāī
Prahlad[1] instructed by the Preceptor through meditation on
the Lord, the supreme state attained;
Through holy instruction Janak[2] fixed on God's Name his mind.
Through holy instruction Vashisht[3] discoursed
on Divine teaching.
Brother ! none ever found devotion to God without
the Master's guidance.
The Lord by the Preceptor's guidance, makes Himself
manifest to the devotee. (13)
Sloka (Guru Amar Das)
One devoid of faith in the holy Preceptor and
love for the holy Word,
Never shall find happiness, even after hundreds
of transmigratory circles.
Saith Nanak : Through devotion the holy Eternal is by the
Master's guidance spontaneously followed. (1)

1. A devotee, who withstood the wrath of his atheist father.
2. The saintly king, father of Sita.
3. The sage, instructor of Rama and Lakshman.

Sloka (Guru Amar Das)
My self ! seek thou a guide whose service transmigration's
suffering shall annul.
Thus shall illusion disappear,
And egoism through the holy Word be consumed;
The wall of falsehood[1] be demolished,
And in the mind truth shall be lodged.
The mind in poise, and joyful the heart,
Thus shalt thou act with truth and moral discipline.
Saith Nanak : By supreme good fortune[2] is the
holy Preceptor found,
Should the Lord so please. (2)
Pauri (Stanza) Guru Ram Das
Jis kai ghari dībānu Hari hovai tis kī muṭṭhī
vichi jagatu sabhu āiyā
Anyone subject to the Lord's rule is of the whole world overlord;
On none need he depend.
The Lord, *ruler of the Universe*, shall induce
universal submission to him.[3]
From man's rule may one escape—
How may one the Lord's rule escape ?
The Lord abiding in the devotees' hearts is
the mightiest of all,
Who has subjected to them all recalcitrant *rebels*.[4]
By *Divine* grace[5] is the greatness of Devotion attained—
Rare are those that by the Preceptor's guidance,
on the Lord meditate. (14)
Sloka (Guru Amar Das)
Those devoid of devotion to the holy Preceptor are ruined—
Their life gone waste.
In Duality lies great suffering—
Those caught in it are in transmigration whirled;
Living in filth, through numerous births they pass.
Saith Nanak : Those devoid of devotion Yama's chastizement
shall suffer,
And leave this world in regrets. (1)

1. Cf. *Japuji*, 1.
2. *Karma* (Skt.) accumulated fortune made by good actions.
3. Make all fall at his feet.
4. God-deniers are implied.
5. *Karam* (Ar.) = grace.

Sloka (Guru Amar Das)
In the universe is One sole Male[1]—
The whole creation is females.
All creation He pervades, yet it by any untouched— P. 592
In His mystery inaccessible.
The Master perfectly-endowed alone reveals Him;
From the holy Word is knowledge of Him obtained.
Those serving this mighty Male acquire *true* heroism.
By the holy Word have they consumed their egoism.
None His rival; none His tormentor or foe.
Imperishable His rule, ever abiding.
Ever His devotees serve Him, lauding His *noble* attributes.
Nanak is in ecstasy, beholding might of the Eternal Lord. (2)
Pauri (Stanza) Guru Ram Das
Jinkai Hari-Nāmu wassiyā sad hirdai Hari-Nāmo
tin kauṇ rakhaūhārā
Of those cherishing the Lord's Name ever in their hearts,
The Lord is Saviour.
The Lord's Name is our father, mother, helper and friend.
With the Lord's Essence[2] is our converse,
With His Essence our counsel—
His Reality[2] ever our cherisher.
The Lord's Essence[2] our company, lovingly sought;
His Essence[2] our progenitors, our family.
The holy Preceptor on Nanak has conferred blessing
of the Lord's Name;
In this life and the next is the Lord his saviour. (15)
Sloka (Guru Amar Das)
Those *blessed*[3] by the holy Preceptor's meeting utter
ever the Lord's laudation.
The Lord's Name annuller of sorrow, in their mind is lodged.
In the holy Word are they merged.
Liberated themselves, to their forebears too they
bring liberation.
Those making obeisance at the Master's feet,
The supreme Creator's[4] pleasure have won.

1. Purakh (Purusha), male. In Philosophy, the immanent supreme Being.
2. Hari-Nām.
3. Lit. Those whom the holy Preceptor has met.
4. Pār-Brahm.

The humble Nanak is the Lord's slave—
May He in His grace save his honour ! (1)
Sloka (Guru Amar Das)
In egoism lies trepidation;
In trepidation is the life of such passed.
Egoism is the supreme malady;
One caught therein is in transmigration whirled.
Those so pre-destined, with the holy Preceptor's
contact are blessed.[1]
Saith Nanak : Such by the Master's grace are saved—
Their egoism by the holy Word consumed. (2)

Pauri (Stanza) Guru Ram Das
Hari-Nāmu hamārā Prabhu abigatu agocharu
abināshī Pürakh bidhātā
The Lord's Name is our Lord unknowable, inaccessible,
eternal Creator of the universe.
The Lord's Name we serve; Him we worship—
In the Name is our mind dyed.
None supreme over the Lord's Name to our sight—
The Name our Saviour at the last.
The Master gracious has instructed us in the holy Name—
Blessed be the Master's progenitors.[2]
Ever bow I to the holy Preceptor,
Whose contact on me realization of the Lord conferred. (16)
Sloka (Guru Amar Das)
One neglecting to serve the Preceptor
And devotion to the Name Divine;
Without finding joy in the holy Word—
In transmigration shall remain whirling.
The egoist purblind contemplates not the purpose of his birth.
Saith Nanak : Only those blessed with His
grace find liberation.[3] (1)
Sloka (Guru Amar Das)
The holy Master alone is wide awake—
The rest of the world is slumber of attachment
and desire is involved.

1. Lit. The holy Preceptor they meet or find.
2. Father and mother.
3. Lit. Swim across.

Those serving the holy Master are *truly* awake,
Dyed in *devotion* to the holy Name, repository[1]
of noble attributes.
The egoist purblind contemplates not the Lord, P. 593
And caught in birth and death, is effaced out of existence.
Saith Nanak : By the Master's guidance those engage in
contemplating the holy Name,
For whom in the primal hour the writ so has run. (2)

Pauri (Stanza) Guru Ram Das

Hari-Nāmu hamārā bhojan chhattīh parkār jitu
khāīyai ham kau tripti bhayee

The Lord's Name is for us the feast of delicate viands,[2]
That consumed, fills us wonderfully.
The Lord's Name is our vesture *fine*,
Which worn, leaves us covered and contented evermore.
The Lord's Name is our trade and commerce,
To which the holy Master has appointed us factor.
Of the Lord's Name have we rendered the accompt,
Releasing us of submitting to Yama's reckoning in the hereafter.
Rare are those who by the Master's guidance,
Have the Lord's Name contemplated;
In the primal Hour has the Writ for them so run. (17)

Sloka (Guru Amar Das)

Ignorant and blind is the world,
Engaged in acting from motive of duality :
What from duality is done,
Brings in suffering rushing to the body.
By the Master's grace is found joy,
Should life by the holy Word be guided,
Act by dictates of the holy Word,
And ever contemplate the Name Divine.
Saith Nanak : Man acts as willed by the Lord—
This Divine secret none may expound. (1)

Sloka (Guru Amar Das)

In our home lies perpetually treasury of the holy Name;
Of devotion are our stores full.
The eternal Lord ever is man's *succourer*,

1. Lit. Vessel.
2. Lit. Thirty-six varieties of culinary delicacies, so classified in the Indian tradition.

On the self perpetually bestowing favours.
Those favoured of the Lord, laud Him ever
In the Master's Word illimitable.
The Master's Word they chant, of might in all Ages.
Thus shall the self ever be in joy,
And in poise abide.
Enlightenment by the Master granted,
Is the jewel, bestower of liberation.
Saith Nanak : To whomsoever the Lord shows grace, finds this,
And at the Divine Portal is judged pure. (2)

Pauri (Stanza) Guru Ram Das

Dhannu dhannu so Gür-sikhu kahīyai jo
Satiguru charn̲īn̲ jāye paiyā

Blessed is the Master's disciple who makes obeisance
at the holy Master's feet;
Blessed is the devotee who has uttered the holy Name
of the Lord-Creator.[1]
Blessed is the devotee whose heart joys in listening
to the Lord's Name;
Blessed is the devotee who by the Master's service
is guided to utter the Lord's Name.
Ever bow I to the disciple who submitting
to the Master's guidance,
His teaching has followed. (18)

Sloka (Guru Amar Das)

None found *the way* to God by forced *praxis*—
All such have practised ritual to weary exhaustion.[2]
In forced *praxis* such adopt various garbs, making vain efforts.[3]
Caught in duality, only suffering is their lot.
The pursuit of occult powers[4] is worldly attachment—
The holy Name thereby finds not lodgement in the heart.
By devotion[5] to the Master is the mind purified,
And darkness of ignorance lifted.

1. Original, Hari-Nam and Rama.
2. Are exhausted.
3. This may imply *wandering* from place to place in the manner of anchorites, or as rendered here.
4. Riddhi-Siddhi.
5. Lit. Service.

Saith Nanak : Thus is the jewel of Enlightenment[1] manifested
And within the self[2] spontaneously lodged. (1)
Sloka (Guru Amar Das)
One finding not joy in devotion to God's Name or love
for the holy Word—
Joyless his utterance, P. 594
In ignominy he abides.
Saith Nanak : One gets the recompense for deeds done—
This none has power to efface.[3] (2)
Pauṛi (Stanza) Guru Ram Das
Dhannu dhanau sat-pürakhu Satiguru hamārā jiti
miliyai ham kau shānti āyee
Blessed is our holy Preceptor, immaculate being,
Whose contact has on us conferred peace and poise.
Blessed is our holy Preceptor, the Lord's devotee,
In whose obedience our mind to God's Name is devoted.
Blessed is our holy Preceptor, God-enlightened,
By whose teaching friend and foe to our gaze look alike.
Blessed is our holy Preceptor, our true friend,
From whose *guidance* devotion to the holy Name in us
is inspired. (19)
Sloka (Guru Nanak Dev)
In the home is the wife pining for her Lord far away,
Ever thinking on Him :
Union with Him may soon come about, should her love[4]
be sincere. (1)
Sloka (Guru Nanak Dev)
Saith Nanak : False is all utterance without true love :
One with such a mind shall utter words of praise,
only as benefits come. (2)
Pauri (Stanza) Guru Ram Das
Jini üpāe jīya tini Hari rākhiyā
The Creator is Himself the Preserver of all creation :
To those devoted to Him is the holy Name their
immortalizing fare :
With this are they filled—their hunger satisfied.

1. Nām.
2. Lit. Home.
3. (The emphasis in Gurubani is mainly on *Karma* and its retribution : Grace may however, annul the ill effect of past deeds).
4. Intention, desire, yearning.

One Sole Being pervades all—
By rare devotees realized.
Nanak, servant of God, seeking His shelter bliss has found. (20)
Sloka (Guru Amar Das)
The whole world has sight of the holy Preceptor :
His mere sight brings not liberation;
This comes from devotion to the holy Word—
Impurity of egoism goes out without devotion to the Lord's Name.
To some He grants union by grace,
Purifying them of duality and evil-doing.
Nanak ! die thou *to the world* by the holy Master's sight,
By devotion to him. (1)
Sloka (Guru Amar Das)
The purblind unenlightened ignorant barbarian
Has engaged not in serving the holy Preceptor :
Caught in feelings of duality, has he fallen into suffering,
And in agony[1] wails;
What prompted him to neglect *obedience* to the Master,
At departing from life has not benefitted him.
Saith Nanak : In following the Master's teaching lies true joy—
From Divine grace[2] alone comes liberation. (2)
Pauri (Stanza) Guru Ram Das
Tūṇ āpei āpi āpi sabhu kartā koī dūjā hoe su awaro kahīyai
All that happens from Thee emanates—
None else is there, to whom we may complain of Thy doings.
The Lord's is the Voice, His the Call;
On land and water is He pervasive—
Himself Destroyer and Saviour.
My self ! seek thou shelter with Him.
None but the Lord has power to bring death or grant life—
My self ! free thyself therefore, from all anxiety.
In all states, my self !
While rising, sitting, sleeping,
On the Lord's Name meditate :
Saith Nanak, servant of God—
Thus by the Master's guidance may one attain the Lord. (21)
(Found correct)[3]

1. Lit. While burning.
2. Lit. The gracious one.
3. (At the close in the holy text is recorded *Shuddh*, implying the accuracy of the recorded words after scrutiny).

RAGA SORATH

In the Name of the Sole Supreme Being, Creator, Reality Immanent, Without Fear, Without Rancour, Form Eternal, Unincarnated, Self-existent, Realized by the holy Precetor's grace. P. 595

In the Measure Sorath—Composition of Sri Guru Nanak Dev

Quartets

SCORE 1

Sabhnāṇ maruā āiyā vechhoṛā sabhnāh

All inevitably must die; all *from those they love*
must get separated.
Go ask the wise, who in the hereafter *with God* shall find union ?
Those forgetful of the Lord—terrible is their agony. (1)
The holy Eternal again and again I laud,
Whose glance perpetual joy brings. (Pause)
Behoves it us to laud exaltation of Him who *alone*
is real and shall ever be.[1]
Of all art Thou the Provider, man noway *for anyone* can provide.
All happens as He wills—what good wailing like *weak* women ?
With forts and castles built, many *their glory*
have made to resound.
Those reckoning the sky not high enough for them,[2]
Have halters in their noses strung.[3]
Were man's mind to realize the pike-like[4]
agony of retribution,
In pleasure[5] would he not indulge. (3)
Saith Nanak : All evils are like chains thrown round the neck.

1. Echo of opening sloka in Japuji.
2. Not contained under the sky.
3. (Like pack-animals or slaves).
4. Sūli was the pike on which men were drawn in punishment.
5. Eating of sweet things.

These by good qualities are snapped, who are
our true brothers and helpers.[1]
Those *lacking these* in the hereafter are not honoured,
And *castigated* as faithless,[2] are pushed off. (4) (1)

Manu hālī kirsaṇī karṇī sarmu pāṇī tanu khetu
Make thy mind the ploughman, thy actions cultivator's vocation,
Modesty the water and thy body the field.
In this field sow devotion;[3] make content the levelling-plank,
And maintain the garb of humility.
By devotion and grace shall *this crop* sprout—
Where it grows, that home you shall see blessed. (1)
Friend[4] ! worldly wealth[5] accompanies *us* not.
Lure of wealth[5] the world has bewitched—
Only rare ones realize this. (I-Pause)
Make thy shop of realization of mortality;
Therein make stock of commodity of the holy Name.
Make attentive devotion the storage vessels,[6] wherein
this commodity you keep.
In this trade have dealing with traders[7] *in devotion*,
And thus the profitable bargain enjoy. (2)
Make listening to holy texts[8] thy trade, and with pack-horses
of truth start on the way.
Take with thee provision of merits—
Depend not on tomorrow for this.
Thus provided, to the Divine country proceed :
Then shalt thou of the Divine Mansion have joy. (3)
With devoted heart render service : P. 596
make faith in the holy thy vocation.
Restrain thy mind running evilwards—
Thus shalt thou draw approbation.
Saith Nanak : *The Lord* then shall cast on you
His glance of grace,
And in splendour shall you glow.[9] (4) (2)

1. (*Bhai* and *Vir* both mean brother).
2. Uninstructed by a Preceptor (Pir).
3. Nām.
4. Baba.
5. Maya.
6. Lit. Pots and pitchers in which petty shopkeepers kept their commodities.
7. Devotees of God are implied.
8. Sasat (Shastra).
9. Lit. Fourfold glow shine on you.

In the Measure Sorath—Composition of Sri Guru Nanak Dev

Quatrains

Māe bāp ko beṭā nīkā sasürai chatüru jawāī

To mother and father is the son valued; to the father-in-law
the sensible son-in-law.
To the young maiden is the father the loved relation;
by the brother is the brother deeply loved.
When comes the *Divine* command,[1] man leaves
home and the outside world,
And in an instant is everything turned alien.
The ego-centred one[2] who has engaged neither
in *devotion to* the holy Name,
Nor in charity or holy bathing—
With shame is his body covered.[3] (1)
My mind to making the holy Name *its* friend has assented.
At the Master's feet I bow; to him am I a sacrifice,
Who such pure enlightenment has granted. (I-Pause)
The egoist's mind with false attachment to the world is penetrated;
With men of God into strife he enters.
In lucre involved day and night, its path he seeks—
To the holy Name unattached, swallowing poison he dies;
To uttering foul things attached, to the holy Word inattentive.
The egoist, by God's dye untouched,[4] by Divine joy unpenetrated,
All honour forfeits. (2)
The egoist in holy company has tasted not poise;
His tongue with joy in God unacquainted.
His self, body and wealth takes he to be his own—
Of the *Divine* Portal heedless.
This purblind one, as eyes close *in death,* leaves the world—
House and home to him become invisible.
Bound at Yama's door no place of *shelter* he finds—
Of his own doing getting retribution. (3)
Should the Lord show grace, with my eyes may I behold Him—
Inexpressible is such vision.
Listening to the holy Word I laud it, in my heart lodging amrita.
I may then behold the irrefrangible[5] Effulgence

1. Good.
2. Manmukh.
3. Dust falls on him.
4. Undyed.
5. Perfect.

Of the Lrod, above fear, without form, above rancour.
Saith Nanak : Without the Master's guidance
is doubt not removed,
By *devotion to* the holy Name comes exaltation. (4) (3)

In the Measure Sorath—Composition of Sri Guru Nanak Dev

Dous

Pūṛu dhartī pūṛṇu pāṇī āsaṇ chār kūṇṭ chaubārā
One end[1] is the earth, another water;[2]
In a chamber of four doors is Thy seat.
One sole Being in all the worlds is pervasive—
In Thy Word[3] lies the mint *where from issue all created forms.* (1)
Lord ! wonderful are Thy marvels—
On water and earth pervasive,
all existence interpenetrating. (I-Pause)
Wherever I look, Thy light I see—what is Thy form like ?
With Thy unique form art Thou hidden from sight—
None created by Thee is like any other. (2)
Thy creation by way of the egg, of placenta,
by sweat and atmosphere rises.[4]
Such is Thy wonder—in all art Thou pervasive. (3)
Innumerable Thy merits; of these am I ignorant :
Pray grant me, ignorant one, part of your merits.
Thus prayeth Nanak : Listen, Lord ! This sinking
stone save ! (4) (4)

Hauṇ pāpī patitu param pākhanḍī Tūṇ nirmalu nirankārī
A sinner, great hypocrite am I; Thou the immaculate
formless one.
Lord ! under Thy shelter tasting amrita, with the supreme
elixir are we intoxicated. (1)
Lord Creator ! of the humble art Thou honour.
For me honour and greatness in possession of the holy Name lies,
In absorption in the holy Word. (Pause)
Thou all perfection, shallow are we; P. 597
Thou weighty, substantial; we of no weight.[5]
The mind in Thee day and night and each dawn is absorbed—
My self ! with thy tongue the *Name* Divine thou utter. (2)

1. Limit is implied. Lit. Curtain, surface.
2. Water-bearing clouds in heaven are implied.
3. In Thy mouth.
4. (These are the traditionally recognized sources of creation).
5. Implies worth here.

Thou all-holy; in Thee are we absorbed—
By penetration in the Word made holy.
Those day and night in the Name dyed are truly pure—
Those in transmigration caught impure.[1] (3)
None other is visible—whom else to laud ?
None His rival.
Thus states humbly Nanak, slave of the Lord's slaves :
By the Master's guidance is He realized. (4) (5)

Alakh apār agam agochar nā tisu kālu nā karmā

Inaccessible, limitless, beyond reach, unknowable is the Lord—
By time or deeds not bound.[2]
Not characterized by high or low caste—
Unincarnated, self-existent; from fear and
doubt free. (1)
To the supremely holy Lord am I a sacrifice :
From form, colour or feature exempt—
By the holy Word manifested. (Pause)
Mother, father, progeny or relation has He none—
Neither subject to lust nor to *relationship with* woman.
Immaculate Lord without race, transcendent—
Thine all *manifested* light. (2)
In each being[3] is the Supreme hidden;
In all beings His light.
By the Master's teaching are the adamantine doors of
ignorance opened,
And in the state of fearlessness is one then absorbed. (3)
Creating beings, death over them has He appointed—
All devices under His *own control* lie.
By service to the holy Preceptor does *each* being the
true objective achieve;
By living the Word comes liberation. (4)
In the purified vessel[4] is truth contained;
Few in this world have true living.
His essence in the Supreme Essence is merged,
As Nanak your shelter has sought. (5) (6)

1. Unbaked, raw.
2. That is, subject neither to action nor to their retribution.
3. Vessel.
4. Symbol for the self.

Jiūṇ mīnā binu pāṉīyai tiūṇ sākat marai piyās
As the fish without water, so is the reprobate[1]
tormented[2] by thirst.
My self ! with each breath that without *remembrance*
of God is passed,
Does man suffer. (1)
My self ! take blessing of *contemplation of* the Name Divine.
Without the Master's *guidance* is this joy not obtained—
The Lord grants it by uniting *the seeker*
to the Master. (Pause)
The congregation of the holy is the sacred
bathing-spots of devotees :
By sight of the Master is obtained *merit of* dipping
at sixty-eight tirthas.[3] (2)
As the Yogi without continence, austerity, purity and content,
So is the self[4] without *devotion* to the Name,
That for lodgement of sin is by Yama chastized. (3)
In the reprobate[1] state is not attained *love of God*;
By *devotion to* the holy Preceptor is attained the Lord.
Any that to the Master, giver of joy in suffering are united,
Saith Nanak, in Divine laudation are absorbed. (4) (7)

Tūṇ Prabh dātā dāni mati pūrā ham Thārei bhekhārī jīo
Lord ! in charity and wisdom art Thou perfect—
We Thy[5] beggars.
What shall I seek of *Thee* ? Nothing *in the world* lasts :
Lord ! grant me love of the Name. (1)
In each being[6] is the Lord[7] pervasive,
On water and land pervades He hidden—
By the Master's Word made manifest. (Pause)
The holy Preceptor in his grace to me has revealed
The mortal world, the nether world and the heavenly regions.
The Supreme Being unincarnated, truly real,
ever abiding, the Lord— P. 598
In your self view Him. (2)

1. Sakta.
2. Lit. Dies—in applied sense, suffers acutely.
3. A holy water-edge.
4. Body.
5. The pronoun here may be interpreted as 'your' also.
6. Vessel.
7. Banwari = forest-wanderer, an attributive name of Krishna, here symbolizing God.

This poor world, in transmigration gripped—
In attachment to duality, devotion has neglected.
In association with the holy Preceptor is
Divine wisdom attained :
The reprobate[1] his game has forfeited. (3)
The holy Preceptor snapping *our* bonds, has
granted us emancipation[2]—
Never again into the womb may we be cast.
Saith Nanak : As the formless Lord in the self is lodged,
Has the jewel enlightenment cast illumination. (4) (8)

Jisu jal-nidhi kārani tum jagi āye so amritu Guru pāhī jīo

The ocean of amrita[3] for which into the world you
came, with the Master lies.
Discard *ritual* garbs, clever devices and duality—
With these is not attained fulfilment.[4] (1)
My self ! abide in poise; wander not.
In seeking *Him* outside much suffering shalt thou get :
In thy home, in thy self lies amrita. (Pause)
Discarding evils, to attain merits you rush—
In doing evil lies regret.
By not realizing distinction between pure and impure,
In the mire shalt thou be sunk. (2)
Within *thee* is impurity, much false greed—
What good bathing your outer limbs ?
Ever by the Master's guidance the holy Name repeat :
Thus alone shall the self get emancipation. (3)
Cast off avarice, calumny; falsehood discard—
Then *by following* the Master's Word shall
you obtain the reward.[4]
Lord ! keep me as please Thee :
Nanak, Thy servant *seeks* in Thy laudation to engage. (4) (9)

In the Measure Sorath—Composition of Sri Guru Nanak Dev

Quintets

Apnā gharu müsat rākhi na sākeh kī par-ghar johan lāgā

Man that his own home[5] from robbing cannot guard—

1. Sakta.
2. Made unattached to Maya.
3. Water.
4. Fruit, reward.
5. Here stands for the self, subject to depradation by evil.

Preposterous[1] is his seeking another's home.
House and home shalt thou save, shouldst thou
taste joy *in God* :
This comes to such as by the Master's guidance.
on service to God enter : (1)
My self ! consider, what foul thinking art thou pursuing ?
Forgetful of the Name, by alien tastes art thou attracted :
Thereby thou unfortunate one, into regrets shalt fall.
At gain art thou joyful, loss thou dost bewail :
Know, suffering and joy are to the self attached.
Himself suffering and joy He makes us bear—
The God-directed *to the world* are unattached. (2)
What is higher than joy in God ?
All quaffing it are fulfilled.
Any that through Maya-attachment this joy forfeits,
Is a misbeliever,[2] in foul thinking involved. (3)
The mind's life is breath, lord of the body—
In the body is the Divine Essence pervasive.
Lord ! shouldst Thou so grant, of joy in God may I sing :
Thereby may the mind be fulfilled,
And attachment to the Lord formed. (4)
In holy company obtain joy in God :
By union with the Master shall Yama's terror vanish.
Saith Nanak : One by the Master's guidance contemplating
the Name Divine,
By good fortune on forehead recorded,
The Lord shall attain. (5) (10)

Sarb jīyāṇ sir lekhu dhürāhūṇ binu lekhai nahīṇ koī jīo

All creatures carry the writ in primal time on the
forehead recorded—
None without the writ may be seen.
Himself not subject to the writ, His might in operation He views,
His Ordinance making operative. (1)
My self ! the Lord's *Name* utter; thereby gain joy. P. 599
Each day and night at the Lord's feet your serve,
Who is Bestower and consumer[3] Himself. (Pause)

1. What points this seeking to rob others ?
2. Sakta.
3. (Expression of the mystical doctrine of the identity and harmony of being in the cosmos).

Whatever is within you, the same view you without—
None other *exists*.
By the Master's teaching know *all existence* to be one;
In each being is *His* light pervasive. (2).
The mind restless put in poise—
By contact with the Master comes such wisdom.
By viewing the Invisible *Reality* am I struck with wonder;
Gone *thereby* is suffering and joy experienced. (3)
Quaff the joy unattainable; obtain supreme bliss;
In your own essence[1] lodgement find.
By chanting laudation of the annuller of transmigration,
Is birth and death *eliminated*—
Never again occurs then birth. (4)
In all beings is *pervasive* light of the Immaculate Essence—
In it am I absorbed[2]—
No distinction is there.
The transcendent Supreme Being, Supreme Lord.[3]
By the Master's guidance has to me been united. (5) (11)

In the Measure Sorath—Composition of Sri Guru Nanak Dev

SCORE 3

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Jā Tisu bhāvāṇ tad hī gāwāṇ

I sing Divine laudation as His approval I win.
Then alone does my singing bring reward :
Reward of this singing comes then only,
As He Himself confers it. (1)
My self ! this treasure by *following* the Master's
teaching is obtained—
Thereafter in holy truth have I kept absorbed. (Pause)
As the Master's teaching in the self is awakened,
Discarded is restless thinking.
By light of the Master's teaching
Is all darkness banished.[4] (2)
As the mind to the Master's feet is devoted,

1. In your own home.
2. Soham (Skt. I am He). Doctrine of identification of the self with the Supreme Self.
3. Another rendering : 'The Transcendent Supreme Being, Supreme Lord has Nanak's Preceptor become.'
4. Effaced.

Removed far[1] is Yama's path.
Abiding in fear *of God* as the Lord above fear we have attained,
Is the house of poise entered. (3)
Saith Nanak : Should any after contemplation try to realize
What is the purest doing in this world—
He shall know, the best of actions is Divine laudation.
This comes when the Lord grants union.[2] (4) (1.12)

In the Measure Sorath—Composition of Sri Guru Amar Das

SCORE 1

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Sevak sev karehṇ sabhi Terī jin shabdai sād āiyā

Such of the devotees devote themselves to Thy service
as in the holy Word find joy.
Those discarding egoism by the Master's grace have
found purity :
Ever lauding attributes of the holy Lord,
Through listening to the Master's Word are they exalted. (1)
Lord ! as children are we, seeking your shelter—
Thou who art the sole Reality,
Supreme Being[3] without a second. (Pause)
Those with *minds* wakeful alone find the Lord,
By the holy Word annulling egoism.
God's devotees, even though householders,
In contemplation of the essence of enlightenment to worldly
pleasures remain indifferent.
Through obedience to the holy Preceptor find
they joy everlasting, P. 600
Cherishing the Lord ever in their hearts. (2)
The mind in all directions wanders,
Through duality ruined.
The egoist unenlightened contemplates not God's Name,
His life gone waste.
Only by the holy Preceptor's touch is *blessing*
of the holy Name[4] found,
All egoism and illusion lifted. (3)

1. Fled.
2. That is, by His grace.
3. *Murari*—an attributive name of Krishna, used here to signify God.
4. Nānv, Nām.

God's holy devotees practise purity
By contemplation of the Master's Word.
The holy Lord grants to them union Himself,
Through the Truth in their hearts lodged.
Saith Nanak : By *devotion* to the Name have I obtained
the pure state[1] and enlightenment—
In this alone lies our wealth. (4) (1)

Bhagati khazānā bhagtan kau dīyā Nāuṇ Hari dhanu sachu soe

On His devotees has He conferred the wealth of devotion—
The Lord's Name is the holy wealth.
Inexhaustible is this wealth of the Name,
Beyond all value.
Those possessing this wealth bear radiant faces,
as the holy Lord they find. (1)
My self ! *by listening to* the Master's Word is the
Lord found;
Those ignorant of the Word are into illusion fallen,
And at the Divine Portal chastized. (Pause)
Five are the robbers lodged in this body—
Lust, wrath, avarice, attachment,[2] egoism.
The amrita they carry off—this the egoist realizes not.
At the last, none to his rescue shall come.[3]
Blind is the world, blind its ways—
Without the Master's *guidance* all is darkness. (2)
Man[4] through egoism and avarice is ruined;
Nothing in the end shall accompay him;
Those Divinely-guided alone the Name contemplate,
Ever bearing in mind the Lord's Name.
The holy Word and Divine laudation they chant,
By God's glance of grace blessed. (3)
Enlightenment given by the holy Master is the mind's
imperishable light,
Supreme ruler over heads of monarchs.
God's devotees in devotion are ever engaged day and night,
Devotion to God[5] their true gain.

1. The *exalted* state.
2. Illusion—applied meaning, attachment.
3. Lit. Attend to his wailing and shrieking.
4. The implication is mankind.
5. Rama Nām.

Saith Nanak : By contemplation of the holy Name *alone*
comes liberation;
Those dyed in the Name alone find the Lord. (4) (2)

Dāsani dāsu hovai tāṇ Hari pāe vichchuṇh āpu gawāī

Only through *humility* of obedience is the Lord attained,
By discarding egoism.
Joy in God's is His devotees' sole course,
Ever lauding Him.
Ever are they dyed in the holy Word in ecstasy unbroken,
in the Lord absorbed. (1)
Lord ! holy is our glance *of grace*.
On us your servants shower grace, cherishing us.[1] (Pause)
In laudation of the holy Word lies my life;
By the Master's guidance is *Yama's* terror ended.[2]
Supremely beautiful is the holy Lord—
In devotion to Him lies the heart's delight.
One absorbed in the holy Word, the holy teaching,[3]
Is alone in the mind ever awake. (2)
The Lord unfathomable, fount of perennial joy—
Inexhastible is *His* extent.
From serving the Master, perfectly-endowed,
Is the Lord spontaneously in the heart lodged.
Then are mind and body made pure,
In everlasting joy absorbed,
With illusion shattered. (3)
God's way is ever a hard path—
The rare devotee contemplating the Master's Word,
This may find—
Should he be immersed in God's dye, P. 601
Be by the Word inspired,[4]
And discard egoism and evil-doing.
Saith Nanak : Such a one is dyed ever in the holy Name,
That through the holy Word purifies. (4) (3)

Hari jīo Tüdh noṇ sadā sālāhīṇ Piyārei jiccharu ghaṭ antari hai sāsā

Lord ! ever may I laud Thee while breath *fills* this frame;

1. Lit. Save our honour.
2. Fled.
3. Bāni.
4. Intoxicated.

To be forgetful of Thee for a moment, as instant,
Is to me like an age.[1]
Brother ! ever were we ignorant, unawakened—
The Master's Word to us has brought light. (1)
Lord ! grant to us illumination[2] Thyself.
Lord ! may I be a sacrifice to Thee !
To Thy Name may my life be dedicated. (Pause)
Brother ! into the holy Word have we died *in flesh* :
From the holy Word have found life after death;
From the Word found liberation.
By the Word are mind and body made pure,
And the Lord in the heart lodged.
The Word is the Master bountiful, wherein is the heart[3] dyed,
In the Lord absorbed. (2)
Those ignorant of the Word are deaf and blind.[4]
Fruitless their sojourn in this world[5] !
Without joy in the Lord, wasted is their life—
Ever are they in transmigration whirled.
Worms of filth, in filth absorbed—
Egoists ignorant, *with minds* in darkness enveloped. (3)
Himself the wielder of His might, brother !
Himself He guides along the right path—
None His will to share.
Brother ! the writ recorded in the primal hour none may efface.
His will alone pervails.
Brother ! in Nanak's mind is the holy Name lodged—
Nothing else therein abides. (4) (4)

Gurmukhi bhagati karehṇ Prabh bhāvehṇ anadinu Nāmu vakhāṇei

Those that by the Master's guidance practise devotion,
With the Lord find favour—
Ever uttering His Name.
Thy devotees dost Thou cherish and succour—
Thy pleasure they have.
Bestower of merit art Thou, realized through the holy Word—
Those lauding Thee in Thy merits absorbed. (1)

1. Lit. Fifty years.
2. Knowledge.
3. Mind.
4. Blind and deaf.
5. For what have they come into the world ?

My self ! ever contemplate the holy Lord :
In thy last hour shall He be thy succourer,
Aiding thee ever. (Pause)
Evil is the practice of evil-doers,
Devoid of contemplation and God-realization.
None by slander and evil prospered;
Like Harnakash[1] are such torn apart.
Saints like Prahalad the Lord ever laud;
By Him are they saved. (2)
The egoist, devoid of thinking, is with himself conceited;
In slandering the holy is his life made fruitless.
Contemplating not the Lord's Name, in regret he departs
this life. (3)
Fruitful is the life of God's devotees—
Himself He inspires them to the Master's service.
Dyed in the holy Word, are they in ecstasy[2] of enlightenment,
The Lord ever lauding.
Saith in humility Nanak, servant of God;
Their feet I touch *in reverence.* (4) (5)

So sikhu sadā bandhapu hai bhāī je Guru kei bhanei vichi āwai

The true disciple and our true friend, brother ! is he
Who the Preceptor's wili follows.
He who follows his own will is from God alienated,
And buffets receives.
Without the holy Preceptor's *guidance* one never finds
happpiness, brother ! P. 602
And in regrets remains caught. (1)
Brother ! happy are those that serve the Lord;
Their sin and sorrow of numerous births effaced,
The Lord to Himself unites them. (Pause)
Worldly relations are bonds for the self—
In illusion is the world caught.
Without the Preceptor's *guidance* are such bonds not snapped.
By the Preceptor's *guidance alone* is found the door
of liberation.
Those performing ritual in ignorance of the Master's Word,
Remain ever in transmigration caught. (2)

1. Hrinyakashyapu, mythological demon king, father of the saintly Prahlad.
2. Intoxication.

In egoism and avarice is the whole world caught—
None to another is sincere, brother !
Those by the Preceptor *guided* reach the Mansion Divine,
laud the Lord,
And singing Divine laudation in their true home[1] abide.
Anyone in this life realizing *God's Truth* has the true
vision of his self—
On his *side* is the Lord. (3)
The holy Preceptor is ever gracious—
Without good fortune how may grace be obtained ?
All he views impartially—
As is his devotion, so is the reward that man gets.
Saith Nanak : With shedding of egoism, the holy Name in
the self is lodged. (4) (6)

In the Measure Sorath—Composition of Sri Guru Amar Das
Quatrains

Sacchī bhagati Satiguru tei hovai sacchī hirday bāṇī

From the holy Preceptor's *guidance* comes true devotion,
And in the heart is the true Word lodged.
One devoted to the holy Preceptor finds happiness everlasting—
In the Name is the egoism of such consumed.[2]
Without the holy Preceptor's *guidance* is not found *the way*
to devotion.
Those without this are ignorant, in illusion caught.
Egoists whirl about in transmigration's suffering—
In ignominy lost.[3] (1)
Brother ! seek ever *the Lord's* protection :
By His grace shall He save your honour,
And through *devotion* to the Name Divine exalt you. (Pause)
From the teaching of the Master, perfectly-endowed,
is the self envisioned,
Through contemplation of the holy Word.
In the heart is ever lodged the Lord, Life of the universe—
As are lust, wrath and egoism discarded.
In the heart is lodged the Name illimitable,
And is ever-present vision of the Lord pervading all space.

1. (The Divine Essence is implied).
2. Absorbed.
3. (This is the sense of the original expression, a Punjabi/Hindi idion. Lit. Are drowned without water).

In all ages is the Divine teaching known by the true Word;
Sweet to the mind and beloved is God's Name. (2)
Anyone realizing the Name by service to the holy Preceptor,
Fruitful is his life on earth;
Tasting of joy in God is his mind's *desire* fulfilled;
Satiated with God's blessing, ever is he full of laudation.
His heart's lotus in joy in God dyed,
The unstruck minstrelsy[1] he hears.[2]
Pure his body and mind, pure his utterance,
In holy Truth is he merged. (3)
None knows the truth of the Name Divine—
By the Preceptor's teaching in the heart it lodges.
To the *true* devotee alone is the path known;
With joy in God is he saturated.
From the Preceptor is learnt the true way of meditation,
austerity, self-discipline,
As is the holy Name in the heart lodged.
Saith Nanak : Those that contemplate the holy Name,
At the holy Portal shine in splendour and are exalted. (4) (7)

In the Measure Sorath—Composition of Sri Guru Amar Das

Couplets

Satiguru miliyai ūlṭī bhayee bhāī jīvat merai tā būjh pāe

By the Preceptor's contact[3] is the mind tuned away *from the world*—
Only one dying to the world finds illumination.
The true Preceptor and disciple are those in the
Divine Light merged. (1)
My self ! in the Lord fix thy devotion !
My self ! by meditation comes joy in devotion; P. 603
My self ! contemplate God's Name and feel joy therein.
By the Preceptor's guidance, brother ! one attains
nearness to the Lord. (Pause)
Brother ! without the Preceptor's *guidance* devotion arises not :
The egoist in duality remains caught.
As thrashing of straw are the egoist's actions;
Brother ! these bring not gain. (2)
Brother ! By the Preceptor's contact[3] the holy Name-pervades
the mind through true love and devotion;

1. Anhad Sabda.
2. Is played *in his soul.*
3. Lit. Meeting

Then the devotee ever laudation of the Lord utters,
By measureless devotion to the Preceptor. (3)
Anyone to the Master's service devoting himself—
Approved is his life's course.
Saith Nanak : Union with the Lord's Name
From devotion to the Preceptor's Word comes. (4) (8)

In the Measure Sorath—Composition of Sri Guru Amar Das

SCORE 1

Tihī guṇīṇ tribhavanu viyāpiya bhāī gürmukhi būjh büjhāe

Brother ! the whole Universe[1] in the Three Qualities[2] is caught :
By the Preceptor's guidance is illumination attained.
Brother ! liberation from devotion to the Lord's Name comes—
This from the enlightened you find. (1)
My self ! the Three Qualities discard,
And to the fourth state[3] devote thyself.
Thus wil the Lord lodge in thy self;
Ever mayst thou then laud the Lord. (Pause)
From the All-pervading Reality[4] comes forth all creation;
Neglect of it is death.
These unenlightened are as the blind—
In sleep are they robbed.[5] (2)
Brother ! those awakened by the Preceptor's guidance are saved;
They cross the ocean of worldliness.
Borther ! in this world devotion to the Lord's
Name is the true gain,
As ever in the heart borne. (3)
Brother ! those seeking the Master's shelter,
Through devotion to the Lord's Name are saved.
Saith Nanak : The holy Name is the boat, the raft,
That carries the self across. (4) (9)

In the Measure Sorath—Composition of Sri Guru Amar Das

SCORE 1

Satiguru sükh sāgar jag antari horthai sükhu nāhīṇ

The holy Preceptor alone in the world is ocean of joy—
Joy nowhere else lies.

1. The three worlds.
2. See Glossary.
3. *Tuiya* or absorption in the Absolute.
4. The Name (Name Divine).
5. Deprived of grace.

Caught in egoism, the world in suffering and malady is gripped;
And whirled about in transmigration, piteously wails. (1)
Man ! in devotion to the holy Preceptor shalt thou find joy;
Else shall thy life go waste. (Pause)
One rushing along impelled by the Three
Qualities ceaselessly acts,
Finding not joy in devotion to the Lord.
Rituals of worship, offerings to manes, recitations of Gayatri—
All to no avail :
Without enlightenment comes suffering. (2)
One devoted to the holy Preceptor alone finds joy,
called to him by the Lord.
Everlasting satisfaction comes from quaffing joy in the Lord,
By discarding of egoism. (3)
The world purblind, blindly acts;
Without the Master's guidance no path it finds.
Saith Nanak : By the holy Preceptor's guidance has
one sight of the Lord;
And in the self *eternal* truth finds. (4) (10)

Binu Satiguru sevei bahutā dükhu lāgā jüg chārei bharmāī

One bereft of service to the holy Preceptor in great
suffering is caught,
And in all Four Ages whirls about.[1]
Lord ! humble creatures as we are, you are the true
Bestower eternally :
Through the holy Word grant us enlightenment. (1)
Beloved Lord ! show Thy grace;
Grant touch of the holy Preceptor benign;
Through the Lord's Name grant succour. (Pause)
Discarding desire and duality, have I found poise, P. 604
And the Name[2] that is limitless.
By tasting joy in the Lrod, annuller of sins,
Is the mind purified. (2)
Die into the holy Word;
Thus find the life eternal, from dying ever immune.
The Lord's Name ambrosial is joyful ever—
By rare ones through the holy Word found. (3)

1. I.e. in transmigration.
2. Nām. This concept stands for the Divine Reality.

The Lord Bountiful of this blessing is the Sole Bestower,
Conferring it on whomsoever He pleases.
Saith Nanak : To those dyed in the Name comes joy,
And exaltation at the Portal Divine. (4) (11)

Satiguru sevei tāṇ sahaj-dhün üpjai gati mati tad hī pāī

From service of the Preceptor arises in *the mind* the melody of enlightenment and tranquillity,[1]
And the holy state and *true* wisdom found.
With the Lord's holy Name in the mind lodged,
By contemplation of the Name is the devotee merged into Eternal Reality.[2] (1)
Bereft of the Preceptor's guidance, the world goes about demented :
The egoist purblind, ignorant of the holy Word,
In illusions is lost. (Pause)
Whoso is deluded by Maya of the Three Qualities
Only in bonds gets enmeshed,[3]
The cycle of birth and death ever poised over his head.
Of numerous incarnations bears he suffering. (2)
In the Three Qualities is the world involved,
In egoism into ignominy fallen :
One Godward-turning the Fourth State[4] contemplates,
And by meditating on God's Name finds bliss. (3)
The Three Qualities too are Thine, by Thee created—
All in Thy power lies.
Saith Nanak : By meditation on the holy Name comes liberation;[5]
By the holy Word is egoism eliminated. (4) (12)

In the Measure Sorath—Composition of Sri Guru Ram Das

SCORE 1

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Āpei āpi waratdā Piyārā āpei āpi apāhu

Sole, unimpeded the Beloved *Lord* the Universe pervades immaculate.

1. Sahaj-dhun.
2. Lit. Bearer of the Name, i.e. God.
3. Earns bonds.
4. Turiya i.e. Samadhi or complete absorption.
5. Swimming across.

The whole World the merchant, the Beloved *Lord*
the holy merchant-prince.
Himself is the Beloved *Lord* the commerce, Himself the trader
and the credit. (1)
My self ! ever the Name thou utter and laud.
By the Master's grace is attained the Beloved ambrosial
inaccessible, unfathomable. (Pause)
Everything the Beloved Lord hears, sees and to all
gives utterance by His tongue.
Himself He leads astray, Himself on the path guides.
Himself all-in-all, above need of any. (2)
Himself *beings* He creates and in *various* tasks engages.
Himself He moulds *forms,* Himself to dissolution sends them.
Himself is the Beloved the wharf, the pilot and Himself
carries *all* across. (3)
Himself the ocean, the ship and in the Guru's form its rower.
The Beloved King Himself rides the ship, goes across and
His gambols enacts.
Himself is He gracious.
Prays Nanak, servant of God : Forgive him and with
Thyself grant him union. (4) (1)

Āpei aṇḍaj jeraj setaj ütbhüj āpei Khaṇḍ apei sabh loe

Himself is He *all* creation by egg, placenta, sweat
and atmosphere;[1] P. 605
Himself all continents and worlds.
Himself the string and the numerous beads;
By His might has He strung the universe together.
Himself the Master of the show[2]—as the string He pulls,
The whole world into a heap crumbles. (1)
My self ! none other than the Lord *to me appears mighty.*
The holy Preceptor is repository of treasure of the Name—
In His grace *this* amrita in *our* mouth he drops. (Pause)
Himself is the Beloved *Lord* pervasive everywhere
over water and land;
All happens as He wills.
To all does He grant sustenance;
None else is provider.

1. These are the four traditionally recognized sources of creation.
2. Sūtar-dhar—manager of the show in a mime or play.

This play He Himself solely enacts; all happens
as by Him willed. (2)
Himself is the Beloved *Lord* immaculate, Himself His pure repute.
Himself the evaluator;[1] supreme His will.
Inaccessible by us is the Beloved : access to Him by
Himself is granted. (3)
Himself is the Beloved deep and profound—none
His greatness to rival.
In all beings is He Himself pervasive—Himself
pervades all forms female and male.
Saith Nanak : Hidden from gaze He operates :
By the Master's guidance manifested. (4) (2)

Āpei hī sabhu āpi hai Piyārā āpei thāpi üthāpai

Himself is the Beloved the Sole Reality; Himself
makes and unmakes *all*.
Viewing the world is He in delight; viewing
His wonder-play Himself.
Himself is He forest glade and grass-blades—
By the Master's teaching manifested—
My self ! the Name Divine incessantly utter,
thereby with joy be filled. (1)
The Name ambrosial is the supreme sweet elixir—
By the Master's teaching tasted and realized. (Pause)
Himself is the Beloved the holy Water-edge, Himself the raft—
Himself on it swims.
Himself the *Maya*-snare He spreads; the whole world
caught fish-like too is He.
Himself is the Beloved infallible; from error immune—
none other like Him. (2)
Himself is He the horn and the note : Himself blowing it.
Himself is He the Yogi, Himself performer of austerities.
Himself the holy Preceptor and disciple; to
Himself imparting teaching. (3)
Himself devotion to the Name He inspires;
Himself uttering devotion.
Himself is He amrita, Himself *tasting* its joy,
His own laudation uttering.
Saith Nanak : Himself by Divine joy fulfilled. (4) (3)

1. Evaluator and judge of deeds is implied.

Āpei kanḍā āpi tarājī Prabhi āpei toli tolāiyā
Himself is the Lord ounce-scales, Himself the weigh-scales;
Himself with weights weighing all *creation.*
Himself the merchant-prince and trader;
Himself making commerce.[1]
Himself making the earth, against an ounce-weight
has He weighed it. (1)
My self ! by uttering the Lord's Name is joy attained.
The beloved Name Divine is a treasure, that the holy
Preceptor has made delectable. (Pause)
Himself the earth and water, Himself doing all.
Himself His Ordinance operating, earth and water
in bounds He keeps. P. 606
Himself *His* fear He inspires; yet tiger and goat
too together He keeps. (2)
Himself firewood, in which fire has He deposited.
Himself everywhere He operates : for fear *of Him*
fire dare not burn wood.
Himself He takes life and restores it—by His will
are all creatures breathing. (3)
Himself is He might and the wielder of might;
Himself all has He set to tasks.
As willed by Him, does creation act, as be His pleasure.
Himself the instrument and the player.
Saith Nanak, as played by Him, is all creation
emitting tunes. (4) (4)
Āpei srishṭi pāendā piyārā ükari sūraj chandu chānāṉu
Himself has the Beloved Lord made the universe, with
sun and moon illuminating it.
Himself is the Beloved strength of the weak,
Himself honour of the humble.
Himself in His compassion *all* He preserves—
All-knowing all-wise. (1)
My self ! utter the Name Divine that *confers* mark of liberation.
In holy company on the Lord meditate; thereafter shall
thy transmigration cease. (Pause)
Himself merits He dispenses; Himself these approves.
Himself showing grace, the mark of approval He affixes.
Himself His ordinance, His command He operates. (2)

1. Used figuratively for the operation of the moral law in the universe.

Himself is He treasure of devotion, Himself *out*
of it dispenses largesse.
Himself service He inspires, and apportions honour.
Himself into absorption[1] going,
Himself repository of all merits. (3)
Himself is He great and supreme over all.
Himself the evaluator; Himself the measure and scales,
Himself weighing the universe hard to weigh !
Nanak, servant of God, *to Him* is a sacrifice. (4) (5)

Āpei sevā laendā Piyārā āpei bhagti ümāhā

Himself to service the Beloved *Lord* inspires *creation*,
and passion for devotion creates.
Himself laudation inspiring, in the holy Word
too Himself pervasive.
Himself the writ and the scribe; Himself the
writ inspires. (1)
My self ! with fervour the Name Divine repeat.
Ever shalt thou *thus* be joyful and fortunate :
From the Master, perfectly-endowed, receive benefit
of *devotion to* God. (Pause)
Himself is the Beloved *Lord Brindaban's* milk-maids,
Himself Krishna, grazing kine in the forest.[2]
Himself the swarthy beloved *Adonis*,[3] Himself
on the flute playing.
Himself on the mad elephant[4] visiting death,
that in form of the child He overthrew. (2)
Himself the arena He arranges, and His own antics watches.
The Krishna child-form Himself He raises and Chandūr[5] and
Kamsa[6] by the hair overthrows and destroys.
Himself *the source* of might, Himself shatters might
of benighted barbarians. (3)
Creating the universe, in His own hand
all devices He keeps. P. 607

1. Tāṛi = Samadhi.
2. (In the second and third stanza the allusions are to Krishna as symbol of Divine might and his destruction of tyrants).
3. Sundar, lit. handsome, *Adonis*, the Greek god presents the closest parallel to the beauty of the Krishna legend.
4. The elephant, Kuvaliya-pida, destroyed by Krishna.
5. A wrestler, employee of Kamsa.
6. The tyrant king of Mathura, overthrown by Krishna.

Creation by the halter He drags about; led as pleases the Lord.
Saith Nanak : Whoever shows arrogant
pride is destroyed. (4) (6)

In the Measure Sorath—Composition of Sri Guru Ram Das

Couplets

Anik janam vichhṛei dükhu pāiyā manmükhi
karam karai ahankārī

In separation through innumerable births
have we borne suffering,
By our prideful actions in egoism.
As with the man of God in contact we came,
was the Lord attained,
And Divine shelter received.[1] (1)
Love for God *then* became dearly cherished,
As into company of the holy we got initiated.
Within the self was found the Lord,
embodiment of poise. (Pause)
In the heart art Thou day and night lodged :
Yet the ignorant realize not Thy existence.
As we met the holy Preceptor, exalted being,
was the Lord manifested :
Then did we engage in discoursing on Divine
laudation in chanting it. (2)
As by the Master's guidance was the heart illumined, came poise,
And evil understanding eliminated.
By contemplation of the Supreme Being lodged in
the self was joy obtained—
Such merit, exalted being, *Master* ! in your
holy company lies. (3)
Of those having your grace, the self to the Supreme
Self is united, as is met the Preceptor.
Such, saith Nanak, immeasurable joy in poise have attained,
And ever in the Lord are awake. (4) (7)

Hari siūṇ preeti antaru manu bedhiyā Hari binu rahaṇu na jāī

With love for the Lord is *my* innermost heart penetrated;
Without the Lord can I not live.
As without water dies the fish, so without
the holy Name I die. (1)

1. (The tenses in the original are past, but have the force of perpetuity).

Lord, grant me water of your grace, the Name Divine.
For lodgement of the Name in heart day and night I beg—
From the Name alone may I find peace. (Pause)
So as the chatrik without water wails; without water
its thirst not assuaged—
As from the Master *the self* obtains water *of the Name*,
Comes joy in poise, and in loving devotion it blooms. (2)
Egoists, *ever* hungry[1] in the ten directions wander about;
Without *devotion to the* Name, into suffering fallen.
In transmigration caught, are they born again and again,
And at the Divine Portal chastized. (3)
By Divine grace does man chant Divine laudation,
And within his self obtains joy in God.
Saith Nanak : As *the Lord*, compassionate to the
humble, has shown grace,
By the holy Word is thirst[2] assuaged. (4) (8)

In the Measure Sorath—Composition of Sri Guru Ram Das

Quintet

Achar charai tā siddhi hoī siddhī tei büddhi pāī

As are consumed *the evils* hard to consume,
comes true achievement;
From such achievement comes enlightenment.
As the self by arrows of devotion is struck,
Is illusion cut off. (1)
Lord ! to Thy servant grant exaltation.
By the Master's guidance *with the* Name
Divine illumine my heart,
That ever in Thy shelter I abide. (Pause)
This world all is evanescent—my ignorant, thoughtless
self ! this realize.
Lord ! show grace; to the Master unite me,
That in the Name Divine I be absorbed. (2)
The Lord, whose is this object, *the Name,*
alone knows its *truth*;
Such obtain it on whom He confers it.
Of this unique object, inaccessible, unknowable, P. 608
The Master, perfectly-endowed alone may
grant realization. (3)

1. Used symbolically.
2. Ibid.

He alone knows of it who of it has taste, like sweets
tasted by the dumb;
A jewel hidden may not so remain, however much
someone hides it. (4)
All is Thine; Thou to whom secrets of all selves are known;[1]
Of all art Thou Master.
Those alone realize *this* secret to whom Thou showest grace :
None else, saith Nanak, has such power. (5) (9)

In the Measure Sorath—Composition of Sri Guru Arjan Dev
Triptychs.

SCORE 1

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Kisu hauṇ jāchī kisu ārādhī jā sabhu ko kītā hosī

Of whom shall I beg favours; whom to supplicate,
When all are Thy creation ?
All that appear to be so important, at the end
with dust shall mingle.
The *Lord* above fear, formless, shatterer of fear,
Alone all joys and the Nine Treasures shall grant. (1)
Lord ! by Thy bounty alone shall I feel fulfilled.
Why laud man that is so petty ? Why on him depend ? (Pause)
Whoever on the Lord has meditated, all *boons* are his—
Gone is his hunger.
To him has the Bestower of bliss granted a wealth
that never is exhausted.
As by the Master his *understanding to God* is joined,
Joy to him has come, and in spontaneous bliss is he absorbed. (2)
My self ! the Name repeat; to the Name be devoted;
Ever on the Name discourse.
By listening to the teaching of the holy is lifted fear of Yama.
Whoever the Lord's grace has, to the Master's
Word becomes attached. (3)
Lord ! who may evaluate Thee, who art to
all creation compassionate ?
All happens as by Thee willed—What are we children ?
Save Nanak, your servant : save him,
As the father the son in his grace. (4) (1)

1. Antarjami (Skt. antaryamin).

In the Measure Sorath—Composition of Sri Guru Arjan Dev

Quatrains

SCORE 1

Ġuru Govindu salāhīyai bhāī mani tani hirday dhār

Brother ! laud the Divine Teacher,[1] Lord of the Universe,
with resolve of mind, body and heart.
Brother ! the purest deed is the holy Lord to lodge in mind.
Brother ! the bodies wherein arises not *sound of* the Name,
turn to ashes.
To holy company, brother ! am I a sacrifice,
Whose prop the sole Lord[2] is. (1)
Brother ! to that Eternal Being be devoted that is almighty.
By the Master, perfectly-endowed, brother ! is imparted
realization,
That none other than *the Lord* is real. (Pause)
Those devoid of the Name, brother ! have died and rotted—
beyond count their number.
Without truth, brother ! is not obtained purity—
The Lord inaccessible *alone* is pure, holy.
Brother ! with the world's false egoism is not annulled
transmigration.
Brother ! the Master by a particle of the Name to millions
brings liberation. (2)
Though Simritis and Shastras have we studied, brother !
Without the holy Preceptor's *guidance* goes not doubt.
Innumerable ritual acts to exhaustion have we performed—
Despite these, again and again into bondage are we caught
In all four directions have scoured, brother !
Other than the holy Preceptor no shelter is.
By great good fortune, brother ! by meditation on the
Name Divine,
Is the Master attained. (3)
Brother ! ever pure is the holy *Lord.* P. 609
Those practising truth too are pure.
Brother ! on whomsoever falls His glance of grace, attains Him.
Such, brother ! are rare—one among millions.
Nanak in the holy Name is dyed, by whose sound[3]
Are mind and body rendered pure. (4) (2)

1. (This is a way of referring to God).
2. Ekankār (Ek Oankār).
3. Lit. Hearing which.

In the Measure Sorath—Composition of Sri Guru Arjan Dev

Couplets

Jau lau bhāu abhāu ihu mānai tau lau milaṉu dūrāī

While to attachment and alienation is *man* subject,
Far away from him is union *with the Lord.*
While otherness and attachment enter his thoughts,
Between him and God remains disharmony. (1)
Lord ! grant such realization,
That serving the holy, shelter of their feet I seek—
Forgetting it not for an hour, an instant. (Pause)
My self ! that art thoughtless, forgetful, of restless mind—
Never has it occurred to thee,
That discarding the Lord of life, to *other than Him*
art thou attached;
With the foe[1] involved in love. (2)
In holy company is acquired the realization above sorrow to rise,
And egoism to discard :
The misbeliever's[2] chatter you regard as blowing of wind. (3)
By millions of sins is the mind covered, that are
beyond expression.
Nanak, humble servant of God, to His shelter has come
supplicating :
Lord ! my reckoning of deeds pray annul. (4) (3)

Pūtra kalatra lok griha banitā Māyā sanbandhehī

Progeny, wife, *people of* the world, the Woman in the
home—all are Maya-relationships.
At the end none of these lasts with *the self*—false is
their attachment. (1)
My self ! why pamper *this* body ?
This cloud of smoke shall scatter; on God, true friend,
in devotion meditate. (Pause)
In three ways is the body disposed of—in water, thrown
before dogs and *burnt* to ashes.
Man considering himself immortal in *this* house is sitting,
The chief cause[3] forgetting. (2)
In various ways are the beads[4] shaped,

1. Sin, evil is implied.
2. Sakta.
3. Implies the Creator.
4. Implies beings.

On a frail thread strung.
Know, feeble man ! this thread shall snap—
Thereafter shall you be in regret. (3)
He who created and exalted you, on Him day
and night meditate.
Saith Nanak : As the Lord showed grace,
The holy Preceptor's shelter I took. (4) (4)

Guru pūrā bheṭiyo waḍ-bhāgīṇ maneh bhaiyā pargāsā

As by good fortune was the Master, perfectly-endowed met,
Illuminated was the mind.
As on the Lord is our reliance, none is His equal. (1)
To the holy Preceptor am I a sacrifice.
On all sides of us[1] *is spread* joy and poise—
In our home *reigns* bliss.
The searcher of hearts, almighty is our Lord.
By touching the Master's feet are we rendered fearless,[2]
As sole reliance on the Name Divine we have placed. (2)
Fulfiller of desires is the Lord's sight,
form eternal, everlasting[3]—
Clasping His servants to His bosom[4] has He preserved
them in love and affection.
Great is His might,[5] wondrous His glory—*by Him*
has come fulfilment. P. 610
As Nanak the Master, perfectly-endowed has met,
Gone is his suffering. (4) (5)

Sükhīyei kau pekhai sabh sükhīya rogī kai bhāṇai sabh rogī

To the happy all appear happy; to the sick all as sick.
The Lord almighty all conjunctions[6] *of fortune*
in His own hand has *kept*. (1)
My self ! to any that his doubt has shed,
None appears strayed; in all he envisions the
Supreme Being. (Pause)
He whose mind in holy company is joyful, all *creation*
to him appears joyful.

1. In front and behind.
2. Freedom from Yama's fear is implied.
3. Lit. Exists and shall ever exist (echo of Mūl Mantra).
4. Lit. Neck.
5. Lit. Greatness.
6. Applies to chances, especially those made by conjunctions of planets.

He whose mind by malady of egoism is gripped, in
wailing is born and dies.[1] (2)
He to whose eyes collyrium of enlightenment is applied,
in all beholds *Divine* illumination.
One caught in darkness of ignorance seeing nothing,
Again and again strays. (3)
Lord ! to my supplication give ear.
This joy Nanak begs of Thee :
Wherever Thy devotee Thy laudation sings,
Is my heart's attachment formed. (4) (6)

Tanu santan kā dhanu santanu kā manu santan kā kīyā

My body, possessions and mind, all to God's
devotees is dedicated.
As by grace of the holy on the Name I meditated,
All weal was mine. (1)
Other than God's devotees is no bestower *of boons*.
Whoever on God's devotees' shelter has fallen, liberation
to him is granted. (Pause)
Millions of sins by serving God's servants are effaced,
As joyfully is Divine laudation sung.
By great good fortune is holy company attained :
Thereby in this life comes joy, and the face made
radiant in the next. (2)
With my sole tongue, how much can I of praise[2]
of the holy utter,
Who with innumerable merits are filled ?
Under shelter of the holy is attained *the Lord*
Inaccessible, unknowable, eternal ever. (3)
This one without merit, is low,[3] destitute, sinner—
And shelter of God's devotees has sought.
In attachment to the dark cavern of family life am I sinking—
Prayeth Nanak : Save me. (4) (7)

Jā kai hirdai Tūṇ wasiyā Kartei tāṇ kī Taiṇ ās pūjāī

Lord Creator ! in the heart of whoever art Thou lodged,
His desires hast Thou fulfilled.
Thy servant who dust of Thy feet cherishes, is of Thee
never forgetful. (1)

1. Refers to his continuing transmigration.
2. Lit. Simile. Applied sense, praise.
3. (The implication is moral—*neech*).

Inexpressible is Thy discourse,[1] beyond *my power of* narration.
Lord, treasure of merit, bestower of bliss !
Supreme over all is Thy greatness. (Pause)
The creature performs deeds as writ by Thee :
To Thy servant hast Thou assigned devotion;
By Thy sight fulfilled he feels. (2)
In all *creation* art Thou pervasive—
This realization comes to whoever by Thee is so enlightened.
By the Master's grace is ignorance effaced,
And in all spots is *the Lord* made manifest. (3)
Saith Nanak : To whomsoever He has shown grace,
Of Him is never forgetful :
Such a one is truly enlightened, truly meditating,
And exalted among men. (4) (8)

Sagal samagrī mohi viyāpī kab ūchei kab nīchei

All creation in attachment is caught, now self-esteemed,
now depressed.
By no devices[2] is it purified; none the end[3] attains. (1) P. 611
My self ! in shelter of the holy lies liberation.
Without *guidance of* the Master, perfectly-endowed,
Is not annulled transmigration,
And the creature again and again is born. (Pause)
In the misguiding illusion is the whole world entangled.
The perfect devotee of the Lord from all objects stands apart. (2)
Revile not *the world* for anything—by the Lord is it created.
Whoever in this has the Lord's grace, in holy company
the Name Divine contemplates. (3)
The Supreme Being, Supreme Lord, holy Enlightener,
Of all is Saviour.
Saith Nanak : Without the Master's *guidance*
comes not liberation—
Such is the true contemplation of the Divine Essence. (4) (9)

Khojat khojat khoji bīchāriyo Rāma-Nāmu tatu-sārā

After persistent search came the realization :
The true Essence is the Name Divine,
Whose contemplation *even* for an instant annuls sins,
And by the Master's guidance grants liberation. (1)

1. Story, narrative.
2. Ritual acts are implied.
3. Liberation is meant.

You that are possessed of enlightenment !
Quaff the Divine elixir.
Listening to the devotee's ambrosial words,
The mind the Supreme peace attains. (Pause)
The Lord, perfection incarnate, creator,
To His servant grants boon of devotion;
From Him, bestower of bliss, is obtained also liberation,
the way of living, and all *holy* devices. (2)
Him alone by the ears listen, by the tongue laud,
by the heart meditate on—
The Lord almighty who no creature leaves denuded
of Himself (3)
Lord compassionate ! after great endeavour have *we* obtained
the precious[1] *human* birth.
Show grace, that Nanak in holy company laud Thee,
And the Cherisher of the universe[2] ever contemplate. (4) (10)

Kari ishnānu simari Prabhu apnā mana tan bhae arogā

*After bathing, the Lord contemplate. that thy mind and
body be freed of maladies.
In shelter of the Lord are millions of impediment removed,
And *good fortune* appears. (1)
The Master, by the holy Word, the Lord has lauded :
Sing, listen to it ever—*thus* has the Master,
perfectly-endowed, saved thee. (Pause)
The holy Lord, of greatness immeasurable is beloved
of devotees, compassionate—
His devotee's honour has He saved—such His way
from beginning of time. (2)
Sustenance of the ambrosial Name Divine ever you consume;
Ever in your mouth put it.
Sing ever the Lord's laudation—thereby shall *affliction*
of old age, death, maladies all vanish. (3)
As the Lord to my prayer listened, all *my* faculties
accorded with *my purposes*,
And was manifested in the entire cycle of time[3]
Guru Nanak's greatness. (4) (11)

1. The *jewel* human birth.
2. Gopal (a periphrastic name of Krishna, here symbolizing God).

* *Note* : This hymn is believed to be one of the several expressing thanks giving on the recovery of the child Hargobind, Guru Arjan Dev's son.

3. Age (Yuga).

In the Measure Sorath—Composition of Sri Guru Arjan Dev
Quartets
SCORE 2
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Ek Pitā ekas ke ham bārik tūṇ merā Guru hāī

Of one father are we *all* children;
Thow my Preceptor.
Listen, friend[1] ! to thee shall my self be a sacrifice time again—
Show me the Divine sight. (1)
Listen friend ! to dust of thy feet am I a sacrifice. P. 612
Brother[1] ! to Thee is this heart[2] dedicated. (Pause)
Thy feet shall I assiduously rub;
To Thee this heart[2] shall I dedicate.
Listen, friend ! to thy shelter am I come :
Instruct me, that union with the Lord I may attain. (2)
Show not pride; under His shelter fall;
Be content with whatever He does.
Liston, friend ! *to the Lord* dedicate life, self and body—
Thus shall Divine sight be obtained. (3)
By kindness of the holy has Divine grace come;
The Name Divine has tasted sweet.
To Nanak, servant of God, is the Lord grown gracious,
And in all creation has he obtained vision of the
unincarnated Immaculate Lord, (4) (1.12)

Koti brahmaṇḍ ko Thākur Swamī sarb jīyāṇ kā dātā rei

The Lord, master of millions of universes,
to all creation is Provider.
All He cherishes, looks after—yet I, thoughtless one,
to Him have shown no gratitude. (1)
I know not the way of devotion to the Lord.
The Lord and the Master *each* I invoke.
Lord ! God's servant is my name. (Pause)
The Lord, compassionate to the humble, gracious, ocean of bliss—
In all beings[3] is pervasive.
He is always by *our* side, seeing us listening *to us*—
Thoughtless man thinks Him far. (2)

1. Herein the Preceptor (Guru) is addressed.
2. Mana.
3. Vessels.

Limitless is the Lord; within limits I confine His description—
What know I of His state ?
The holy Preceptor I supplicate : Instruct me, an ignorant one. (3)
Not I, ignorant one, alone—millions of sinners
by the Master's teaching are saved.
Whoever to Guru Nanak has listened or beheld his sight—
Nevermore into transmigration[1] falls. (4) (2.13)

Jinhāṇ bāt ko bahutu andesaro tei miṭei sabhi gaiyā

All that had caused anxiety, is effaced :
Now sleep I in poise, and *awakened* is the Sukhmana channel,[2]
In bloom is the *heart's* upturned lotus. (1)
Behold the marvel that has occurred.
The Lord that we heard to be beyond realization,
in the heart is by the Master revealed. (Pause)
The minions *of evil* that tormented me much,
are now terrified grown;
Praying, from the Lord's wrath save us—on thy shelter
are we fallen. (2)
As was opened the Lord's store, all that were
destined, received *of it*;
Me the Master granted one *valued* jewel[3] :
Thereby joyful were my self and body. (3)
By one drop of amrita by the Master granted, am *I*
made immune from death.
The Master stores of devotion under Nanak's custody has placed,
And never after called a reckoning. (4) (3.14)

Charan kamal siūṇ jā kā mana līnā sei jana tripti aghāī

Whoever has his heart to the *Lord's* lotus feet attached,
Is satisfied, fulfilled.
One in whose heart is not settled *devotion to* the *Lord's*
invaluable merit,
Is ever unsatisfied, thirsty. (1)
By devotion to the Lord are we made free from maladies and joyful.
Whoever the Lord, *true* friend has forgotten,
is as by a million afflictions gripped. (Pause)
Lord ! those that Thy shelter have grasped, P. 613

1. The womb.
2. Sukhmana (Sushmana) is the middle vital passage, according to Yoga. Here implies attainment of enlightenment.

Under Thy protection are in bliss.
Those that the Supreme Being, Creator have neglected,
Among the unhappy may be reckoned. (2)
Whoever reposing faith in the Master to the Lord is devoted,
Joy of the supreme elixir has experienced.
Whoever neglectful of the Lord, to the Master is indifferent,
Into deep hell must fall. (3)
Each in whatever task the Lord has assigned, is engaged—
Such is his doing.
Saith Nanak : Those that shelter of the holy have grasped,
In devotion to *their* feet is their heart absorbed. (4) (4.15)

Rajan mehṇ rājā ūrjhāiyo mānan mehṇ abhimānī

As in affairs of state is the ruler involved, and in *matters of* vanity the pround man;
As in his greed is the greedy man involved—
So are the enlightened in joy in God. (1)
Know, this is what pleases the servant of God :
Beholding the Lord close, the holy Preceptor he serves;
Divine laudation alone gives him fulfilment. (Pause)
As with intoxicants is the addict involved;
As to the Lord of estates is his land dear;
As to milk is the child attached—
So are God's devotees with Him in love. (2)
As in learning is the scholar involved,
As *sight of beauty* pleases the eyes;
As the tongue[1] by tasty objects is attracted—
Thus joyfully the man of God sings Divine laudation. (3)
According as is one's hunger, the Lord satisfies it—
Of all beings is He master.
Saith Nanak : For His sight am I thirsting;
So have I obtained sight of the Lord, controller of the inner self. (4) (5.16)
Defiled that we are, you purify us.
Without merit we, Thou Bestower *of merit.*
Ignorant are we; you wise, enlightened, of all faculties master.[2] (1)

1. The palate is implied.
2. Knower.

Lord ! such are we, such Thou.
Sinful are we, annuller of sins Thou—
Holy the Lord's abode. (Pause)
All have you created and embellished with life,
body and vitality—
Without merit and quality *am I*:
Compassionate one ! on me confer a boon. (2)
You do good ever, we for that are not grateful;
Ever gracious are you.
You bestower of bliss, Divine Creator—
Save us, your children. (3)
You store of *all blessings*, eternal monarch;[1]
Creatures all of Thee beg *boons*.
Saith Nanak : Miserable[2] is our state—
For the sake of the holy save us ! (4) (6.17)

Māt garabh mehṇ āpan simranu dei teh Tüm rākhanhārei

As in the mother's womb were you *our* Saviour by granting
to the creature your contemplation,
So in the immeasurable storm of ocean of fire, save *us*,
Divine Saviour ! (1)
Lord ! Thou art the Supreme Master !
In this world and the next *for us* is your shelter *alone*. (Pause)
Man on created objects sets values great as a mountain,
and the Creator regards as straw.
Thou the Provider; all creation beggars :
In Thy grace confer on us *charity*. (2)
Each instant are you different—wondrous is your play :
Beautiful, profound, mightily deep, lofty, inaccessible,
limitless. (3) P. 614
As to holy company you united me, your utterance I heard.
At sight of glory of the immaculate Supreme Being,
Was Nanak joy-filled. (4) (7.18)

Ham santan kī rein Piyārei ham santan kī sharṇā

Beloved Lord ! of the holy are we dust of feet;
under shelter of the holy we lie.
The holy our strong shelter, our pride.[3] (1)

1. Sultan.
2. Lit. Such.
3. Lit. Ornament.

With the holy are we in *heart's* accord.
This is a *reward* of destiny pre-recorded.
Brother[1] ! this heart is thine. (Pause)
With the holy is my dealing and relationship.
In company of the holy have we gained profit,
As of devotion are our stores full. (2)
As the holy their capital to me granted, was
the mind's illusion gone.
What can Dharmaraj do to me, as my former
reckoning all is torn ? (3)
By grace of the holy have we obtained supreme bliss and joy.
Saith Nanak : As to the Lord is our heart[2] devoted,
In ecstasy of wonder are we fallen. (4) (8.19)

Jetī samagrī dekhuh rei nar tetī hī chhaḍ jānī

Listen Man ! all these objects[3] that you behold, shall be left behind :
With the Name Divine hold commerce, whereby the state of
emancipation mayst thou attain. (1)
Beloved Lord, Thou bestower of joy to me !
As instructed by the Master, perfectly-endowed, in you is
my mind absorbed. (Pause)
In involvement in lust, wrath, avarice, attachment and
pride lies not joy.
My self ! make thy self dust *of feet* of all—thus mayst thou
obtain bliss, happiness and joy. (2)
My self ! serve Him who rejects not service, who knows
the heart's state.
Offer obedience, dedicate this self to the holy Preceptor,
image of the Eternal. (3)
Divine Lord, compassionate Supreme Being, Formless !
Thy Name is Nanak's dealing, subsistence and
prop of life. (4) (9.20)

Mirtak kau pāiyo tani sāsā bichhürat āni milāiyā

Into the body of a corpse has *he* infused breath;
To the separated has *he* granted union.
As *the Master* by his tongue the Name Divine chanted,
Even beasts, goblins and thoughtless beings *in it* were absorbed.[4] (1)

1. Refers to the holy (Sant).
2. Mana.
3. Collectively used for paraphernalia.
4. Began to listen.

Behold the greatness of the Master, perfectly-endowed :
Beyond expression is his worth. (Pause)
Dismantling abode of suffering and sorrow, rest in
joy and happiness *he granted.*
Spontaneously were desires of heart fulfilled, and
all objectives achieved.[1] (2)
Obtained was joy here and the face made radiant in the hereafter;
Ended was transmigration.
As the holy Preceptor's approval we won, fearless
were we rendered,
And the Name in our mind lodged. (3)
Saith Nanak : Great is the fortune of one whose heart[2] to the
Master's feet is devoted :
Such a one in all states Divine laudation sings—
Fled are his suffering, pain and illusion. (4) (10.21)

Ratan chhāḍi kauḍī sangi lāgei jāṇ tei kachhū na pāīyai

Discarding jewel *of the Name Divine,* to a
cowrie[3] are you attracted, P. 615
That is of no worth.
My self ! meditate ever on the Supreme Being, Supreme
Lord, perfection incarnate. (1)
Thou creature of God ! ever the Name Divine contemplate.
Ignorant one ! know, this frail body *some*
time must perish. (Pause)
Little value to a mirage or to what is achieved
in dream attaches.
Without devotion to God nothing shall be of avail,
nor accompany man. (2)
In assertion of egoism is *thy* life passed—
Nothing *of value* to the self hast thou done.
Never amid thy restless struggle[4] felt thou contented,
Nor hast the Name Divine contemplated. (3)
With poisonous states and pleasures art thou intoxicated;
innumerable sins hast thou repeated.
This is Nanak's supplication to the Lord :
Pray my demerits annul. (4) (11.22)

1. These 'desires' and 'objectives' are spiritual.
2. Mana.
3. Implies the world.
4. Running about.

Gūṇa gāvuhṇ pūran abināshī kāma krodh bikhu jārei
Laudation of the Lord, eternally perfect I sing;
burnt are poison of lust and wrath.
In holy company is crossed the terrible ocean of fire. (1)
The Master, perfectly-endowed, the darkness
of doubt has effaced.
In loving devotion meditate on the Lord,
so close to you. (Pause)
As is elixir of the treasure of the Name Divine quaffed,
Are mind and body fulfilled.
In each spot is the supreme Lord pervasive,
Coming or going away never. (2)
One in whose heart is the Lord lodged,
Is with copntemplation, austerities and essence of
enlightenment endowed.
Whoever by the Master's guidance the jewel Name has obtained,
Rewarded is his endeavour. (3)
Annulled are his suffering and affliction, and
snapped Yama's noose.
Saith Nanak : As is the Lord grown gracious,
Have my mind and body bloomed. (4) (12.23)

Karan-karāwaṇhār Prabhu Dātā Pār-Brahm Swāmī
The Lord is almighty, bestower of boons, Supreme Lord;
Creator of all beings, controller of the inner self. (1)
The Master has to me become aidant;
Spontaneous joy, bliss and happiness has he granted,
And wonderful exaltation. (Pause)
By seeking shelter with the Master are our fears fled,
and honour at the eternal Portal obtained.
By singing Divine laudation and devotion to the Name Divine,
In the Divine Essence are we absorbed. (2)
To us devoted to holy company, all cry hail and utter praise.
To the Lord am I ever a sacrifice who completely
my honour has vindicated. (3)
Those with the Master's sight *blessed*,[1]
By listening to discourses, illuminating exposition[2]
and the holy Name

1. Those who *the Master's* sight have obtained.
2. Lit. Knowledge.

Have been saved.
Saith Nanak : As is the Lord grown gracious,
With joy have I returned to my abode.[1] (4) (13.24)

Prabh kī sharani sagel bhay lāthei dükh binasei sükhu pāiyā
Under the Lord's shelter is all fear fled; sorrows shattered and joy obtained.
As has the Supreme Being grown gracious, on the holy Enlightener,[2] perfectly-endowed have I meditated. (1)
Lord ! Thou art my master and bestower of boons :
Grant in Thy grace, Lord compassionate to the humble, that in joy of Thee Thy praise I sing. (Pause)
As the holy Preceptor the treasure of the Name *in me* confirmed, P. 616
Was all anxiety banished :
In his grace to himself he united me,
And in my mind was lodged the Eternal. (2)
No impediment attaches to such as by the Lord are protected :
The Lord's lotus feet in their heart lodged,
Amrita of Divine elixir they taste. (3)
Thou servant of God ! serve the Lord who thy heart's desire has fulfilled.
Nanak, servant of God is a sacrifice *to the Lord*,
Who completely his honour has vindicated. (4) (14.25)

Māyā-moha maganu andhiyārai devanhāru na jānai
Involved in darkness of Maya-attachment, *man* realizes not the *Divine* bestower of *boons*.
In place of Him who made the self and body, of his own power is he assured. (1)
My forgetful self ! the Lord watches all.
All thou dost, He knows : nothing *from Him* is hidden. (Pause)
The tongue[3] by pleasures of greed is intoxicated,
Whereby arise innumerable evil inclinations.
Man under burden of bonds of ego in numerous births in suffering has wandered. (2)
Behind closed doors and numerous screens man with other's women has indulgence.

1. Implies the state of illumination and poise.
2. Satiguru : May also imply the Divine Enlightener here.
3. Palate is implied.

When the celestial Reckoners[1] call thy reckoning,
Who then shall give thee cover ? (3)
Lord compassionate to the humble, shatterer of
suffering completely,
Other than Thee no prop have we.
Extricate Nanak, come under *Thy* shelter,
From the ocean of existence. (4) (15.26)

Pār Brahmu hoā sahāī kathā kīrtanu sükhdāī

Whoever listens to the joy-giving discourse and laudation
the Lord,
The Supreme Being Himself comes to his help.
Thou creature of God ! by uttering Word of the Master,
perfectly-endowed,
Be you ever joyful. (1)
Brother ! the holy Lord contemplate.
In holy company is joy ever attained, never put out of
mind the Lord. (Pause)
Lord ! whoever your ambrosial Name contemplates,
finds *true* life.
To whomsoever by good fortune is it granted, is made pure. (2)
My heart to the Master's feet is attached—
Removers of impediments, annullers of all suffering.
Chanting laudation of *the Lord* eternal, immortal,
Day after day in joy in God keeps it awake. (3)
Joy-giving is Divine discourse, whereby is achieved the
heart's desire.
In primal time, at end of time and in the middle
Has the Lord remained Nanak's cherisher. (4) (16.27)

In the Measure Sorath—Composition of Sri Guru Arjan Dev
Quintet

Binasai mohu merā aru terā binasai apnī dhārī

May my attachment, possessiveness and self-will
be shattered. (1)
Devotees of God ! point to me the way,
Whereby may pride of egoism be annulled. (I-Pause)
May I look upon all creation *as image* of the Supreme Being,
And of all may I be dust *of feet*. (2)

1. Chitra and Gupta.

As is viewed the Lord ever by our side, is lifted
the wall of illusion. (3)
Medicine of the Name and the pure ambrosial water,[1]
At the Master's Portal is obtained. (4)
Saith Nanak : Whoever on his forehead such writ bears, P. 617
By touch of the Master is his malady[2] annulled. (5) (17.28)

In the Measure Sorath—Composition of Sri Guru Arjan Dev

Duos

SCORE 2

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Sagal banaspati mehṇ baisantaru sagal dūdh mehṇ ghīā

In all wood *lies* fire, in all milk butter.[3]
Thus in all, high or low, is pervasive the Divine light :
In each being *abides* the Lord. (1)
Devotees of God ! in each being is *He* pervasive.
All *beings* He fills; on water and land is His Being. (Pause)
Nanak of the Treasury of merit sings praise,
As the holy Preceptor his doubt has annulled.
The Lord, abiding in all, eternally immaculate,
In all is pervasive. (2) (1.29)

Jā kai simrani hoe annadā binasai janam maran bhay dukhī

Contemplate Him whose contemplation brings joy
And fear and suffering of transmigration annuls;
By *whose contemplation* the four Boons[4] and
Nine Treasures you obtain,
And nevermore hunger or thirst[5] feel. (1)
By mind, body, life and your mouth's *utterance*
With each breath on the Lord meditate.
Contemplate Him by whose contemplation peace thou shalt obtain,
Thy mind be joyful and the fire within be assuaged.[6]
The Master to Nanak's gaze has shown the Lord,
Pervading water, land, the three worlds and forests.[7] (2) (2.30)

1. Symbol for the pure experience of God.
2. This is the malady of egoism etc.
3. Ghee = Clarified butter.
4. These are—Dharma, artha, kama, moksha (righteousness, worldly goods, pleasure and liberation).
5. Thirst or hunger (symbols for desire).
6. Not smoulder.
7. Trees.

Kāma krodh lobh jhūṭh nindā inh tei āp chhaḍawuh
Lord ! from lust, wrath, avarice, falsehood and slander,
extricate *me* in your grace.[1]
From within my self cast these off; close to
yourself call me. (1)
Yourself enlightenment of your ways on me confer,
That in company with devotees of God, paeans
of joy I sing. (I-Pause)
In my heart lodge the power[2] nevermore to forget you.
By great good fortune have I met the Master, perfectly-endowed.
Saith Nanak, servant of God : Now nevermore
I wander straying. (2) (3.31)

Jā kai simrani sabhu kachhu pāīyi birthī ghāl na jāī
He by whose contemplation are all boons obtained,
And *the devotee's* endeavour goes not waste—
Why forsaking such a Master, pervasive in all,
To aught else be attached ? (1)
Devotees of God ! the Lord, Preserver of the
universe you contemplate :
In holy company on Him meditate,
Whereby may your endeavour be *made* fruitful. (I-Pause)
The Lord mindful of us, ever cherishes us,
And in love to His bosom[3] clasps us.
Saith Nanak : Lord ! in forgetfulness of you
How may the world find life ? (2) (4.32)

Abināshī jīyan ko dātā simrat sabh malu khoī
The Provider Eternal of all beings, whose contemplation
all impurity eliminates;
Treasury of merit, His saints' wealth[4]—
A rare one obtains Him. (1)
My self ! the *Divine* Master, Preserver of the
universe contemplate,
In whose shelter is obtained joy,
Nevermore by suffering to be afflicted. (I-Pause)
By great good fortune is obtained holy company, P. 618
Whose touch foul thinking eliminates.

1. Lit. Yourself.
2. Device.
3. Neck.
4. Way of daily life; also capital.

Nanak for dust *of feet* of such *holy ones* yearns,
As the Name Divine to their hearts have attached.[1] (2) (5.33)

Janam janam kei dūkh nivārai sūkā manu sādhārai

The holy Master suffering of multiple births annuls,
To the self shrivelled up provides support.
By his sight comes joy, and contemplation
of the Name Divine. (1)
The holy Master[2] is my physician :
Medicine of the Name Divine in the mouth be pours,
And Yama's noose snaps. (I-Pause)
The Divine Person, almighty, all-perfection, creator,
Accomplishing all—
Saith Nanak, His servant has He Himself saved,
By giving prop of His Name. (2) (6.34)

Antar kī gati Tüm hī jānī Tüjh hī pāhi nibero

The state of my self to you alone is known;
With you alone lies the judgement.
Lord, Master ! pardon me, who millions of errors
and sins have committed. (1)
Lord ! Thou art my master, ever by me.
I, *Thy* servant[3] seek shelter of the Lord's feet. (I-Pause)
Lord without limit, extent; lofty, store of merit !
Snapping his noose have you made him your servant—
Under whose obligation else may Nanak now *lie* ? (2) (7.35)

Bhave kripal Gurū-Govindā sagal manorath pāe

As the holy Master[4] has shown grace, achieved
are all my objectives.
By touch of the Lord's feet have we become immutable,
As in Divine laudation we engaged. (1)
Auspicious, perfect is the instant
Wherein with peace, poise and joy contemplating the Name,
The mystic instrument[5] has sounded. (I-Pause)
As is met the Beloved Master, is house and
home turned joyful.

1. Lit. *Gained by* stitching.
2. (Guru-Govinda, in esoteric interpretation would be the Master Divinely-inspired).
3. Disciple, follower.
4. Guru-Govinda = Master divinely inspired (see also note *ante* 2 to 6.34).
5. Anahad tūra = The unstruck blast of music heard by the Yogis.

Nanak, servant of God, treasure of the Name
Divine has obtained;
Fulfilled are all his desires. (2) (8.36)

Guru kei charan basei rid bhītari shübh lakkhan Prabhi kīnei

As the Lord conferred *on me* signs of good fortune,
Devotion to the Master's feet in my mind was lodged.
As the Lord, perfection incarnate showed grace,
Was treasure of the Name *lying* in the mind envisioned. (1)
The Master is my protector and friend :
Ever-increasing[1] exaltation and everlasting repute
on me he confers. (I-Pause)
All creatures by the Lord are saved, to have vision of Him.
Wonderful is greatness of the Master, perfectly-endowed—
To him is Nanak a sacrifice. (2) (9.37)

Sanchani karouṇ Nām dhanu nirmal thātī agam apār

I garner pure wealth of the Name,
That is inaccessible, endless store;
Have joy, pleasure, bliss and happiness :
You family of disciples, *on this wealth* live. (1)
The Lord's lotus feet are *my* prop.
By grace of the holy have I attained the ship of truth,
Which embarking, *ocean of* the world's poison
have I crossed. (I-Pause)
The eternal Lord, perfection incarnate in His grace,
Himself has looked after *my welfare*.
Nanak at sight of the Lord's endless grace
Is with joy blooming. (2) (10.38)

Guri pūrai apnī kal dhārī sabh ghaṭ upajī dayā

As the Master, perfectly-endowed his power has assumed,
All creation *to me* have become gracious.
The Lord Himself has granted union and exalted *me*; P. 619
Has come[2] all blessing and weal. (1)
The Master, perfectly-endowed, is my supporter :
By his help, in contemplation of the Supreme Being find
I everlasting joy. (Pause)
Within and without, in all spots, His vision alone I have.

1. Two-fold and four-fold.
2. Occurred, happened.

Nanak by great good fortune has attained the Master,
Whose greatness none can match. (2) (11.39)

Sūkh mangal kalyān sahajdhüni Prabh kei charan nihāriyāṇ
By sight of the Lord's feet had I
Joy, happiness, weal and equipoise.
The Divine Saviour Himself to the Child[1] brought succour;
The holy Master his fever has cured. (1)
Saved are we by seeking the holy Preceptor's shelter,
Whose service never unrewarded goes. (I-Pause)
As has the Lord become gracious,
Is felt joy at home and outside.
Saith Nanak : No impediment can now touch *me*,
As the Lord grace to me has shown. (2) (12.40)

Sādhū sangi bhaiyā mani üddamu Nāmu ratanu jasu gāī
In holy company is the mind inspired to endeavour
in the way of God,
And laudation of the jewel Name have I sung.
By contemplation of *the Lord* illimitable is my anxiety gone,
And crossed is the ocean of existence. (1)
In *my* heart are lodged feet of the Lord.
Joy I have obtained, acquired is equipoise,
And swarms[2] of maladies effaced. (Pause)
What power have I on Thy merits to discourse ?
Inexpressible is Thy greatness.
Saith Nanak : God's devotees immortality have attained,
As the Lord their helper has become. (2) (13.41)

Gae kalesh rog sabhi nāsei Prabhi apünei kirpā dhārī
By grace of the Lord[3]
Are afflictions gone, fled are maladies.
Day and night on the Lord in devotion I meditate—
Fruitful is my endeavour. (1)
Lord ! thou art our source[4] of joy and prosperity.
Save Thou one dear to me[5] : this to the Lord is my
supplication. (Pause)

1. (Refers to the child Hargobind, the future sixth holy Guru).
2. (*Ghāni* stands for crowd of any thing).
3. As the Lord has shown grace.
4. Capital.
5. Lit. Brother. (In devotional ecstasy this may be a way of referring to the child Hargobind).

Whatever I seek, I get—in the Lord is my faith *reposed.*
Saith Nanak : As the Master, perfectly-endowed is met,
Gone is all *my* anxiety. (2) (14.42)

Simari simari Guru satiguru apnā saglā dūkhu miṭaiyā

By contemplation of the Divine holy Enlightener
Is all *my* suffering effaced.
By the Master's power[1] are gone fevers and maladies,
And the heart's desire fulfilled. (1)
The Divine Master, perfectly-endowed, is giver of joy—
Lord almighty, of power to accomplish all,
Perfection incarnate, creator. (Pause)
In bliss, joy and happiness laud the *Lord.*
Saith Nanak : Grace has the Master shown to me.
Raised are shouts of felicity[2] the world over,
As the Lord our preserver has become. (2) (15.43)

Hamrī gaṉat na gaṉīyā kāī apṉā birdu pahhcāṉi

The Lord ! knowing His own law[3] of *grace,*
To our reckoning has not attended.
By protection of His arm has He preserved me,
Conferring eternal joy. (1)
Ever gracious is the holy Lord.
The Holy Enlightener, perfectly-endowed, my sufferings has ended,
And all weal to me has come. (Pause)
He who created the self and body, P. 620
And provided sustenance and wear,
His servant's honour has protected :
Nanak to Him is a sacrifice. (2) (16.44)

Düratu gawāiyā Hari-Prabhi āpei sabhu sansāru übāriyā

The Lord annulling evil, has the whole world saved.
The Supreme Being, the Lord in His grace,
His customary way[4] has fulfilled. (1)
The Divine King has granted us protection :
In spontaneous joy and bliss sing Divine laudation—making mind and body joyous. (Pause)

1. Word, command.
2. Lit. Shouts of victory.
3. Bird (Ar. wird).
4. Bird (Ar. wird) is what is customary and habitual.

The holy Preceptor is saviour of the fallen—
In Him my prop I find.
The holy Lord, giving ear to Nanak's supplication,
All beings has saved. (2) (17.45)

Bakhshiyā Pār-Brahm Parmeshari saglei rog bidārei

The Supreme Being, Lord, has saved me and all
my maladies[1] annulled.
Under shelter of the Master, perfectly-endowed, are we saved—
Fulfilled are all our objectives. (1)
By prop of the Name has God's devotee contemplated the Lord.
In His grace the holy Lord *Hargobind's*[2] fever
has cured. (Pause)
My cherished ones ! everlasting joy we feel,
As the Lord to Hargobind has granted cure *from his malady.*
Saith Nanak : Great is the Creator's glory—
Thus have we expressed truth.[3] (2) (18.46)

Bhaye kirpāl Swāmī merei titu sāchai durbāri

At the holy court has the Lord shown me grace.
The holy Lord *Hargobind's*[4] fever has cured;
Happy has the world grown.
His own creation has He Himself saved—
Frustrated[5] is Yama. (1)
In your heart the Lord's feet cherish.
Brother ! ever contemplate the Lord,
Annuller of suffering and sin. (I-Pause)
In His shelter, brother, are we saved, who all creation has raised.
Almighty is He, brother ! holy it the holy Lord's repute.
Saith Nanak : Brother ! on the Lord meditate—
Thereby shall mind and body be made joyful. (2) (19.47)

Santuh Hari Hari Nāmu dhiyāī

Devotees of God ! by meditating on the Name Divine,
Not putting out of mind the Lord, ocean of bliss—
Has been achieved our heart's desire. (I-Pause)

1. Here suffering is implied.
2. This is implied here, as in the fine following. This hymn is one of the several, expressive of thanks giving on the recovery of the child Hargobind (the future sixth Guru).
3. Lit. The true Word.
4. (As in the foregoing hymn, this is implied).
5. Hat tār = Hartal (closure of shop). Implied meaning, cessation of activity and work.

The Lord, perfection incarnate, in His grace has
Hargobind's[1] fever cured.
As the Supreme Being, Lord has shown grace,
Ended is the whole family's suffering. (1)
The Name Divine is *my* prop, store of all treasures,
Of aspect blessed and joyful.
The Lord Nanak's honour has saved;
Blessed is the whole world. (2) (20.48)

Merā Satiguru rakhwālā hoā

The holy Preceptor is my saviour.
In His grace by strength of His arm has the
Lord saved him.[2]
Restored to health is Hargobind. (I-Pause)
Gone is the fever that by the Lord Himself is annulled—
Saved is *His* servant's honour.
To the holy Preceptor am I a sacrifice : P. 621
From *the blessing of* holy company are all
my objectives achieved. (1)
The Lord our life in this world and the next has exalted—
Our merits and demerits has He not reckoned.
Saith Nanak : Holy Master ! imperishable is thy Word—
Thy wish-fulfilling hand on my forehead hast
thou placed.[3] (2) (21.49)

Jīya jantra sabhi Tiskei kīyei soī Sant sahāī

The Lord is Creator of all beings, and succourer
of His devotees.
Himself His servant's honour He saves—
Thus exalting His greatness. (1)
The Supreme Being, all-perfection, is my succourer.
The Lord, perfection incarnate, my honour fully has vindicated,
And made everyone gracious *to me.* (I-Pause)
Each day does Nanak meditate on the Name,
bestower of life and breath.
The Lord His servant to His bosom[4] clasps,
As father and mother the child. (2) (22.50)

1. (Implied as in the two foregoing hymns).
2. That is, Hargobind.
3. (This is a sign of blessing).
4. Lit. Neck.

In the Measure Sorath—Composition of Sri Guru Arjan Dev
Quartets
SCORE 3
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Mili panchuh nahīṇ sahsā chükāiyā

By contacting the village elders[1] was not our doubt lifted,
Nor found satisfaction from the squires.[1]
Then before the grandees[1] placed I my affliction :
At last by contact with the Divine King was
the solution found. (1)
As is the Divine Master, Lord met, at the Preceptor's *door*,
Now nowhere have I to go about seeking
certitude of faith. (Pause)
As to the Court Divine I came,
Was all my wailing ended.
As was found what I sought,
Nowhere does my mind now wander. (2)
At the Court Divine is dispensed true justice :
Master and servant there are *reckoned* alike.
The Lord, controller of hearts[2] knows all,
And without our utterance, of everything is aware. (3)
Of all space is He monarch—
In His presence resounds the unstruck music.
With Him what device may prevail ?
By *His* contact[3] is shed egoism. (4) (1.51)

Hirday Nāmu wasāiuh

In your heart lodge the Name,
And settled in your own home,[4] on the Master meditate,
Following what the Master perfectly-endowed instructed,
True joy have we obtained. (1)
The Master *to me* has been gracious;
With bliss, happiness, weal and joy have we returned home,
After communion with the holy.[5] (Pause)
Holy is the Master's greatness—

1. (These ranks symbolize deities, practitioners of ritual and ceremonial, those learned in theology etc.).
2. Antarjami.
3. Meeting.
4. That is, without resort to ritual practices and pilgrimages etc.
5. Lit. After holy bath. (*Bath* is often used symbolically).

Beyond expression his worth.
Of kings is he King.
By sight of the Master is the mind inspiration-filled. (2)
By touch of holy company
Are all sins annulled.
Treasury of merit is the Name Divine,
By whose utterance are *all* objectives fulfilled. (3)
The Master the Portal of liberation has flung open :
All creation on him cries Hail.
Saith Nanak : The Lord is by my side—
Thereby is fear of transmigration annulled. (4) (2.52)

Guri pūrai kirpā dhārī

The Master, perfectly-endowed, in his grace
My desire has fulfilled.
After purifying bath[1] *of holy company* to my
home[2] have I returned, P. 622
And bliss, joy and happiness have experienced. (1)
Devotees of God ! by *devotion to* the Name Divine
is attained liberation.
In all states[3] on the Lord meditate;
Each day in good doing engage. (I-Pause)
The way of the holy, the ladder of righteousness
A rare, fortunate one attains :
By devotion of mind to the Divine feet are sins of
millions of births annulled. (2)
Laud ever the Lord who His might fully has manifested.
All creatures that to the holy Preceptor's truthful
teaching have listened,
Pure have been rendered. (3)
The holy Preceptor *in our minds* has confirmed the Name,
Shatterer of impediments, annuller of suffering.
Destroyed are sins, purified are we completely.
Nanak, servant of God, joyfully home has returned. (4) (3.53)

Sāhibu gunī gaherā

Lord, treasure of merit,
Home and hosts[4] are all Thine.

1. See note 5 to the foregoing.
2. Implies the self, devoted to the Lord.
3. While rising, sitting.
4. *Lashkar*, symbolizes objects of worldly glory.

As is the Divine Master turned my saviour,
All creation to me is turned gracious. (1)
In joy the Lord's feet as I contemplate,
In the Lord's shelter is all *my* fear annulled. (Pause)
Lord ! in the hearts of Thy servants
Hast Thou[1] erected on edifice[2] imperishable.
Our strength, prosperity and support—all is Thine :
Thou my mighty Lord. (2)
Whoever to holy company has attained,
The Lord Himself has saved[3] him.
In His grace joy of the Name to him has He granted,
And all weal and peace. (3)
As has the Lord been aidant,
Our feet have all touched.
With each breath on the Lord meditate,
And, saith Nanak, chant paean of joy in God. (4) (4.54)

Sūkh sahaj ānandā

As is met the Lord, beloved of heart,
Spontaneous joy and bliss have I felt.
As the Master, perfectly-endowed, has shown grace,
Have I achieved the supreme state. (1)
My mind in loving devotion to God is absorbed :
Ever the unstruck harp[4] *I hear* ringing. (Pause)
Mighty is shelter of the Divine feet :
Thereby is ended dependence on the world.
The Provider, life of the world have I attained,
And in joy of delight Divine laudation sung. (2)
The Lord Yama's noose has snapped;
Fulfilled in my heart's desire.
Wherever I look, Him I behold—
None beside the Lord *is visible*. (3)
In His grace has the Lord preserved me :
Annulled is my suffering of multiple births.
On the Name, emancipator from fear, have I meditated—
Thereby has Nanak imperishable joy attained. (4) (5.55)

1. Lit. The Lord has.
2. Lit. Foundation.
3. Taken across the water.
4. Symbol for high state of God-absorption.

Thāṇḍhi pāyee Kartārei

The Lord-Creator joy has conferred;
The malady has left my family.[1]
The Master, perfectly-endowed, *my honour* has saved,
As shelter with the holy Eternal I have sought. (1)
The Supreme Lord Himself has become *my* guardian—
Everlasting joy on the mind has descended. (Pause)
The medicine of the Name Divine is administered,
Whereby is the malady totally destroyed.
The Lord His grace showed, P. 623
Whereby was the objective fulfilled. (2)
The Lord His own way and tradition[2] kept in mind,
And reckoned not my merits and demerits.
The Lord's holy Word was manifested.
And my honour preserved. (3)
I have uttered what Thou hast inspired—
Thou who art the Lord, store of merit.
Nanak has uttered the holy Name *of the Lord,* true witness,
Who the honour of His servant has protected. (4) (6.56)

Vichi Kartā-Pürakh khaloā

The Lord-Creator Himself stood *to aid us*;
So not a hair *on the head* was hurt.
Fruitfully completed was the bath[3] by the Master's grace :
By utterance of the Name Divine were all sins shed. (1)
Devotees of God ! noble is Ram Das's Pool[4] :
Whoever therein bathes, saved is His family;
Liberated is his self. (I-Pause)
The world his glory sings,
And his heart's desire he achieves.
With weal and safety after the bath we returned,
On the Lord meditating. (2)
Whoever in the Pool of holy company bathes,
The highest state achieves.
By meditation on the Name Divine,
Annulled is his transmigration.[5] (3)

1. Refers to the recovery from illness of the child Hargobind.
2. Bird (wird, Ar.).
3. Refers to bath in the holy Pool of Amritsar.
4. Refers to Amritsar, the holy Pool.
5. He neither dies nor transmigrates.

This Divine philosophy to such *alone* is known,
As have the Lord's grace.
Of the devotee[1] Nanak, seeking shelter of the Lord
Is effaced all anxiety and reckoning *by Yama.* (4) (7.57)

Par-Brahmi nibāhī pūrī

The Lord success on us has conferred;
No objective unfulfilled is left.
By inspiring devotion to the Lord's feet were we saved,
And the Name Divine constantly contemplated. (1)
The Lord is ever His servant's succourer :
In His grace has He saved us as His own,
cherished as by mother and father. (Pause)
By great good fortune is attained the holy Preceptor,
Who Yama's path has effaced.
The heart to loving devotion to God is attached.
Fortunate are those that in Divine contemplation find life. (2)
God's devotee the ambrosial Word chants;
In dust of feet of the holy bathes.
The Lord Himself has granted devotion to His Name.
The Lord-Creator Himself has saved me. (3)
The Lord's sight[2] is my life's prop—
This is true pure cogitation.
Thou that knowest our inner self, show Thy grace :
Nanak, servant of God, the Lord's shelter is seeking. (4) (8.58)

Gúru pūrai charnīṇ lāiyā

As the Master, perfectly-endowed, to his feet attached me,
Found I the Lord to be my friend and helper.
Now, wherever I go, joy I receive,
As the Lord in His grace with Himself has granted me union. (1)
Ever the Lord's *Name* chant with devotion :
All your heart's desires shall thereby he achieved;
Of your self shall the Lord be helper. (I-Pause)
The Lord is prop of my life;
Of the holy am I dust of *feet.*
The fallen has He purified,
As in His grace *chanting* of Divine laudation has
He granted us. (2)

1. Baba Nanak : 'Baba' has multiple shades of meaning, generally referring to a respected or holy elder.
2. Darshan may also imply system of philosophy.

The Lord is our cherisher;
Ever our self's succourer.
Day and night chant Divine laudation— P. 624
Thus shall you no more enter on transmigration. (3)
Such alone of joy in God are aware,
As by the Lord Creator are so blessed.[1]
Such by Yama's minions are not approached.
Nanak in shelter of God joy has attained. (4) (9.59)

Guru pūrai kītī pūrī

The Master, perfectly-endowed, success to *me* has granted.
Now the Lord I behold pervasive everywhere.
With weal and safety is the bath performed :
To the Supreme Being am I a sacrifice. (1)
As the Master's lotus feet in my heart I have cherished,
Not a particle of impediment touches me :
Achieved are all objectives. (I-Pause)
By contact with the holy is foul thinking shed;
Purified are the fallen.
By bathing in the Pool of Ram Das,[2]
Are annulled all sins ever committed. (2)
Ever chant Divine laudation;
In holy company *on Him* meditate.
By meditating from the heart on the Master, perfectly-endowed,
Are all heart's desires achieved. (3)
In the Master's company is obtained joy in the Lord.
God's devotees in contemplation of God,
the Supreme Joy, find life.
As Nanak, servant of God, on the Name has meditated,
The Lord His own promise[3] has fulfilled. (4) (10.60)

Dah-dis chhatra megh ghaṭāghaṭ dāmani chamaki ḍarāiyo

In all ten directions are dark clouds umbrella like-spread;
Frightening are flashes of lightning :
The *forlorn wife*[4] lies alone in the couch, her
eyes bereft of sleep—
Her lord to distant lands gone. (1)

1. To whomsoever this has been given.
2. Amritsar, the holy Pool is meant.
3. Bird (Ar. wird) way, customary way.
4. This is implied. As in the mystic-romantic mode, the seeker is symbolized as the forlorn wife.

Mother mine ! no message from Him has come of late :
Formerly with each kos[1] traversed by the Beloved,
four of his missives arrived. (Pause)
How can I forget the precious Beloved, repository of all merits,
Giver of joy ?
Going to top of the mansion his path I watch—
My eyes ever filling with tears. (2)
Egoism is the wall standing between;
Else I hear is he in a nearby place.
A curtain *thin* as butterfly wing *parts* us—
Unseen, appears He far. (3)
As the Lord of the universe[2] has shown grace,
Effaced is all sorrow.
Saith Nanak : As the Master the wall of egoism demolished,
Is the gracious Lord attained. (4)
Mother mine ! ended is *now* all anxiety.
The Master my heart's desire has granted me—
The *Divine* King *repository of* all merit. (2-Pause) (11.61)

Gaī bahoru bandī-chhoṛu Nirankāru dükh-dārī

Shatterer of bonds, formless Lord, annuller of suffering !
Make fruitful my wasted *life*.
I, avaricious seeker after lucre, deeds of piety and
righteousness have neglected—
I that am called the Lord's devotee.
My honour Thou save ! (1)
Lord ! of the lowly art Thou honour,
On the worthless the Lord confers worth—
To Thy might am I a sacrifice ! (Pause)
As by habit the child a million errors commits,
The father admonishing snubbing it, still to his neck clasps it :
So, forgiving past sins, the Lord for the future
guides *His devotee*. (2)
The Lord, controller of the self, of all of
our state is aware— P. 625
To whom shall we relate it ?
By our talk and discoursing is the Lord not pleased—
Should He show grace, our honour He protects.

1. A measure of distance, a little over a mile.
2. All that exists.

All other props have I seen—in Thy shelter
alone can we abide. (3)
Should the Lord be compassionate, gracious, to our supplication
He Himself gives ear.
As the holy Preceptor, perfectly-endowed,
union with the Lord grants,
Lifted is all our anxiety of mind.
As medicine of the Name Divine has Nanak,
servant of God, consumed,[1]
In joy he abides. (4) (12.62)

Simrai simari Prabh bhayei anandā dükh kalesh sabh nāṭhei

In constant remembrance of the Lord have we found joy;
Fled are suffering and affliction.
By laudation of the Lord are all objectives fulfilled. (1)
Lord ! life of the world is your Name.
As instructed by the Master, perfectly-endowed,
By its contemplation is the ocean of existence crossed. (I-Pause)
Lord ! Thou art Thy own counsellor, almighty.
Bestower and enjoyer of all too art Thou—
What is this poor creature ? (2)
What power have I to narrate Thy merits ?
Beyond expession is Thy greatness.[2]
By sight of the Lord finds *this servant* life—
Wonderful is Thy greatness. (3)
In His grace has the Lord my honour and
understanding perfected.
Ever is Nanak a sacrifice *to Thee*;
For dust of feet of the holy yearns. (4) (13.63)

Guru pūrā namaskārei

As to the Master perfectly-endowed *I* made obeisance,
The Lord all *my* objectives fulfilled.
As the Lord showed grace,
Fully vindicated was my honour. (1)
To His servant is He aidant :
All his objectives has He fulfilled; nothing *to him*
is lacking. (Pause)

1. Put in mouth.
2. Worth.

The Lord Creator the Pool[1] has helped to build.
Wealth is following after us—
Nothing shall we *now* lack.
This to the holy Preceptor[2] is pleasing. (2)
As the Lord compassionate we contemplated,
All creation *to us* become gracious.
Hail, Lord of the Earth !
Who to creation have given the perfect shape. (3)
Thou the mighty Lord :
All our substance is owing to Thy charity.
As Nanak, servant of God, on the sole Lord meditated,
He charity, received bestower of all benefits. (4) (14.64)

In the Measure Sorath—Composition of Sri Guru Arjan Dev
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace
Rām Dās sarovari nhātei

Bathing in the Pool of Ram Das,[3]
Washes off all sins committed.
By this bath are we made pure :
The Master, perfectly-endowed, this blessing[4] has conferred. (1)
The Lord all weal and joy has spread—
All by contemplation of the Master's Word
Complete safety are granted. (Pause)
In holy company is *our* impurity shed :
The Supreme Being our helper has become.
Saith Nanak : As the Name *we* contemplated,
To the Primal Supreme Being, the Lord
we attained. (2) (1.65)

Jitu Pār-Brahmn chitti āiyā

The Lord established the House[5] P. 626
Wherein is the Supreme Being contemplated.
As is met the Master, ocean of bliss,
Is all *our* doubt shed. (1)
Behold greatness of the Name Divine;
Day and night laudation of the Lord we chant.

1. Amritsar (the holy Pool) is meant.
2. Guru Ram Das is alluded to.
3. The holy Pool of Amritsar, made by Sri Guru Ram Das is meant.
4. Charity.
5. Implies Hari Mandir, now known also as the Golden Temple, at Amritsar.

This blessing from the Master, perfectly-endowed,
has come. (Pause)
Inexpressible is the Lord's discourse.
His servant utters words[1] saturated with amrita.
These Nanak, servant of God has expressed,
That from the Master, perfectly-endowed are learnt. (2) (2.66)

Āgai sükh Guru dīyā

The Master here and everywhere[2] to us
Has granted happiness, weal and joy.
Joy replete with all treasures[3] we attained,
As on the Master with our heart we meditated. (1)
Behold the holy Preceptor's greatness—
By *his blessing* our heart's desire have we achieved.
This, devotees of God ! each day has greater increase. (Pause)
All creation to us gracious has grown;
The Lord with attachment to us has inspired it.[4]
Spontaneously is the Lord *to us* united.
Saith Nanak : By *learning holy* truth, with faith
are we filled. (2) (3.67)

Guru ka shabdu rakhwārei

The Master's Word is our guardian,
Mounting guard[5] on all four sides of us.
As is our heart by the Name Divine inspired,[6]
Yama embarrassed, from us has fled *far*. (1)
Lord ! Thou giver of joy to me;
Supreme Being perfection incarnate, Creator,
Snapping bonds, *our heart* you purify. (Pause)
Saith Nanak : Service rendered to the Lord eternal
Goes not waste.
Thy servants in joy abide :
in contemplation of Thee are their desires fulfilled. (2) (4.8)

Guru apünei balihārī

To the Master am I a sacrifice,
Who my honour fully has vindicated.

1. Bani = collectively the Divine Word.
2. Lit. Before and after. (Two lines are interpreted together here).
3. Implies blessings.
4. Made it our own.
5. Chauki = a guard of four sentries.
6. As the Name Divine has been loved by us.

By constantly meditating on the Lord,
Are fulfilled my heart's objectives. (1)
Devotees of God ! none other than the Lord is *real*;
Whose will is almighty. (Pause)
By the blessing by the Lord given,
Has all creation to us became compliant.
As has Nanak, servant of God, on the Name meditated,
Effaced is all *his* suffering. (2) (5.69)

Tāpu gawāiyā Guru pūrei

As the Divine Master, perfection incarnate, *Hargobind's*[1]
malady has cured,
Resounded is the unstruck concert of joy *in the heart.*
In His grace has the Lord all weal granted Himself. (1)
The holy Lord Himself has ended the affliction :
Filled with joy are all disciples, devotees,
And have on the Name Divine meditated. (Pause)
The Lord to His devotees grants
All they seek *of Him.*
The Lord Himself has saved Hargobind[1] :
This Nanak, servant of God, has related in truth. (2) (6.70)

Soi karāe jo Tüdhu bhāvai

Thou dost set me *to any task* as may please Thee :
Nothing by my wisdom is accomplished.
We children under Thy shelter lie :
The Lord Himself our honour has saved. (1)
The Divine King is my mother and father, P. 627
In His grace cherishing me; I do as be Thy will. (Pause)
All creation by Thee is propped.
The *controlling* string, Lord ! in Thy hand *is held.*
I do as Thou dost guide.
Nanak, Thy servant under Thy shelter lies. (2) (7.71)

Hari-Nāmu ridai paroiyā

As the Name Divine to my heart I have attached,[2]
Are all my objectives fulfilled.
Such are greatly fortunate,
As have their heart[3] to the Lord's feet devoted. (1)

1. Guru Arjan Dev's son and successor, then a child.
2. Sewed, stitched.
3. Mana.

In holy company on the Lord have we meditated.
As constantly on the Lord we meditated,
Fulfilled were our heart's[1] desires. (Pause)
Sprouted is the seedling of our former deeds,
And the heart[1] to the Name Divine attached.
Nanak, servant of God, merits of the holy Eternal lauds,
And by his full mind and body in sight of the
Lord is absorbed. (2) (8.72)

Guru mili Prabhū chitāriyā

In the Master's company the Lord we contemplated;
Thereby were our objectives fulfilled.
Now evil utterance none raises :
All are crying hail ! (1)
Devotees of God ! holy is the Lord's shelter.
All creation under His Power lies—the Lord who
controls the inner self. (Pause)
All our endeavour has He fulfilled,
As the Lord His habitual grace[2] has kept.
To the Name Divine, purifier of the fallen,
Is Nanak a sacrifice. (2) (8.73)

Pār-Brahmi sāji sawāriyā

The Supreme Being has visited this child[3] with His grace;
The Divine Master has saved him.
Be joyous, you that are his father and mother !
The Supreme Lord has given him the boon of life. (1)
Thy servants' thoughts are ever holy :
Their[4] honour Thou dost cherish, fulfilling
their objectives. (Pause)
The Lord is all benevolence—
Perfect the might He has assumed.
Nanak to His shelter has come,
And his heart's desire has achieved. (2) (10.74)

Sadā sadā Hari jāpei

As the Lord ever have I contemplated,
The child[5] He Himself has protected.

1. Mana.
2. Bird (Ar. wird) way, customary function, Implies grace.
3. Refers to the child Hargobind.
4. In the original is 'your servant'.
5. The child Hargobind is meant.

The rage of small-pox He stopped.
By *blessing* of the Name Divine was the torment[1] removed. (1)
Ever has the Lord been gracious;
As His devotee's prayer He heard, all thereby to him
were full of kindness. (Pause)
Almighty is the Lord.
By His contemplation is all suffering removed.
His servant's prayer He heard :
Thereafter everyone blissful sleep has enjoyed. (2) (11.75)

Apnā Gurū dhiyāyei

By meditation on the Divine Master,
With weal home we have returned.
Inexpressible is the greatness and worth of the Name. (1)
Devotees of God ! to the Lord in devotion be attached :
By devotion to the Lord are all boons attained,
And all objectives fulfilled. (Pause)
With loving devotion to the Lord are we inspired;
This by great good fortune is attained. P. 628
Nanak, servant of God, on the Name has meditated :
Thereby are all joys[2] attained. (2) (12.76)

Parameshari dittā bannā

As the Supreme Divine Lord gave me prop,
Was the abode of suffering and maladies demolished.
Men and women are now made joyous :
The Lord His grace has shown. (1)
Devotees of God ! joy in all places is spread :
The Supreme Being, perfection incarnate, Supreme Divine Lord
In all spots is pervasive. (Pause)
This utterance from the Primal Divine source has come,
That all anxiety has annulled.
The compassionate Supreme Being has shown His grace :
Nanak truly has thus spoken about the Lord. (2) (13.77)

Aithai othai rakhwālā

The Lord, Divine Enlightener, compassionate to the humble,
In this world and the next is our protector.
His servants He Himself succours.
In each being[3] He *makes* resound the holy Word. (1)

1. *Bighan* may imply impediment.
2. The reward (fruit) that all joys brings.
3. Vessel.

To the Master's feet am I a sacrifice :
Day and night, with each breath Him I contemplate,
Who in all spots is pervasive. (I-Pause)
Himself has He brought us succour.
Holy is the gift of the holy Eternal :
In Thy devotion and laudation
Nanak shelter with the Lord has received. (2) (14.78)

Satiguru pūrei bhāṇā

As willed by the holy Divine Master, perfection incarnate,
The Name Divine I contemplated.
The Lord in His grace,
My honour *thus* protected. (1)
Eternally joy-giving are the Lord's feet :
Anyone *worshipping* these obtains heart's desire—
His hope never betrayed. (I-Pause)
To whomsoever the Provider, Lord of life shows grace,
Eulogy of the holy chants.
His mind in loving devotion absorbed, the Supreme
Being beloved of his heart becomes. (2)
Discoursing day and night on Divine merits,
Takes off *effect of* the poisonous drug of evil.
The Creator to Himself has united me,
As the holy devotees my companions became. (3)
By the arm the Lord grasped us; all boons He granted—
To Himself He united us.
Saith Nanak : Accomplished are all my objectives,
As the Master, perfectly-endowed, I have attained. (4) (15.79)

Gharībī gadā hamārī

Humility is my mace;
My dagger becoming dust of *feet of* all.
These weapons no evil-doer dare withstand.
The Master, perfectly-endowed, has this objective fulfilled. (1)
The Name Divine is the devotees' shelter.
Whoever contemplates it, the supreme state enters—
By this are the millions saved. (I-Pause)
In company with the holy Divine laudation have we chanted :
This Divine wealth endless[1] have we obtained.
Saith Nanak : As the ego I effaced,
All creation to me in the Divine image was visible. (2) (16.80)

1. Perfect.

Guri pūrai pūrī kīnī

The Lord perfection incarnate, *my devotion* has rewarded—
His grace on me has He conferred.
Thereby eternal bliss and joy have I attained.
In all spots has He granted me joyful abode. (1)
Bringer of boons is Divine devotion.
The Master, perfectly-endowed, in his grace
granted it— P. 629
Only a rare one has experience of it. (Pause)
Brother ! the Master's Word we chant,
That is eternally rewarding, joy-giving.
Nanak on the Name has meditated :
This by primal writ has he obtained. (2) (17.81)

Guru pūrā ārādhei

By loving supplication to the Lord, perfection incarnate,
Are all our objectives fulfilled
Fulfilled are all objectives,
And resounded the unstruck concert of joy. (1)
Devotees of God ! by Divine contemplation
have *we* obtained joy :
In abode of the holy in spontaneous joy have we lodged—
Effaced is all our suffering. (I-Pause)
The Word of the Master, perfectly-endowed,
To the Supreme Being *sounds* pleasing.
By Nanak, servant of God, is given utterance
To the immaculate inexpressible *Divine* discourse. (2) (18.82)

Bhūkhei khāwat lāj na āwai

Like the hungry, consuming food without modesty,
Devotees of God Divine devotion chant. (1)
Why delay in our appointed task of Divine contemplation,
Whereby at the Divine Portal shall our faces be radiant,
And eternal joy be obtained ? (I-Pause)
As is the voluptuary by *pleasure of* lust attracted,
Even so to God's devotee is *singing of* Divine
praise pleasing. (2)
As clings the mother to the child,
So do the enlightened absorb in heart the Name. (3)
As is this from the Master, perfectly-endowed obtained,
Nanak, servant of God, on the Name meditates. (19.83)

Sükh sändi ghari äiyä

In weal and joy my home[1] have I entered—
On traducers' faces has fallen ashes.
The Master, perfectly-endowed, with the robe invested me.
And shattered was all my suffering. (1)
Devotees of God ! the might of the holy enternal I laud,
Who this wonder-play has created. (I-Pause)
This servant discoursing on the Divine Word,
Speaks as the Lord directs.
Saith Nanak : Bestower of joy is the Lord,
Who all this cosmos has created. (2) (20.84)

Prabhu apünä ridai dhiyäe

By contemplation of the Lord from our inmost heart,
Safe we returned home.[2]
With relief[3] was the world filled,
As the Master, perfectly-endowed, saved us. (1)
Devotees of God ! ever is the Lord gracious :
His devotee's reckoning He computes not;
Like His child protects him. (I-Pause)
As was borne in heart the Name Divine,
All objectives thereby were fulfilled.
As the Master, perfectly-endowed, the Name *to him*
has been pleased to grant,
Never after has suffering afflicted Nanak. (2) (21.85)

Hari mani tani wasiyä soï

The Lord in my mind and self is lodged :
All on me cry hail !
This from great *grace* of the Lord, perfection incarnate,
has come,
Whose worth[4] is beyond expression. (1)
To Thy Name am I a sacrifice :
Beloved Lord ! to whomsoever Thou showest grace,
Thy laudation sings. (I-Pause)
Thy devotees in Thee find their prop.
Nanak with the Lord seeks shelter—
On traducers' face are ashes fallen. (2) (22.86) P. 630

1. Refers to Guru Arjan Dev's return to Amritsar from Wadali, close by.
2. To Amritsar (see note to the foregoing).
3. Lit. Content. Here the feeling of relief is implied.
4. Value.

Āgai sükhu merei mīta

In the hereafter[1] my friend ! shall come joy;
Before,[2] has the Lord granted *me* bliss.
Such dispensation has the Lord made,
As nevermore is shaken. (1)
To the holy Eternal is my mind fixed in faith :
In all beings the Lord have I beheld. (I-Pause)
All creatures, compassionate one ! are Thine.
Thy devotees dost Thou cherish.
Wondrous is Thy might.[3]
Nanak ever on *Thy* Name meditates. (2) (23.87)

Nāli Narāyaṇu merai

The Lord ever is by my side—
Thus Yama's minions approach me not.
Clasping me to His bosom the Lord,
By power of the holy Preceptor's pure teaching, keeps me. (1)
The Lord, perfection incarnate, my devotion has rewarded :
My foes has He destroyed and torn apart;
To His servant has He granted noble understanding. (I-Pause)
All places has the Lord filled with prosperity;
In weal and safety have we returned.[4]
Nanak under the Lord's shelter has fallen,
Who all maladies has annulled. (2) (24.88)

Sarb sükhāṇ kā dātā satiguru tā kī sharnī pāīyai

The holy Preceptor is provider of all joys,
obtained *by seeking* his shelter.
By his sight comes joy; by chanting Divine laudation
under his guidance is suffering effaced. (1)
Brother ! quaff elixir of joy in God :
Under shelter of the Master, perfectly-endowed,
The Name contemplate, to the Name be devoted. (Pause)
By such is the Lord attained for whom this in primal
Time is recorded—
Such alone attain perfection.
This, holy Lord ! is Nanak's supplication :
May I ever to the Name remain devoted ! (2) (25.89)

1. Ahead of me.
2. Behind, in the past.
3. Greatness.
4. The Guru's safe return to Amritsar from Wadali is alluded to.

Karan karāwan Hari antarjāmī jana apanei kī rākhai
The Lord almighty, controller of the inner self,
His devotee's honour protects.
Over the world is one hailed by tasting joy of the
Master's Word. (1)
Lord, Master of the earth ! Thy shelter I seek.
Almighty, bestower of shelter art Thou—day and night
on Thee[1] I meditate. (Pause)
Lord ! whoever in devotion to Thee engages,
from anxiety is free.
By touching feet of the holy Preceptor is fear effaced,
As with my self Divine laudation I have sung. (2)
By the loving comfort by the Master given,
Came plentiful joy, poise and bliss.
In triumph returned we home[2] with honour;
Fulfilled were all our objectives. (3)
Perfectly-endowed, of perfect enlightenment is the Master;
Infallible the Lord's doing.
Nanak ! thou that by touch of the Master's feet the ocean of
existence hast crossed,
The Name Divine ever contemplate. (4) (26.90)

Bhaiyo kirpālu dīn dükh bhanjanu āpei sabh bidhi thāṭī
The *Lord,* shatterer of suffering of the humble has
shown grace—
Himself has He arranged all devices.
In an instant has the Lord, perfection incarnate,
saved His servant, and his fetters cut off. (1)
My self ! ever on the Divine Enlightener meditate.
Thereby shall afflictions of the body be effaced,
And heart's desires fulfilled. (Pause)
The Lord, Creator of all beings, is lofty, inaccessible, limitless.
In holy company has Nanak on the Name meditated; P. 631
In the Court Divine has his face become radiant. (2) (27.91)

Simrauṇ apünā sāīṇ
The Lord I contemplate;
Day and night on Him meditate,
Who by strength of His arm has succoured me !

1. Original, Tumhārā (yours).
2. Implies absorption in the Divine Essence.

In *devotion to* the Name Divine
The supreme elixir have I tasted. (1)
To the Master am I a sacrifice,
As *by his teaching* the Lord, perfection incarnate, Provider,
To me has become gracious.
All beings to me have turned kindly. (Pause)
Nanak, servant of God, seeks shelter with Him
Who fully my honour has vindicated,
And all my suffering effaced.
Brother ! now in joy I dwell. (2) (28.92)

Sünuh benantī Thākür merei jīya jant Terei dhārei
Lord ! to my supplication give ear :
All beings by Thee are propped.
Lord almighty ! pray vindicate the honour of Thy Name ! (1)
Beloved Lord ! under Thy protection take me :
Good or bad—your own are we. (Pause)
As the Lord Almighty to my wail listened,
my bonds He snapped
And exalted me.
His servants, invested with the robe, to Himself has He
united, manifestly. (2) (29.93)

Jīya jant sabhi wasi kari dīnei sevak sabhi durbārei
All beings hast Thou made compliant to *Thy servants*,
Who in Thy court *are exalted.*
The Lord has accepted them as His own, and beyond the
ocean of existence carried them. (1)
His devotee's objectives all has He fulfilled—
The Lord, perfection incarnate, our Master,
Compassionate to the humble, gracious, treasure
of grace. (Pause)
Everywhere are *we* welcomed[1]—noway are we in want.
His devotees has He invested with the robe—
This Nanak knows to be *owing to* the Lord's glory. (2) (30.94)

In the Measure Sorath—Composition of Sri Guru Tegh Bahadur
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Rei mana Ramā siūṇ kari preeti
My self ! attach thyself in love to the Lord :

1. Asked to come and be seated.

Let thy ears ever be attentive to the Lord's laudation,
And chant thou ever songs *of His glory.*
Seek ever holy company, bear ever in mind the Lord,
And be thus exalted from thy fallen state.
Behold terrible Death, prowling around with mouth wide open. (1)
One day[1] must it clutch at thee—have no doubt of it.[2]
Saith Nanak : Devote thyself to God—
Thy life[3] is slipping by. (2) (1)

Mana kī mana hī māheṇ rahī

Unfulfilled have *thy* resolves remained :
Neither hast thou devoted thyself to prayer,
Nor visited holy places,
Till death has gripped thee by the tuft of thy hair. (I-Pause)
Woman, associates, progeny, mounts,
Wealth, even lordship of the earth—
All these are false, evanescent :
Devotion to God alone will abide. (1)
After wandering to exhaustion through various
births for aeons[4]
At last hast *thou* attained the human incarnation.
Saith Nanak : This is thy occasion to find union with the Lord—
Why art neglectful of devotion ? (2) (2)

Mana rei kaun kumati taiṇ līnī

My self ! what false thinking hast thou grasped, P. 632
Keeping absorbed in pleasures of lust[5] and slanders,
Neglectful of devotion ? (I-Pause)
Ignorant of the path of liberation,
To amassing wealth art thou rushing :
Nothing *with thee* shall last—
In vain hast thou put thyself into bonds. (1)
Neither hast thou practised devotion, nor served the holy,[6]
Nor has illumination arisen in thee.
The immaculate Lord is within thee,
Whom thou in waste places[7] hast sought. (2)

1. Today or tomorrow.
2. Know in thy mind.
3. Occasion.
4. Numerous Yugas.
5. Others' womenfolk.
6. Devotees of the Master.
7. Forests.

For innumerable births hast thou wandered to exhaustion,
And yet is thy mind without poise.
Nanak reveals to thee this secret :
Having obtained this exalted state of human incarnation,
In devotion to God be engaged ! (3) (3)

Mana rei Prabh kī sharan bichāro

My self ! contemplate getting the Lord's protection.
Fill thy heart with laudation of Him,
Whose contemplation brought liberation to the
Courtesan.[1] (I-Pause)
He whose contemplation made Dhruva[2] eternal and
free from fear;
The Lord, Annuller of suffering—why art thou
indifferent to Him ? (1)
The Elephant[3] got free of the crab's grip,
As he came under protection of the Treasure-house of grace.
How far may I relate *the extent of* His Name's greatness—
The utterance of the Lord's *Name* snapped his toils. (2)
Ajamal[4] the sinner known all the world ever—
In a moment came his release.
Saith Nanak : Contemplate the fulfiller of desires;[5]
Thus mayst thou too cross *the ocean of existence*. (3) (4)

Pranī kaunu upāe karai

Thou creature of God ! by what effort mayst thou find
Devotion to the Lord and be free of Yama's terror ? (I-Pause)
What the ritual actions, what the learning
And what acts of piety[6] ?
What the Divine Name whose contemplation
May carry thee across the ocean of existence ? (1)
In Kali yuga the Name Divine, ocean of grace,
Solely may bring liberation to whoever contemplates it.
No other act of piety[6] equals that—
Thus declare the scriptures.[7] (2)

1. Ganika—a courtesan mentioned in Puranic literature, liberated on hearing her parrot repeat the Lord's name.
2. A saint, turned into the fixed pole-star.
3. (This story too comes from the Puranas).
4. A Brahmin of Kannauj, who on uttering Narayan at time of death, which was his son's name, was liberated.
5. Chintamani, a stone, all desires of whose possessor are fulfilled.
6. Dharma.
7. (The Vedas speak thus).

The Lord of the universe is above joy and sorrow,
And ever by these untouched.
Saith Nanak : He ever dwells within you
As *the image* in the mirror. (3) (5)

Māī maiṇ kihi bidhi lakhauṇ Gosāīṇ

Mother mine ! by what device may I gain vision of the Lord ?
In the supreme stupor of worldliness and darkening ignorance[1]
Is the mind entangled. (I-Pause)
All my life lost in doubts,
Never was my understanding fixed *in faith in* God.
Caught in the power of *Maya*-poison,
Never from low impulses free. (1)
Bereft of holy company,
Never have I lauded the Lord.
Saith Nanak, servant of God :
Without merit that I am,
Keep me Lord, under Thy protection. (2) (6)

Māī mani mero basi nāhīṇ

Mother mine ! this mind nowise is in my power :
Running day and night after worldly pleasures,
how may I restrain it ? (I-Pause)
Impervious to the teaching of scriptures,[2] lodging it not
for a moment in the heart; P. 633
Seeking others' wealth,
Passing life purposelessly; (1)
Maddened by liquor of worldly pelf,
Blind to words of Divine wisdom;
Ignorant of the Immaculate Lord's[3] mystery,
Whose dwelling is in the heart. (2)
Vanished all my false thinking,
As with the holy Preceptor I sought shelter.
Then contemplated Nanak the *Divine* fulfiller of all desires,[4]
And Yama's noose fell snapped. (3) (7)

Re nara ih sāchī jīya dhāri

Listen man ! grasp firmly this truth :

1. Darkness of ignorance.
2. Vedas, Purans, Simritis.
3. Niranjan.
4. Chintamani.

This whole universe is as a dream, shattering in an instant.[1] (I-Pause)
Man with eager longing builds a wall of sand, crumbling soon after[2] :
As is this wall, so are pleasures of the world,
In which thou ignorant one, art entangled. (1)
Realize *this truth* before it be too late;
Turn to devotion to the Name Divine.
Saith Nanak : I have proclaimed to thee
The inner truth *realized by* men of God. (2) (8)

Ih jagi mītu na dekhiyo koī

None in this world have I found a *true* friend.
The whole world in seeking pleasures is engrossed—
None would be another's friend in sorrow. (I-Pause)
Wife, friends, progeny, relations—all cling to *man's* wealth.
As in penury they behold him, all forsake him. (1)
How shall I explain this to *my* demented self,
That to these is attached,
Forgetful of *singing* laudation of *the Lord*,
Succourer of the humble, annuller of fear ? (2)
Crooked as cur's tail,
Much efforts to reclaim[3] him have I spent.
Prayeth Nanak : Lord, true to Thy own Law of grace[4]
Protect me, who to Thy Name am devoted.[5] (3)

Mana rei gahiyo na Guru-ūpadeshu

My self ! to the Master's teaching hast thou not attached, thyself.[6]
What benefits it, that thou hast close-shaven thyself and donned ochre robes.[7] (I-Pause)
Forsaking truth, to falsehood art thou attached,
And made waste of thy life.
Through deceit hast sustained thyself[8] and slept like a beast. (1)

1. Without delay.
2. Lasts not four days.
3. Lit. Make him straight.
4. Bird (Ar. wird) fixed action, implies as given above.
5. Who has uttered your Name.
6. Grasped.
7. Marks of certain mendicant orders in India.
8. Nourished the belly.

Ignorant of merit of devotion to the Lord,
art thou a slave to Maya.
Madman, entangled with evil ways,
Art thou neglectful of the jewel, the Name Divine. (2)
Ignorant *of the Lord*, purposelessly is passed thy life.
Prayeth Nanak : Lord ! be constant to Thy usual
law of grace.[1]
Man is erring ever. (3) (10)

Jo naru dükhu maiṇ dükhu nahīṇ mānai

The man that in suffering feels not affliction;
Is by pleasures, attachment and fear unaffected,
And *holds* gold and dust alike; (I-Pause)
Who by slander and praise is not affected,
Nor by avarice, attachment and pride,
Who to joy and sorrow keeps unattached,
Nor by honour and dishonour is swayed; (1)
Who renounces lure of the world and covetousness,
And frees himself from all desire;
Abjures lust and wrath— P. 634
In the mind of such a one dwells the Supreme Being. (2)
One by Divine grace favoured
Does this way of life[2] learn.
Saith Nanak : Such a one into the Lord is merged,
As water into water.[3] (3) (11)

Preetam jānu lehu mana māhīn

Beloved mine,[4] in thy heart[5] realize this :
The whole world is entangled in seeking its own pleasure :
None *to another* is true. (I-Pause)
In times of prosperity many surround thee;
In adversity are all forsaking,
None accosting thee.[6] (1)
The wife of thy home,
Beloved of thee and ever by thy side,
The moment the swan *of life* forsakes this frame,
Shuns thee as a ghost. (2)

1. *Bird* (wird). See Note in the foregoing.
2. Device, practice.
3. That is, as a river merges into the ocean.
4. Addressed to man in loving accents.
5. Mana.
6. Comes not near.

Such is the way of all that to which man is attached.
Saith Nanak : At the last
None succours[1] man except the Lord. (3) (12.139)

In the Measure Sorath—Composition of Sri Guru Nanak Dev
(Quatrain-Octets) Ashtpadiyan Chautuki
SCORE 1
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Dubidhā na paṛauṇ Hari binu hor na pūjouṇ maṛai masāṇi na jāī
I fall not into *doubt of* duality; other than the Lord
worship not,
Resorting not to tombs and cremation yards.
Absorbed in desire I go not to alien abodes[2]—
My desire by the Name fulfilled.
The Master in my own self *a sight of the Divine*
Abode has shown—
In poise brother ! is my mind absorbed.
All-knowing, all-seeing art Thou—
Being *receive* the understanding by Thee granted. (1)

Mana bairāg ratou biarāgī Shabdi manu bedhiyā merī māi
The mind dyed in dispassion an anchorite has turned;
By the holy Word, mother mine ! is my mind penetrated.
Within me is the irrefrangible light of the holy Word—
To the holy Lord is my devotion attached. (Pause)
Innumerable anchorites claim the world to renounce—
The true anchorite is one that to the Master is pleasing.
In this heart hearing the Word, in fear of God absorbed,
The Lord's tasks he performs;
Contemplating solely *the Lord*, his mind unshaken,
Whose restlessness he controls;
Intoxicated with poise, ever in joy in God dyed,
Praise of the holy Eternal he chants. (2)

Manūā paunu bindu sükhvāsī Nāmi wasai sükh bhāī
Should the mind restless as the wind, ever for an
instant rest in joy of poise,
By *contemplation of* the Name, joyous shall remain.
The tongue, eyes, ears of such a one in truth dyed,

1. Is of use.
2. (Places other than those where God is worshipped).

Assuaged is his thirst as by Thee satisfied.
Free from desire shall such a one remain, a true anchorite—
In his true self absorbed.
By charity of the Name is he fulfilled and satisfied,
In poise of mind quaffing amrita. (3)

Dubidhā vich bairāgu na hovī jab lag dūjī rāī

In duality, while a mustard-grain of it lasts,
Is renunciation not practised.
The whole world is Thine, Thou its Sole Provider—
No other is there.
Beings that are ego-directed in everlasting suffering abide,
On those following the Master's direction *the Lord*
confers exaltation.
Limitless, inaccessible, unknowable—by words is His
worth not realized. (4)

Sünn samādhi mahā parmarāthu tīni bhavan pati Nāman

Of unbroken absorption, the Supreme Objective,
Lord of the three worlds—such be Thy appellations.
On the foreheads of beings is recorded the writ,
whereby they take birth;
In accordance with the writ their destiny they undergo.
Activity and holy action by Him are directed— P. 635
Himself devotion *in the self* He confirms.
Impurity of egoism by feeling fear *of God* in shed,
Thereby spontaneously comes realization of the Inaccessible. (5)

Jini chākhiyā sei sādu jāṇani jiuṇ güngei mathiyāī

Those tasting of it alone know its taste, like the dumb who
sweets have put in mouth.
How may one, brother ! express the inexpressible ?
Best it is ever to follow His will.
Should the Master, holy bestower, grant union,
comes realization—
One unguided by the Master no understanding has.
As *the Lord* directs, should one move—what can clever
devices avail ? (6)

Ikki bharami bhülāe ikki bhagtī rātei Terā khelu apārā

Some in illusion are cast, others dyed in devotion—
Beyond our understanding[1] is Thy play.

1. Lit. Limitless.

As by Thee guided has the reward come *to each*—of the
Ordinance[1] art Thou the Master.
Reward for service rendered *would I claim,*
should anything be mine—
Thine is self and body.
By contact with the holy Preceptor has come Divine grace,
And the Name ambrosial *become our prop.* (7)

Gaganantari wāsiyā gūṇa pargāsiyā gūṇa mehṇ giān dhyānam

As came light of attributes of *the Lord* in the higher self,
By these was attained realization and meditation :
The mind of *one so blessed,* to the Name is attached
Uttering it and inspiring in others its utterance,
Of the Essence giving exposition.
The holy Word is the true Preceptor,[2] and Guide[3]
Of great profundity—
Without the Word is the world gone mad.
Saith Nanak : One with mind fixed in faith in the Eternal,
Is the perfect anchorite,
By the Divine will[4] made fortunate. (8) (1)

In the Measure Sorath—Composition of Sri Guru Nanak Dev

Triptychs

Āsā mansā bandhanī bhāī karam dharam bandhkārī

Brother ! expectation and desire are forgers of bonds;
So are also ritual actions.
Amid sin and well-doing does the world take birth,
And in forgetfulness of the Name is being ruined.
Maya, brother ! is deluder of the world; all deeds done
in its pursuit are evil. (1)

Sūṇi Pandit karmākārī

Listen thou Brahmin[5] engaged in ritual :
The action whereby comes bliss is realization of
essence of the self. (Pause)
Brother ! Shastras and Vedas dost thou declaim.
but worldly are thy actions.

1. Hukam.
2. Guru.
3. Pir.
4. *Sahaje* (spontaneously).
5. Pandit.

Brother ! with impurity of evil-doing within thee *sticking*,
Shall impurity of hypocrisy not go.
Thus is the spider ruined, brother ! falling headlong. (2)

Dürmati ghaṇī vigūtī bhāī dūjai bhāe khüwāī

A vast part of the world, brother ! by false thinking is ruined,
Through duality lost.
Without *guidance of* the holy Preceptor, brother ! is not
attained the holy Name—
Without the Name is doubt not removed.
Brother ! by service to the holy Preceptor comes bliss,
And transmigration ceases. (3)

Sāchu sahaju Güru tei ūpajai bhāī manu nirmalu sāchu samāī

Brother ! from the Master's *guidance* arises truth and poise;
The pure heart *alone* in truth gets absorbed.
Whoever serves the Master, brother ! gets realization;
Without the Master's *guidance* is not found the way.[1]
Brother ! whoever is greedy of performance of ritual actions,
By speaking falsehood swallows poison. (4)

Pandit dahī viloīyai bhāī vichuhṇ niklai tatthu

Listen thou Brahmin ! should curd be churned,
Out of it comes the essence.[2]
Brother ! should water however, be churned,
water alone is visible—
Such is *pursuit of* this world.
Without *guidance of* the Master, brother, in doubt is one lost;
In each being, *know, abides* the inaccessible Divine Being. (5)

Ihu jagu tāgo sūt ko bhāī dah-disi bandho Māe

Brother ! this world is a cotton-thread that Maya in
all ten directions has tied.
Without the Master's *guidance,* brother ! is its knot not undone,
Despite ritual actions done to exhaustion.
This world, brother, in doubt is lost—inexpressible
is that state. (6)

Guru miliyai bhau mani vasai bhāī bhay marṇā sachu lekhu

By contact with the Master, brother ! fear of *God* abides
in the mind;
Reckon dying in such fear as the true destiny.

1. Magg (Pkt for marga, *way*). Also used elsewhere in Gurubani.
2. Implies butter.

Supreme[1] over holy baths, charities and acts of piety, P. 636
Is attaining the Name at the Divine Portal.
Brother ! the Master's is the *elephant's* goad that the
Name has confirmed—
As in the mind it takes abode, all poses of piety[2] vanish. (7)
Ihu tanu hāṭu sarāf ko bhāī vakharu Nāmu apāru
Brother ! this self is the jeweller's shop; the wares in this
is the Name illimitable.
Brother, such alone of the merchants[3] grasp such wares
As contemplate the Master's Word.
Saith Nanak : Blessed is the merchant[3] that uniting
with the Master
Into this transaction enters. (8) (2)
Jinnhiṇ Satiguru seviyā pyārei tinh kei sāth tarei
Cherished one[4] ! those that the holy Preceptor have served,
saved are their whole crews.[5]
Cherished one ! no impediment they find;
In ambrosial accents the Lord's Name they utter.
Cherished one ! drowned are those without fear of God,
made heavy;
Saved are those on whom He casts His glance of grace. (1)
Bhī Tūnhaiṇ sālāhanā Piyārei bhī terī sālāh
Ever, Beloved,[6] must Thou be lauded; Thy praise
must we ever *utter*.
Beloved ! without the ship in the ocean is one sunk;
God's devotees standing on shore are crying out *to others
to save themselves*. (I-Pause)
Sālāhī sālāhaṇā Piyārei dūjā awaru na koe
Cherished one ! the Lord worthy of laudation alone
must be lauded—
No other is there,
Cherished one ! such are good as laud the Lord;
Dyed in the Word find they joy.
Cherished one ! should company of such be found,
From *joy in God* may the Essence be churned. (2)

1. Particularly, especially distinguished.
2. Implies sectarian garbs and practices.
3. Used metaphorically—seekers.
4. Herein man is apostrophized.
5. Sāth = Group accompanying; here because of the figure of water, *crews*.
6. Herein the one addressed is God.

Pati parwānā sāch kā piyārei Nāmu sacchā nīsāṇu
Cherished one ! the true charter of honour is of truth;
devotion to the Name is the true mark *of distinction.*
Cherished one ! as into the world we arrive, the Divine writ
alone we carry—
Realize the Ordinance of the Divine Ruler.
Cherished one ! without the Master's guidance is the
Ordinance not realized :
The holy Lord alone has true might. (3)
Hükamai andari nimmiyā piyārei hükamai üdar majhāri
By the Divine Ordinance, cherished one ! is *man* cast
into the womb;
By the Ordinance rests in the *mother's* belly.
By the Ordinance, cherished one ! is he born head downwards.
Cherished one ! the God-directed alone at the Divine
Portal find honour,
Who depart after fulfilling their objective. (4)
Hükamai andari āiyā piyārei Hükami jāndo jāe
Cherished one ! by the Ordinance has man arrived; by the
Ordinance he goes.
Cherished one ! by the Ordinance is he marched in bonds—
The ego-directed are chastized.
Cherished one ! by the Ordinance too is realized the Word,
whereby man at the Divine Portal arrives. (5)
Hükamai gaṇat gaṇāīyai piyārei Hükamei haumai doe
Cherished one ! by the Ordinance is his reckoning made;
By the Ordinance is he gripped with egoism and duality.
Cherished one ! by the Ordinance does he wander
along *in* transmigration,
And lured by evils, wails.
Cherished one ! should man the Divine Monarch's
Ordinance realize,
To truth is he united and exaltation attains. (6)
Ākhaṇi aukhā ākhīyai piyārei kivṇ suṇīyai sachu Nāuṇ
Cherished one ! hard is the utterance of the holy Name—
How to hear it uttered ?
Cherished one ! those that have lauded Him,
to them am I a sacrifice.
Cherished one ! those with content to the Name attain;
By the glance of *Divine grace* are they granted union. (7)

Kayā kāgad jei thīyai piyārei manu maswāṇī dhāri
Cherished one ! should the self turn paper,
make the mind the ink;
Cherished one ! make the tongue the reed-pen to scribe truth—
Thereby scribe after contemplation Divine laudation.
Saith Nanak : Cherished one ! blessed is the scribe
That scribes truth from his innermost heart. (8) (3)

In the Measure Sorath—Composition of Sri Guru Nanak Dev
Couplets

Tūṇ gūṇa dātau nirmalo bhāī nirmalu nā manu hoe
Brother ! *thus say I to the Lord* : Thou the immaculate
conferrer of merit,
But *our* mind is not purified.
Brother ! *thus say I to the Lord* : Sinners, without merit are we—
From Thee comes merit. (1)
Merei Pritamā tūṇ kartā kari veikhu
Beloved mine ! thou the Creator, and thereafter, cherisher.
Brother ! a sinner and hypocrite am I; P. 637
In my mind and self *is lodged* the Name—by this
alone may come distinction *to me*. (Pause)
Maya-poison my mind has attracted; clever *devices*
my respect have ruined.
In the consciousness, brother ! comes the holy Lord,
Should the Master's teaching *by it* be absorbed. (2)
Rūṛau rūṛau ākhīyai bhāī rūṛau lāl chalūl
Brother ! beauteous is the Lord as reported;
Beauteous, blazing red.
Should the mind in separation from the Lord be pining,
The Divine Essence in the self becomes unforgetable. (3)
Pātālīṇ ākāsi Tūṇ bhāī ghari ghari Tūṇ gūṇa giān
Brother ! *know of the Lord* : In the nether worlds and the
skies art Thou pervasive;
In each being art Thou *source of* merit and enlightenment.
By contact with the Master, brother, is obtained joy—
From the mind is lifted pride. (4)
Jal mal kāyā mānjīyai bhāī bhī mailā tanu hoe
Brother ! with rubbing and washing of the body with water,
Impurity to it still clings :
Brother ! by bathing in the supreme elixir of enlightenment
Are mind and body turned pure. (5)

Devī devāṇ pūjīyai bhāī kyā māngouṇ kyā dehi
Brother ! should one propitiate gods and goddesses
What may one beg ? What can these grant ?
Should a stone in water be washed, brother ! in water must
it still sink. (6)
Guru binu Alakhu na lakhīyai bhāī jagu būḍai pati khoe
Brother ! without the Master's *guidance* is the Inaccessible
not realized—
Without guidance the world in ignominy is ruined.[1]
Brother ! all exaltation in the Lord's hand lies;
He grants it to whomsoever He pleases. (7)
Baīyar bolai mīthülī bhāī sāchu kahai piru bhāe
Brother ! even a woman out of the nomads shall acquire
sweetness of utterance,
Should she out of her Lord's love speak the true word :
Such a one penetrated by *pain of* separation, in truth abides—
To the Name Divine deeply attached. (8)
Sabhu ko ākhai āpṇā bhāī Guru tei büjhai giān
Brother ! each claims *the Lord* to be his own;
One realizing Him from the Master's teaching alone
is truly enlightened :
Brother ! those penetrated by *the Master's teaching* are saved,
With the holy Word manifested to them.[2] (9)
Īndhanu adhik sakelīyai bhāī pāwaku ranchak pāe
Brother ! should you gather a vast *heap of* fuel,
And inside that place a particle of fire, *it shall burn* :
So, should the Name for an instant, a minute in the heart be lodged,
Burnt are sins.
Saith Nanak : Brother ! then spontaneously comes
union with the Lord. (10) (4)

In the Measure Sorath—Composition of Sri Guru Amar Das
Triptychs*
SCORE 1
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace
Bhagatāṇ dī sadā Tūṇ rakhdā Hari jīo dhüri tūṇ rakhdā āiyā
Thy devotees, Lord ! hast Thou ever succoured—

1. Drowned.
2. (Also) marked with the holy Word.
* (These too are Ashtpadis continuing).

From Primal Time succouring them.
Thy servants *like* Prahlad hast Thou upheld,
And Harnakash[1] hast destroyed.
Thy devotees, Lord ! are with faith imbued;
The egoist in delusion lost. (1)
Lord ! in Thy grace[2] *dost Thou succour them.*
Lord ! Thy devotees uphold !
Under Thy shelter they rest. (Pause)
Thy devotees from Yama's gaze are immune;
Death approaches them not;
The Name Divine alone in their minds is lodged—
By *devotion* to the holy Name find they liberation.
All miracles and marvels[3] at Thy devotees' feet bow—
Subdued through illumination, by the Preceptor *granted.* (2)
Egoists find not faith, with minds yearning after avarice;
From the Preceptor's guidance have they not learnt
the holy Word,
Nor are to the Lord's Name devoted.
Falsehood an hypocrisy exposed shall stand—
Worthless[4] is the egoists's utterance. (3)
In Thy devotees, Lord ! art Thou manifest— P. 638
Through devotion art Thou realized.
Maya-delusion is Thy own creation;
All creation made solely by Thee :
As is egoism discarded, and desires annulled,
By the Master's Word art Thou realized. (4)
Those devoted to Thy Name,
Their desires spontaneously dost Thou fulfil.
As by the Master's grace is the Lord ever in mind lodged,
All their purposes He fulfils.
Ignominy is the share of one emulating those taken
by the Lord under His Wing. (5)
None realizes Him without devotion to the holy Master—
The egoists' howl only in self-destruction ends;
Whirled along in transmigration, finding not poise,
In suffering they live and into suffering everlastingly fall.

1. The demon-king Hrinyakashapu.
2. Lit. Greatness.
3. Riddhi and Siddhi.
4. Tasteless.

Only by seeking guidance of the Master does one quaff amrita,
And spontaneously is in truth absorbed. (6)
Without the holy Master's service comes not escape
from transmigration—
Rituals however numerous, avail not.
Study of scriptures and disputation—
All, without the Lord's grace towards ignominy lead.
Holy is the Master; holy his Word :
Release by contemplation of the Word and seeking
the Master's shelter comes. (7)
Those bearing the Lord in their selves,
At the holy Portal, in His Presence are judged holy.
In all ages resounds their fame, that is ineffaceable.
Nanak is ever to them a sacrifice, who in their heart
the Lord bear. (8) (1)

In the Measure Sorath—Composition of Sri Guru Amar Das

Couplets

Nirguṇiyāṇ noṇ āpei bakhshi laei bhāī Satīguru kī sevā lāei

Brother ! himself the Lord saves those without merit,
Inspiring them to the holy Master's devotion.
Brother ! ennobling is the holy Master's service,
In which the heart to the Lord's Name is devoted. (1)
Himself the Lord saves and grants union.
Devoid of merit, sinful are we, brother !
The holy Master to us union has granted. (Pause)
Countless[1] are the sinners saved, my cherished one,
By contemplating the holy Word.
The holy Master, seating them in his boat,
Has rowed them across the ocean of the world. (2)
The Master with his touch like the philosopher's stone,
Our iron dross into gold has turned, and to himself united us;
By his guidance have we discarded egoism,
And in the mind lodged the Name, brother !
Our light merged into His light. (3)
May I be a sacrifice time and again,
Everlastingly, to the holy Master.
Who the treasure of the holy Name on us has bestowed,
And by his *guidance*, in spiritual poise absorbed us. (4)

1. Which and which ?

Brother ! ask the enlightened ones—
Without the Master's *guidance* comes not spiritual poise :
Serve ever the holy Preceptor,
Eliminating the ego. (5)
By the Enlightenment by the Master given arises fear of God—
Whatever in the Lord's fear is done, is true and holy.
From prop of the holy Name, Brother !
Is found boon of devotion. (6)
Brother, I bow at the feet of those that serve the
holy Preceptor—
Saved themselves, their family[1] are saved too. (7)
In the holy Word lies the essence of revealed truth[2]—
This by the Master's grace is realized.
Saith Nanak : One in whose self is lodged the holy Name, P. 639
Never any impediment faces. (8) (2)

Hari jīo shabdei jāpada bhāī pūraṇi bhāgi milāye

Brother ! *by absorbing* the holy Word is the Lord realized—
This by supreme good fortune is found.
Those to the Lord united are ever in conjugal bliss,
Ever in joy dyed. (1)
Lord ! such dye from Thee alone comes.
You who are dyed in God's joy, brother !
Laud Him, in joy immersed. (Pause)
Brother ! the Master's service by discarding egoism
is performed,
And into devotion entering :
Thus is obtained everlasting poise.
Suffering for ever is banished,
And the Lord in the self is lodged. (2)
The woman[3] neglectful of the Lord's[4] will
Is to bad ways given :
Self-willed, bereft of the Name, is she false of mind. (3)
Those laud Him who on their forehead bear the *mark*
of good fortune :
In devotion to the Lord lies true renunciation.
Dyed ever in *devotion,* His praise they sing—

1. Implies progenitors and descendants.
2. Original, Bani.
3. Symbol for the human self.
4. *Pir* in the original is from *priya* (beloved).

To the Master, from fear[1] emancipated, are they in
devotion attached. (4)
Brother ! serve day and night the Lord who confers
life after death;
Brother ! why be forgetful of Him who is Lord of
supreme bounty ? (5)
Brother ! the egoist is as a woman foul of mind,
given to duality.
No place finds she at the Portal Divine :
One by the Master guided lauds the Lord,
And to the Beloved united, in holy truth is absorbed. (6)
Those not contemplating *the Lord* in this life, brother !
With what face may they appear before Him ?
By the world's pleasures lured,
Despite loud warnings are they *of grace* deprived.[2] (7)
Brother ! those contemplating the Name, in everlasting
peace of mind abide.
Saith Nanak : Brother ! contemplate the Name
Limitless, inaccessible repository of all merit. (8) (3)

In the Measure Sorath—Composition of Sri Guru Arjan Dev
Ashtpadiyan (Octets)
SCORE 1
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Sabhu jagu jinheh üpāiyā bhāī karan kāran samrath

Brother ! almighty is the Lord who the entire
universe has created.
Brother ! the living self and body has He fashioned,
bestowing on these His own might.[3]
Brother ! how may He be expressed, how envisioned,
inexpressible that he is ?
Brother ! behoves it we laud the Divine Master,
Who the Essence reveals. (1)
My self ! the Lord, Master of all merits contemplate,
Who bestowing boon of the Name on His servants,
Of suffering and pain is destroyer. (Pause)

1. (Fear of Yama's retribution is implied).
2. Lit. Robbed.
3. Substance.

In His house, brother, are all blessings found;
Of the Nine Treasures[1] are His stores full.
Beyond reckoning, brother ! is His worth—
Lofty, inaccessible, beyond limit.
All beings He cherishes, ever looking after all.
Brother ! with the Master, perfectly-endowed, seek union
Who by the holy Word unites *the seeker* to God. (2)
Brother ! at *God's* holy feet offer worship,
Whereby may doubt and fear be destroyed.
Brother ! in holy company purify the mind,
And in the Name Divine find lodgement.
Brother ! thus shall darkness of ignorance be effaced.
And the lotus of the heart be illumined.
Brother ! by the Master's teaching arises joy— P. 640
With the holy Preceptor lie all blessings. (3)
Brother ! discard *thoughts of* mine and thine—
Turn dust *of feet* of all.
In each being, brother ! is the Supreme Being pervasive.
All He watches and hears in His presence.
Brother ! on the day on which is the Supreme Being
put out of mind,
Does one die pining.
Brother ! Almighty is He, Lord of all faculties. (4)
The holy Name, brother ! is the blessing of loving devotion—
Thereby is Maya-attachment destroyed.
Should it please Him, brother, *to Himself* He unites
the seeker,
By lodging in his heart the Name.
By the Master's *guidance*, brother, is the heart's
lotus illumined;
Illumination enters also the heart.
Brother ! then is manifested Divine glory,
And earth and sky beheld in bloom. (5)
The Master, perfectly-endowed, brother ! to me content
has granted;
Thereby is *the self* in devotion engaged day and night.
The tongue, brother, ever the Name Divine utters—
This is true joy and true objective.

1. See Glossary.

Brother ! listening to *God's Name* by the ears have
I found life,
And the immutable station attained.
Brother ! may the self that acquires not faith, burn. (6)
Innumerable are the Lord's merits, brother ! to Him may
I be a sacrifice !
Those without merit, brother, He cherishes
And to the destitute grants shelter.
Brother ! the Lord of the name richly-dyed with each
breath sustenance provides.
Brother ! whoever to the Master, perfectly-endowed is united,
Perfect is his good fortune. (7)
Brother ! without the Lord, Master of all faculties,
For a moment find I not life.
Not with a breath or a morsel is He forgotten—
Ever behold Him I by my side.
As in holy company, brother ! he is met,
In all creation is He beheld pervasive.
Brother ! those that devotion *to the Lord* have not formed,
In sorrow ever suffer. (8)
Attaching me to His sash[1] has He, brother ! made me swim
Across the world's ocean of suffering.
Brother ! in His grace has He cast on me His glance
of kindness,
And limitlessly succoured me.
Brother ! by sustenance of the Name that became its prop,
Was self and mind turned joyous.
Brother ! Nanak seeks shelter with *Him*,
Who is annuller of *all* sins. (9) (1)

Māt garbh dükh sägaro piyārei teh apnā Nām japāiyā

Cherished one ! in the mother's womb, ocean of suffering
Didst Thou inspire contemplation of Thy Name.
As *the creature* was taken out, was *seen* poison
spread *everywhere*;
On the increase was Maya-poison.
Cherished one ! on whomsoever has fallen your grace,

1. This implies owning someone, making his own, as the husband makes the wife.

With the Master, perfectly-endowed, have you
granted him union.
Such a one then with each breath, to the *Lord* is devoted,
And in the Name Divine is his devotion centred. (1)
Divine Beloved ! the living self and body by Thee are propped-
propped by Thee alone.
Other than Thee, Divine Beloved ! is no creator—
Thou sole controller of the inner self. (Pause)
Through millions of births, cherished one, have I wandered;
In endless incarnations suffered.
Cherished one ! as is the holy Lord put out of mind,
Severe is the chastizement inflicted.
Those with whom, cherished one, the holy Preceptor
by the Lord is united,
To the holy Name are attached.
Cherished one ! for the sake of such find liberation. P. 641
Such as *God's* holy shelter *have sought*. (2)
Those that in pleasures of eating have indulged,
cherished one !
By maladies are their bodies gripped :
Such delicacies have turned out bitter, cherished one !
And to regrets have given rise.
Cherished one ! by entertaining with delicate fare
are they cast out of mind *by the Lord*—
Such alienation goes not.
Cherished one ! those that by union with the Master are saved,
Are the ones that from the primal hour are destined
for union. (3)
Cherished one ! in the mind stuffed with avarice for lucre
Does the Lord no way enter.
Supreme Being, Lord ! of those forgetful of Thee
the bodies turn to dust.
Cherished one ! much they wail and cry—their torment goes not.
Cherished one ! of those exalted by union with the Master,
The root remains *alive*. (4)
Cherished one ! the misbelievers'[1] company shun,
As far as in thy power lies.
Cherished one ! any by whose association is the Lord forgotten,

1. Sakta.

Departs the world with face blackened.
The egoist, cherished one ! no shelter finds,
And at the Divine Portal is chastized.
Cherished one ! those that by union with the Master are exalted,
Fulfilled is their endeavour. (5)
Cherished one ! ritual discipline and a thousand clever devices—
Shall not accompany man *in death.*
Cherished one ! those that to the Lord are indifferent,
Censured is the family of such.
Cherished one ! what was with them,[1] they realized not;
False beliefs[2] *by them* have not stood.
Cherished one ! those to the holy Preceptor united,
The holy Name contemplate. (6)
Cherished one ! whoever has His glance *of grace,*
With purity, content, enlightenment and meditation is blessed;
Cherished one ! each day such a one Divine merits lauds,
And with amrita is filled to brim.
Divine beloved ! unite *to Thyself* whomsoever it please Thee—
Such alone are pure. (7)
Cherished one ! the Supreme Being almighty,
Divine compassionate Lord,
Is prop of His devotees.
Cherished one ! His shelter have we sought,
Who is aware of the inmost heart.
Cherished one ! our life here and in the hereafter
has He ennobled,
And on *our* forehead the mark of holiness *fixed.*
Cherished one ! may the Lord never be put out of my mind—
To Him is Nanak ever a sacrifice ! (8) (2)

In the Measure Sorath—Composition of Sri Guru Arjan Dev
Ashtpadiyan (Octets)
SCORE 2
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Pāṭhu paṛhiyo aru Beidu bīchāriyo nivali bhüyangam sādhei
Despite recitation *of holy texts,* study of Vedas and
praxis of bowels[3] and the Kundalini.[4]

1. Implies the Divine Presence.
2. Lit. Falsehood.
3. A yogic exercise involving rotation of the bowels.
4. This involves arousing the mysterious 'serpent-power'.

From the five agents[1] has not come parting of company,
And more and more in egoistic thinking is one bound. (1)
Cherished one[2] ! by such devices comes not union—
Innumerable are the means I have adopted.
Tired of all such, at the Lord's Portal I threw myself,
Praying, 'Grant me discriminative understanding'. (Pause)
Vows of silence I observed; on my bare hands received food,
And unclad in forests wandered;
Wandered over water-edges and holy spots
over the earth— P. 642
Still has duality not dropped off. (2)
At holy water-edges I resides where are desires fulfilled.
Had the saw[3] placed over my head;
Yet thus is not impurity of mind washed off,
despite a million devices. (3)
Gold, maids,[4] horses, elephants—thus charities of
various kinds I dispensed;
Gave away grain, clothing, land—
Still found I not the Lord's Portal. (4)
To offerings before deities, sprinkling sandalwood paste,
folding of hands,
Lying prostrate, and to the six ritual acts[5] have
I remained devoted.
Still, by egoism in bonds am fallen—
Not by these devices is *the Lord* met. (5)
Eighty-four poses of Yoga-praxis too to exhaustion I performed;
Lived to a great age;[6] yet found not union with the Lord,
And into transmigration fell. (6)
Royal display of glory, the pomp of kingship *I had*,
And exercised absolute authority;
Lay in elegant couch, *applied to my limbs*
Sandalwood and attar—all these are gateway to terrible hell. (7)
Divine laudation in holy company is the supreme act of piety.

1. Five agents of evil are meant.
2. Man is thus apostrophized.
3. The holy Saw, in Varanasi, by which to be cleft in twain was considered meritorious.
4. Woman; may imply wives given away in charity to Brahmins, as of yore.
5. These by one count are : Study of scriptures, teaching these, performing yajnas, endowing yajnas, dispensing and receiving charity.
6. That is, by Yoga-praxis.

Saith Nanak : This to such comes as by primal writ are this
destined to receive. (8)
In such joy *of devotion* is Thy servant of absorbed.
By grace of the shatterer of suffering of the humble,
To Divine laudation is my mind devoted. (Second I-Pause) (9) (3)

In the Measure Sorath—Composition of Sri Guru Ram Das

Vār*

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Sloka (Guru Nanak Dev)

Sorath sadā sohāvaṇī jei sacchā mani hoe
Sorath[1] ever shall have lovely aspect, should the holy
Eternal in the *singers'* mind be borne;
Should the teeth with *biting food* immorally *obtained*
be not soiled;
And in the mind and on the tongue be borne *name of*
the Eternal.
In the hereafter and here[2]
Should she abide in fear *of God*,
And by service of the holy Preceptor be freed of doubt.
Should union with the Lord come about after discarding
the worldly vesture,[3]
Even thus must she have joy with Him.
Ever with the Name should she be decked,
With her mind totally free from impurity.
Her tormenting male relations[4] in pain have died—
Why of the mother-in-law[5] should she have fear ?
Saith Nanak : Should the woman of the Beloved be favoured,
The jewel of *good fortune* on her forehead will she bear,
And all *existence to her* bear the aspect of truth. (1)

Sloka (Guru Ram Das)

Sorath is pleasing should after the Name Divine she quest;
The Master, exalted being should she propitiate,
And by wisdom *granted by* the Master, the Name Divine utter;

* All Pauris in this Var are of the composition of Sri Guru Ram Das.

1. This is a ragini or sub-measure in music, which is here exhorted to be devoted to God in her accounts. The figure here is of the female, which is also the figure to represent the seeker.
2. In the husband's and the parents' home.
3. (This may imply renunciation or discarding of the physical frame).
4. The husband's elder and younger brothers (symbolizes the five sources of evil).
5. Maya.

Day and night should she with Divine love be tense,
And dyed in God, her vest in the dye of God should she dip.
No being like the Lord can be found—this after searching
over the whole world have I found.[1]
As by the holy Preceptor is the Name confirmed,
The mind no way shakes.
Nanak, servant of God, is the Lord's slave;
Of the holy Preceptor are we humble servants.[2] (2)
Pauri (Stanza)

Tūṇ āpei sishṭi kartā sirjaṇhāriyā

Lord Creator ! Thou the maker of creation;
Thyself hast Thou fashioned this play and embellished it.
Lord Creator ! Thy Ordinance[3] everywhere is operative.
By the Master's guidance the Lord I ever laud—
To the Master am I a sacrifice. (1)
Sloka (Guru Amar Das) P. 643

Haumai jaltei jali mūe bhrami āye dūjai bhāe

Caught in egoism have we burnt;
In duality *involved*, have we been wandering.[4]
The holy Preceptor, perfectly-endowed, entering us
into his reckoning
Has saved us.
This world have we beheld burning, by the vision by the Master's
teaching[5] spontaneously granted.
Saith Nanak : Those dyed in the Name have felt cooled,
By living the truth. (1)
Sloka (Guru Amar Das)
Service to the Master, conferrer of boons have we performed—
Thus is our birth made blessed and approved.
Truly wise are those who in life and death
Of the holy Preceptor are not forgetful.
The God-directed in death and life are approved;
The egoists in transmigration remain caught.
Saith Nanak : Call not such dead,
As in the Master's Word are immersed. (2)
Pauri (Stanza)

1. Sought after.
2. Slaves' slaves.
3. Lit. Word (implies Hukam).
4. Implies restlessness in doubt.
5. Word.

Hari pürakhu niranjanu seivi Hari-Nāmu dhiyāīyai
Serving the Lord, Supreme Being immaculate,
On the Name Divine meditate.
Entering holy company of devotees, in the Name Divine
be absorbed.
Lord ! in Thy exalted service engage me, thoughtless being
Thy servant, slave am I—pray utter Thy command.
By the Master's guidance I act as by him instructed. (2)

Sloka (Guru Amar Das)
Pūrab likhiyā kamāvaṇā jei Kartai āpi likhiyāsu
As primally recorded do we act; this writ by the Creator
Himself is written down.
By the drug of illusion[1] administered *to us*, is the *Divine*
Repository of merit forgotten.
Take not the world to be living—*caught* in feelings
of duality is it dead.
Those that by the Master's guidance the Name
have not contemplated,
Near *the Lord* can find no sitting-place :
In great affliction shall they be—neither progeny nor wife,
Nor any other shall accompany them.
Among mankind their face blackened,
In solitude[2] gasping in regret.
None the egoists trusts—gone is all faith in them.
Saith Nanak : The God-directed shall have ample joy,
As in their hearts is the Name lodged. (1)

Sloka (Guru Amar Das)
Such alone are true relations, friends
As by the Master's inspiration meet affectionately.
Ever the holy Preceptor's wish they carry out,
And in truth are absorbed.
Call not those involved in duality friends,
Who in worthless pride are caught.
The egoist is selfish—for none is he any good.
Saith Nanak : On what is pre-recorded we act—
That none can efface. (2)

Pauri (Stanza)

1. Moha (applied meaning, attachment).
2. Within (i.e., in private).

Tüdhu āpei jagatu upāe kai āpi kheilu rachāiyā
Creating the world, this play hast Thou enacted.
Bringing forth the Three Qualities, to Maya-attachment
hast Thou given increase.
Whilst in egoism is *man caught,* reckoning *of deeds* of him
must be asked,
And in transmigration would he remain caught.
Those having Divine grace the Master's instruction receive.
To the Master am I a sacrifice; again a sacrifice.[1] (3)

Sloka (Guru Amar Das)
Māyā mamtā mohaṇī jini vinu dantāṇ jagu khāiyā
Maya and avarice are delusion-mongers, that without teeth
the world have swallowed.
Swallowed are egoists; saved are the God-directed,
Who to the holy Name their heart have attached.
Forgetful of the Name, is the world in madness wandering—
By the Master's *guidance* is gained the vision. P. 644
Involved in worldly pursuits is the *human* birth wasted fruitlessly,
As *man* the Divine Giver of joy in mind has not lodged.
Saith Nanak : Such *devotion to* the Name have acquired,
For whom the primal writ this blessing has recorded. (1)
Sloka (Guru Amar Das)
Inside the home[2] lies a storeful of amrita,
Of which egoists the joy have not tasted :
As the musk-deer knows not of the musk,
In misconception wandering,
Discarding amrita, poison he gathers—
Himself has the Creator deluded him.
A rare God-directed one realization has acquired :
To such within themselves is the Supreme Being revealed.
Their body and mind joyful,[3] their tongue of God has tasted.
By the holy Word arises *devotion to* the Name;
By the Word is union *with God* brought about.
Without the holy Word is the whole world mad,
Fruitlessly wasting its life.
The holy Word solely is amrita, which saith Nanak,

1. (The equivalents of 'sacrifice'—balihār and ghumāiya—are used).
2. The self is implied.
3. Cool.

By the Master's guidance is obtained. (2)
Pauri (Stanza)
So Hari pürakhu agammu hai kahu kitu bidhi pāīyai
Inaccessible is the Divine Being—
Say by what device may He be attained ?
Without form and feature—say, devotees of God,
How may He be meditated on ?
He is formless, immaculate, inaccessible Divine Being—
In what words may His laudation be sung ?
To whomsoever He Himself grants realization,
On the way of God is guided.
By the Master perfectly-endowed, is He revealed;
By service to the Master attained. (4)
Sloka (Guru Amar Das)
Jiūṇ tanu kolhū pīṛīyai rattu na bhorī dehi
For love of the holy Eternal, were this body in oil-press
to be crushed,
Without a drop of blood oozing;
Were it to be cut and quartered—
Saith Nanak, still night and day may my union
with Him be not snapped. (1)
Sloka (Guru Amar Das)
The Beloved is gay, playful; by His colourful *glow*[1]
of charm my heart He wins,
As clothes dyed fast in madder with chemical base.
Saith Nanak : His colour *from my self* fades not,
nor does another catch. (2)
Pauri (Stanza)
Hari āpi vartai āpi Hari āpi bulāendā
Himself the Lord operates in all; Himself in them
inspires utterance of *devotion.*
Embellishing creation Himself, *each to* a task He sets.
Some to devotion inspiring, some He puts out of mind.
Some He sets along the right path, some He sends astray.
Nanak, servant of God, on the Name meditating,
By the Master's *guidance* Divine laudation sings. (5)
Sloka (Guru Amar Das)

1. *Rang* (dye, symbolizing attractiveness of person and clothing) is repeated in this line. *Rangula* (colourful), has by association the sense of voluptuary.

Satiguru kī sevā saphal hai jei ko karei chittu lāe
Service to the holy Preceptor is fruitful,
Should one with *devotion of* heart perform it.
By it is obtained heart's desire and egoism from mind cast out;
It snaps bonds *of maya,* confers liberation,
And *the self* in truth is absorbed.
In this world is the Name hard to attain—
By the Master's guidance in the self it lodges.
Saith Nanak : A sacrifice am I to one that to the holy
Preceptor is devoted. (1)

Sloka (Guru Amar Das)
Stubborn is the egoist's mind, and to duality gets attached.
To such a one comes not joy even in dream;
In continuous suffering is his life passed.
In numerous places[1] have scholars studied *scriptures*
to exhaustion,
And siddhas into absorption engaged :
Yet the mind unsubdued remains, though ritual actions
to exhaustion be performed.
Those of various sects, bathing at sixty-eight holy spots,
To exhaustion have performed ritual—
The mind's reality they know not, in delusion of duality lost.
As by the Master's grace the mind by fear of
God is inspired, P. 645
By great good fortune in the self He comes to abide.
By *such* fear is the mind subdued; egoism by the holy
Word is consumed.
Those dyed in truth are *truly* pure; their light in the Light merged.
By union with the holy Preceptor is obtained *devotion to*
the name,
And *the self,* saith Nanak, in joy is absorbed. (2)

Pauri (Stanza)
Ih bhūpati rāṇei rang din chāri sühāwaṇā
The glory of these kings and rulers shines for four days only
This frail[2] Maya-dye in an instant is washed off.
At departure it goes not *with us*; on our head we only carry sins.
As marched along by death, the creature a hideous aspect bears.

1. In numerous homes.
2. Of kasumbha (a flower with frail red dye).

Never again returns the human birth;[1]
After, are only regrets left. (6)

Sloka (Guru Amar Das)

Satiguru tei jo müh phirei so baddhei dükh sahāhi

Those turning their faces away from the holy Preceptor,
Are cast in bonds and suffer.
Wandering in transmigration, with *the Master*
not granted union.
Malady of doubt leaves them not; in suffering ever tormented.
Prayeth Nanak : *Lord* ! by Thy glance *of grace* grant *us* liberation.
By the holy Word grant union. (1)

Sloka (Guru Amar Das)

Those turning their faces away from the holy Preceptor
No place of shelter find.
Like a woman cast off, wandering from house to house,
A harlot of evil repute.
Saith Nanak : Those having the Master's guidance are liberated;
To the Lord the holy Preceptor unites them. (2)

Pauri (Stanza)

Jo seveṇh sati mürāri sei bhavjal tari gayā

Those serving the holy Lord the ocean of existence cross.
Whoever the Name Divine utters, is by Yama spared.
Those contemplating the Lord
To the Divine Portal attain.
Lord ! such alone serve the Lord as have Thy grace.
Divine Beloved ! Thy laudation I ever chant—
By the Master's *guidance* are my illusion and fear shed. (7)

Sloka (Guru Amar Das)

Thālai vichi tai vastū paiyo Hari bhojanu amrit sāru

In the salver[2] are lying three substances—pure Divine
amrita are these.
By consuming of these is the mind's hunger satisfied,
And the Door of liberation attained.
Devotees of God ! hard to attain are these viands—
By the Master's instruction attained.
Why cast this riddle[1] out *of mind*—

1. This occasion.
2. The image of the salver for Gurubani occurs also in Mundavani (Riddle) at the close of the holy Granth (Page 1429).

Ever in mind bear it.
The holy Preceptor this riddle[1] has set—
The Master's disciples to it find the solution.
Saith Nanak : By Divine prompting is it solved—
Through endeavour under the Master's guidance is the Lord attained. (1)

Sloka (Guru Amar Das)

Those primally united
By devotion to the holy Preceptor, *with the Lord* find union.
Those by *the Lord* Himself sequestered, away from Him are cast off,
By feelings of duality sent astray.
Saith Nanak : What without good fortune[2] may be attained ?
As primally recorded, does the individual act. (2)

Pauri (Stanza)

Bahi sakhīyāṇ jasu gāwehṇ gāwaṇhārīyāṇ

In unison the choir of sisterhood[3] sing Divine laudation.
Ever the Name Divine they laud—
To the Lord are they a sacrifice.
To those that listening to the Name Divine,
Faith in it have reposed, am I a sacrifice.
Lord ! to the devoted sisterhood[3] unite us,
Who with the Lord show way of union.
Day and night am I a sacrifice to *the sisterhood*[4]
that obtain sight of the *Divine* Master. (8)

Sloka (Guru Amar Das) P. 646

Viṇu nāvaiṇ sabhi bharamdei nit jagi toṭā sainsāri

Those forgetful of the Name are all astray—
In the world are they losers.
Actions done in egoism involve one in dark dust-clouds of egoism.
By the Master's guidance, saith Nanak, by contemplation of the holy Word,
Is amrita quaffed. (1)

Sloka (Guru Amar Das)

1. Mundavani (a sealed secret, a riddle).
2. *Karma* here implies good future made by the individual's own good deeds.
3. Symbol for seekers.
4. Here the feminine gender is implied by the verbal noun (dekhan-hāriyan).

In poise keeping awake, in poise sleeping,
From the God-directed ever proceeds *Divine* laudation.
The ego-directed into doubt and illusion fall;
Within them anxiety; sleep comes to them not.
The enlightened in peace and poise are awake
and in peace and poise sleep.
Saith Nanak : To those dyed in the Name am I a sacrifice. (2)

Pauri (Stanza)

Sei Hari Nāmu dhiyāwehṇ jo Hari rattiyā

Such *alone* on the Name Divine meditate as in God are dyed.
On the Sole Lord, Eternal, they meditate.
The Sole Lord *in the universe* is pervasive, the sole Creator.
Those on the Name Divine meditating, fear[1] have cast off.
The Lord Himself grants enlightenment to such;
By the Master's guidance the Lord they contemplate. (9)

Sloka (Guru Amar Das)

Antari giānu na āiyo jitu kichhu sojhī pāe

Within *us* has not arisen enlightenment whereby may some
realization be attained.
Without *His* vision how may He be lauded ?
Such being blind, only in blind actions engage.
Saith Nanak : By realization of the Word may the
Name in the mind find lodgement. (1)

Sloka (Guru Amar Das)

There is one sole holy text, one Preceptor,
one Word to contemplate.
At the shop of truth is made the holy bargain,
Where of jewels of truth are the stores full.
These by Divine grace are obtained,
should the Bestower grant them.
In the holy bargain ever is gain made—
the gain of the Name illimitable.
In the poison *of the world* has amrita been manifested,
That by Divine grace *to man* is offered.
Saith Nanak : Ever laud the holy Eternal—
Praised be the Lord who has power to exalt. (2)

Pauri (Stanza)

1. Yama's fear is implied.

Jinnhāṇ andari kūṛ vartai sacchu na bhāvaī
Those in whom is rampant falsehood,
Love not truth.
Should one speak truth are liars made miserable.[1]
The false by falsehood are satisfied, as the crow by eating offal.
Whoever has Divine grace, on the holy Name meditates.
By the Master's guidance to the Name Divine be devoted,
Whereby may falsehood and sin be cast off. (10)

Sloka (Guru Amar Das)
Sheikhā chauchakkiyā chauwāiyā ih manu ikkatu ghari āṇi
Thou Sheikh[2] ! bring to concentration on the One point
Thy mind wandering on all four sides and blowing all over
like the wind;
Discard loose talking; the Master's Word realize.
Before the holy Preceptor prostrate thyself,
who is all-knowing.
Burn away desire and acquisitiveness;
Look upon thyself as a guest *in this world.*
By following consistently the Master's will,
At the *holy Portal* shalt thou obtain honour.
Saith Nanak : Cursed is the assumption of clothing,
cursed the consumption of food of such,
As contemplate not the Name. (1)

Sloka (Guru Amar Das)
Never-ending are Divine attributes; beyond expression
their value.
Saith Nanak : The God-directed to the Divine merits
are devoted;
In His merits remain absorbed. (2)

Pauri (Stanza)
Hari cholī deh sawārī kaḍhi paidhī bhagti kari
The Lord the bodice of my constitution has made beautiful,
That embroidered through devotion have I worn.
Much silk of variegated kinds in it is stitched.
This a rare thoughtful one by deep understanding
alone may realize.
He alone may realize this who to it by the Lord is prompted.

1. Burn *with envy etc.*
2. A Muslim divine.

Saith Nanak, servant of God, after contemplation by the
Master's guidance : P. 647
Eternal, holy is the Lord. (1)
Sloka (Guru Amar Das)
Parthāe sākhī mahā-pürakh boldei sānjhī sagal jahānai
The teaching of great men to particular persons and
occasions is addressed,
That to all mankind is applicable.
Whoever is God-directed, to it gets attached and his self realizes.
As man by the Master's grace to the life *of the flesh* dies,[1]
Is his self fixed in faith.
Those whose mind of faith is denuded,
What enlightened teaching can they impart ? (1)
Sloka (Guru Amar Das)
Those that by the Master's guidance their minds *to God*
have not attached,
At the end into suffering fall.[2]
Blind within and without, no awareness have they of anything.
Thou Brahmin[3] ! the world by the blessing of such is provided,
As in the Name Divine are absorbed.
Those that by *guidance of* the Master's teaching the Lord
have lauded,
In God remain absorbed.
Thou Brahmin[3] ! those in duality involved no blessing have,
Nor comes to them wealth.[4]
Despite *their* exhausting study, their mind still is not content—
Their days in burning agony passed.
Their wailing unceasing, doubt from their minds not lifted.
Saith Nanak : Those without the Name with faces blackened
depart this world. (2)
Pauri (Stanza)
Hari sajjaṉ meili Piyārei mili panth disāī
Beloved Lord ! with the holy grant me union.
Who *to me* the path of the Lord may point.
To the *holy* friend, that way to the Lord points, am I a sacrifice.
From such may I acquire merit,[1]

1. Dies while living.
2. Suffering approaches them.
3. Pandit.
4. Used symbolically for enlightenment and devotion.

And on the Name Divine meditate.
Ever the beloved Lord may I serve,
Joy thereby obtaining.
To the holy Preceptor am I a sacrifice,
who such enlightenment has granted. (12)

Sloka (Guru Amar Das)

Pandit mailu na chükkaī jei Ved paṛhai jüg chāri
The Brahmin scholar's[2] impurity goes not, despite study of
Vedas over four Yugas.[3]
The three qualities[4] are Maya's root cause in these.
Such a one in egoism is involved and of the Name is forgetful.
Scholars[2] deluded, to duality are attached,
Into Maya's commerce involved.
Within them is desire and avarice :
Thoughtless ones, in agony of avarice[5] *caught* and ruined.[6]
By service of the holy Preceptor, in contemplation
of the holy Word,
Comes joy.
By devotion to the holy Name is banished desire and avarice.[5]
Saith Nanak : Those attached to the Name,
And bearing the Lord in heart,
Spontaneously are fulfilled. (1)

Sloka (Guru Amar Das)

The egoist forgetful of the Name Divine,
In great suffering is involved.
Within him lies darkness of ignorance.
Deprived of realization.
In stubbornness of egoism has he not sown seed
of spontaneous *devotion*.
Ever hungry—what sustenance in the hereafter shall he have ?
Neglectful of treasure of the Name,
To duality attached.
Saith Nanak : By the Master's guidance comes exaltation,
As union by the Lord is granted. (2)

Pauri (Stanza)

1. Share merit with them.
2. Pandit.
3. The four Ages (See Glossary).
4. (Also see Glossary).
5. Thirst and hunger.
6. Die.

Hari rasnā Hari jasu gāwai kharī sühāwaṇī
The tongue that the Lord's laudation utters, is truly noble.
The tongue that from the heart, the body's faculties
and the mouth,
Utters the Lord's *Name*, is to Him pleasing.
Whatever taste by the Master's guidance it enjoys,
To it brings fulfilment.
Of the Divine Beloved ever it chants merits,
And these *to others* expounds.
Whoever has Divine grace, *praise of* the Divine
holy Master utters. (13)

Sloka (Guru Amar Das)
Hastī siri jiūṇ anküsu hai ahrani jiūṇ siri dei
As the elephant under the goad, as iron under the anvil—
So, the seeker[1] laying mind and body before *the Master*, P. 48
In service should keep standing.
Thus by the Master's guidance may egoism be annulled,
And one may win royal authority over the world.[2]
Saith Nanak : By the Master's guidance comes realization
As the Lord Himself shows grace. (1)

Sloka (Guru Amar Das)
Those that by the Master's guidance on the Name
have meditated,
Approved is their coming *into the world.*
Saith Nanak : Such to their family[3] bring liberation
And at the Divine Portal are honoured. (2)

Pauri (Stanza)
Gurmukhi sakhīyāṇ sikh Gurū melāīyāṇ
The seeker-females[4] by the Master *with the Lord*
are granted union :
Some serving the Master, some *various* tasks assigned.
Those bearing in mind and consciousness the cherished Master,
Are granted *blessing of* devotion.
To the Master's disciples the Master alone is cherished,
Dear as friends, progeny, brothers.

1. Image for the seeker (here implicit in the feminine form of the verb).
2. Cf. Japuji, 25.
3. Here as elsewhere implies forebears on father's and mother's side.
4. (The usual image for seekers).

On the holy Preceptor all call hail—
Through utterance of the Name Divine does
the Master grant life. (14)

Sloka (Guru Amar Das)
Nanak Nāmu na chetanī agiānī andhülei awarei karam kamāhi
Saith Nanak : The unenlightened, *spiritually* blind contemplate
not the Name,
And deeds other *than devotion* perform.
Such at Yama's door in bonds are chastized
And after, in filth rot. (1)
Sloka (Guru Amar Das)
Saith Nanak : Those serving the holy Preceptor
are holy, approved *of God* :
Absorbed in the Name Divine, annulled is their
transmigration. (2)

Pauri (Stanza)
Dhanu sampai Māyā sanchīyeh antei dükhdāī
Hoarding of substance and pelf in the end torment brings.
Embellish houses, mansions, palaces—
Nothing *with you* shall go.
Breed ever steeds of various hues *and pedigrees*—
Of no benefit are these.
Men of God ! to the Name Divine attach your mind,
That in the end it may be friend you.
Nanak, servant of God, by the Master's guidance
on the Name has meditated,
And joy obtained. (15)
Sloka (Guru Amar Das)
Binu karamai Nāuṇ na pāīyai pūrai karami pāiyā jāe
Without grace[1] is the Name not attained—
By supreme good luck[2] is it attained.
Saith Nanak : Should *the Lord* show grace,
By the Master's teaching union *with Himself*
He brings about. (1)
Sloka (Guru Amar Das)
Some are burnt *after death*;
Some buried, some by dogs devoured.

1. Karam (Ar.) = Grace.
2. Karma (Skt. Action). God fortune made by good deeds is implied.

Some into water are cast—
Others only *thoughtlessly* laugh.[1]
Saith Nanak : It is not evident where *the selves*
after death are absorbed. (2)
Pauri (Stanza)
Tinh kā khādhā paidhā māyā sabhu pavitu hai jo
Nāmi Hari rātei
The food and sustenance and wearing of raiment and wealth,
Of such is pure as to the Name Divine are devoted.
Approved are the homes, mansions, palaces and abodes of such
As to God's devotees, servants of God, disciples and recluses
Provide comfort.
Approved are the steeds, saddles, haversacks
As provide mounts to the God's devotees, disciples and
holy company.
Holy are the ritual performances of such
As ever utter the Name Divine.
Such of God's devotees and disciples as carry with them holiness,
To the Master are united. (16)
Sloka (Guru Amar Das)
Nanak Nāwuhṇ ghüthiyāṇ halatu palatu sabhu jāe
Saith Nanak : In sequestration from the Name is man's
merit in this world and the next lost;
Of the *self-female* robbed in duality,
The *merit of* uttering of holy texts, austerities,
self-restraint, all is undone.[2]
Such at Yama's door in bonds are chastized—
Grievous is the penalty of such. (1)
Sloka (Guru Amar Das)
Those that towards the holy practise rancour and
to evil-doers are attached, P. 649
In this life and the next no joy shall find,
And in transmigration remain caught.
Never is their desire assuaged, in duality falling in ignominy.
At the holy *Divine* court are the faces of such
traducers blackened.
Saith Nanak : Those bereft of the Name in midstream

1. (*Hassan* in this line has been suggested as standing for the fire-worshipers' tower of silence, but no authentic source is found for this).
2. Snatched, taken off.

remain caught.[1]

Pauri (Stanza)

Jo Hari-Nāmu dhiyāendei sei Hari Hari Nāmi rattei mana māhīṇ
Those meditating on the Name Divine,
In their hearts with the Name Divine remain intoxicated.
Those that with heart and consciousness to the Sole
Lord are devoted,
For them other than the Sole Lord is none other.
Such alone serve the Lord as from primal time
Have this on their forehead inscribed.
Ever the Lord they laud—in chanting the Lord's
praise *their selves* they instruct.
Great is the merit of God's devotees,
That by guidance of the Master, perfectly-endowed,
In the Name Divine get absorbed. (17)

Sloka (Guru Amar Das)

Satiguru kī sevā gākhaṛī siru dījai āpu gawāe
Tremendously hard is service of the holy Preceptor,
Performed by sacrifice of head and the ego.
Those dying into the holy Word die not again;
Then is their service fruitful.
One touching the philosopher's stone[2] becomes such,
And in devotion to truth ever abides.
One since primal time bearing such record,
With the holy Preceptor finds union.
Saith Nanak : Not by calculations *of merit* is the
devotee united *to the Lord* :
Those having grace are *alone* made fruitful. (1)

Sloka (Guru Amar Das)

The thoughtless person caught in self-interest
Distinguishes not right from wrong.[3]
Those contemplating the Word the Divine Mansion
attain—
Their light in the Divine Light merged.
With fear of the Lord ever in the mind abiding,
Comes full realization.

1. Touch neither this bank not the other.
2. Symbol for the holy teacher.
3. In idiom, right place from wrong.

The holy Divine Master pervasive in their self,
Himself *to them* grants union.
Saith Nanak : By union with the holy Divine Master is
attained complete success—
This by His grace and will comes. (2)

Pauri (Stanza)

Dhannu dhanu bhāg tinhāṇ bhagat janāṇ jo Hari-Nāmā
Hari mükhi kahtiyā

Blessed is the good fortune of those devotees
Who by their tongue[1] the Name Divine utter.
Blessed is the good fortune of those devotees
Who by their ears to Divine laudation listen.
Blessed is the good fortune of the holy
Who by chanting Divine laudation acquire merit.
Blessed is the good fortune of those of the God-directed,
Who by acquiring the Master's teaching the mind subdue.[2]
Highest is the good fortune of those disciples,
Who at the Master's feet make obeisance.[3] (18)

Sloka (Guru Amar Das)

Brahmubindai tis kā Branmatu rahai ekshabdi liv lāe

Whoever has realization of the Supreme Being,
And to the Sole Word remains attached,
Maintained is his Brahmin orthodoxy.
Whosoever in heart lodges the Lord,
Following after him are the Nine Treasures[4]
and the Eighteen Miraculous Powers.
Know by revolving in mind, that without the holy
Preceptor's guidance
Is the Name not obtained.
Saith Nanak : By supreme good fortune is the holy Preceptor met;
One so fortunate in all time[5] has joy. (1)

Sloka (Guru Amar Das)

The egoist in youth or age, of desire and avarice[6]
is not free.
One God-directed dyed in the Word and casting off egoism.

1. Mouth.
2. Conquer.
3. Fall.
4. See Glossary.
5. Four Yugas.
6. Thirst and hunger.

Ever is joyful[1]
With the mind satisfied and content,
Hunger[2] nevermore he feels.
Saith Nanak : All that the God-directed do, P. 650
Who to the Name are attached,
Is *divinely* approved. (2)

Pauri (Stanza)

Hauṇ balihārī tinh kauṇ jo Gurmükhi sikkhā

A sacrifice am I to such as are God-directed disciples.
May I have sight of such as on the Name Divine meditate.
Listening to Divine laudation,
Merits of the Lord may I utter,
And praise of the Lord in my mind record.
The Name Divine may I laud in joy,
And all sins plough over.
Blessed and beautiful is the holy spot.
Where the holy Preceptor sets foot. (19)

Sloka (Guru Amar Das)

Guru binu giānu na hovaī nā sükhu wasai mani āe

Without the Master's *guidance* comes not realization,
Nor joy in heart lodged.
Saith Nanak : The egoists devoid of the Name,
Depart *life* after making waste of it. (1)

Sloka (Guru Amar Das)

Accomplished Yogis and Yoga-practitioners, all quest
after the Name,
To exhaustion practising concentration.
None without the holy Preceptor's *guidance* has attained *it*—
By the Master's guidance is it attained.
Without *devotion to* the Name is all wear and
sustenance worthless;
Of such is practice of supernatural and miraculous
powers cursed.
True supernatural and miraculous powers are those
That spontaneously the Lord confers.
Saith Nanak : True supernatural and miraculous powers is,

1. Cool.
2. Said metaphorically—desire.

By the Master's guidance lodging in heart the Name Divine. (2)
Pauri (Stanza)
Ham ḍhāḍī Hari-Prabh khasam kei nit gāwehṇ Hari-gūṇa chhantā
The Divine Master's bard am I, ever singing lays of His praise.
His laudation we sing, and listen to praise of that
Divine Spouse of Lakshmi.[1]
The Lord is Bestower, the whole world beggar;
Mendicants all creation.
Lord ! in your grace you grant sustenance even
to creatures *immured* in rocks.
Saith Nanak : Whoever by the Master's *guidance*
On the Name has meditated,
Is *truly* wealthy. (20)
Sloka (Guru Amar Das)
Paṛhnā gūṛhnā sansār kīkār hai andari trishnā vikāru
Should the mind be *gripped with* evil of avarice,[2]
Is all reading and study *only* a worldly pursuit.
All studying under egoism get only exhausted—
In duality into ignominy fallen.
He alone is learned and a scholar endowed with insight,
Who the Master's Word contemplates.
Such a one searching within, finds the essence
and the door of liberation attains;
By poised contemplation the Lord, treasury of merit he attains.
Saith Nanak : Blessed is the merchant[3] whose prop by the
Master's guidance is the Name. (1)
Sloka (Guru Amar Das)
None without subduing the mind realization has attained :
Consider this with mind concentrated.
Vōtaries of sects at sacred bathing-spots to exhaustion
have wandered—
Thus is not the mind subdued.
By the Master's *guidance* the mind dies while living,
And in truth is absorbed.
Saith Nanak : The mind's impurity is shed,
When egoism in the holy Word is consumed. (2)
Pauri (Stanza)

1. A periphrastic name of Vishnu, here signifying God.
2. Thirst.
3. Used metaphorically for seeker.

Hari Hari sant miluh merei bhāī Hari-Nāmu driṛhāwuh ikk kinakā
Brethren, devotees of God !
In unison just for an instant
Pray the Name Divine repeat.
Men of God ! make of God's *Name* your decking,
Apparel of forgiveness wearing :
Such decking to the Lord is pleasing—
The decking of loving devotion He loves.
Day and night the Name Divine utter—
Thereby in an instant are all sins annulled.
Whoever has Divine grace,
By the Master's guidance the Name Divine utters
And is victor. (21)

Sloka (Guru Amar Das)
Janam janam kī isu mana kau malu lāgī kālā hoā siyāhu
By impurity of multiple births sticking, is the mind
got covered with black soot. P. 651
The oil-presser's rag, even though washed a hundred times,
Is not made clean.
As one by the Master's grace dies[1] while living,
Is the understanding changed, from the world turned away :
Thereafter, saith Nanak, is it not soiled, nor into
transmigration falls. (1)

Sloka (Guru Amar Das)
Out of the four Yugas[2] is Kali Yuga reckoned dark—
But in it is also a noble state *attainable* :
By the Master's guidance as is the Lord lauded,
Comes the reward *thereof* to those for whom the
Divine writ so has run.
Saith Nanak : By the Master's grace day after day God's
devotees to love of Him give utterance,
And in Divine devotion get absorbed. (2)

Pauri (Stanza)
Hari Hari meili sādh-jana sangati mükhi bolī Hari Hari bhalī bāṇi
Lord ! to holy company unite me, that by my tongue
God's holy Word I utter.
May I ever laud the Lord, ever the Lord's *Name* utter,

1. Used metaphorically.
2. The four Ages (See Glossary).

And by wisdom granted by the Master
Ever in joy of God abide.
By taking medicine of utterance of God's *Name*
Are an nulled all maladies and swarms of suffering.
Regard such alone as true[1] men of God,
As are forgetful of *Him* not for a breath for the
duration of a morsel.
Those that under the Master's guidance to the Lord are devoted,
Of fear of the world and Yama are freed. (22)

Sloka (Guru Amar Das)

Rei jana üthārai dabiyohu süttiyāṇ gaī vihāe

Man ! by a nightmare art thou oppressed—in such slumber
is thy *life* passed.
Listening to the Master's Word hast thou not been awakened;
Within *thee* has not arisen yearning *for God.*
May the unworthy body burn, that follows not the Master's way.
The world have I seen burning in egoism and duality.
Saith Nanak : Saved are those that the Master's shelter
have taken,
And with pure heart on the holy Word meditated. (1)

Sloka (Guru Amar Das)

Of noble repute shall be the woman[2] that in the holy Word
is dyed,
And her egoism has cast off.
Her true decking is obedience to her Lord's will.
In couch bedecked ever has she bliss with her Lord—
Such a woman[2] has the Lord for spouse.
Of eternally blessed matrimony is this woman.[2]
Her Spouse dying never, nor comes suffering to her.
Saith Nanak : The Lord to Himself has united *the woman,*[2]
Who to the Master has borne devotion and love. (2)

Pauri (Stanza)

Jinnahāṇ Guru gopiyā āpṇā te nar büriyārī

Evil are those that the Master have denied.[3]
Lord ! show not the sight of such—
Evil-doers and murderers are these.
From door to door[1] with evil minds they wander

1. Perfect.
2. Image for the seeker.
3. Concealed, refused to acknowledge.

Like a woman of ill repute.
Should any such by great good fortune meet holy company,
By the Master's guidance are they ennobled.
Lord ! in Thy grace to the holy Preceptor unite me—
To the Master am I a sacrifice. (23)
Sloka (Guru Amar Das)
Guru seva tei sükhu ūpjai phiri dükhu na laggai āye
From service to the Master arises joy,
After which comes not suffering.
Then is annulled transmigration and death is made helpless.
The mind to the Lord devoted, in the holy eternal is absorbed.
Saith Nanak : To such am I a sacrifice as the holy
Preceptor's will follow. (1)
Sloka (Guru Amar Das)
The self-female, despite innumerable *forms of* self-decking,
Without the *holy* Word finds not purity.
One that of her Spouse is not mindful, to duality
is attached. P. 652
Saith Nanak : Such a one is impure, of foul ways—
sluttish among womankind.
Pauri (Stanza)
Hari Hari apnī dayā kari Hari bolī bainī
Lord ! show Thy grace that by my words Thy *Name* I utter;
On the Name Divine meditating, the Lord's Name may *I* utter,
And profit of Divine devotion gain.
A sacrifice am I to such as day and night the Lord's *Name* utter.
May I with my eyes behold such
As to the beloved holy Preceptor are devoted.
To the Master am I a sacrifice,
Who to the Divine friend, *true* Relation has united me. (24)
Sloka (Guru Ram Das)
Hari dāsan siūṇ preeti hai Hari dāsan ko mittu
His devotees the Lord loves; of His devotees is He *true* friend.
To His devotees is the Lord compliant as the instrument
to the player.
The Lord's servants to Him are devoted, with their
Divine Beloved falling in love.
Lord ! listen in Thy grace : May *plentiful* rain[1]

1. House to house.

fall over the whole world.
Praise of the Lord's servants is the Lord's own exaltation.
As the Lord with His own laudation is pleased,
So His servant's glory He causes proclaimed.
The devotee devoted to the Lord's Name and the
Lord are one *in spirit.*
Nanak, servant of God, is the Lord's slave :
Lord ! save Thou his honour. (1)

Sloka (Guru Ram Das)

Nanak to the holy Eternal is devoted :
Without Him find I not life.
By touch of the holy Preceptor is attained *the Lord,*
perfection incarnate,
And the tongue with joy in God is saturated. (2)

Pauri (Stanza)

Rayni dinasu parbhāti Tūhai hī gāwaṇā

Each night, day and dawn Thee do I sing.
All creation to Thy Name is devoted.
Thou the Supreme Bestower—by Thy bounty are we sustained.
In holy company are sins cast off.
Nanak, servant of God,
Ever to the Lord is a sacrifice—
A sacrifice ever. (25)

Sloka (Guru Ram Das)

Antari agiānu bhayee mati maddhim satiguru kī partīt nāhīṇ

Within their mind is ignorance, dim their understanding grown;
Faith in the holy Preceptor not *in them developed.*
Such with mind full of hypocrisy, look upon the whole
world as hypocrite—
By hypocrisy ruined themselves, ruin others therewith;
Unmindful of the holy Preceptor's behest, involved in
self-interest they go about.
Saith Nanak : Should *the Lord* show grace, *even* such in the
holy Word get absorbed. (1)

Sloka (Guru Ram Das)

The egoist by Maya-attachment gripped,
Caught in duality, of unpoised mind,

1. Symbol for grace.

Day and night ever in agony, in egoism ruined,
to others brings ruin.
Within such is the dark storm of avarice—
None comes near them.
Miserable themselves, never such get joy,
In transmigration involved.
Saith Nanak : The holy Lord grants asolution to such too,
Should they to the Master's feet be devoted. (2)

Pauri (Stanza)

Sant bhagat parwānu jo Prabhi bhāiyā

Approved are the holy and the devotees who to the
Lord are pleasing.
Such of the creatures alone are wise,
As on the Lord have meditated,
Such on amrita of the Name, supreme Treasure, have fed.
Dust of feet of the holy to their forehead have they applied.
Saith Nanak : By bathing in the holy spot that is God,
are they purified. (26)

Sloka (Guru Ram Das)

Gurmukhi antari shānti hai mani tani Nāmi samāe

Within the God-directed reigns peace—their mind and body
in the Name absorbed. P. 653
The Name they contemplate; the Name *their* study,
In the Name their minds absorbed.
As blessing of the Name they obtain, fled is their anxiety.
By contact with the holy Preceptor arises *devotion to* the Name.
And all desire and avarice[1] removed.
Saith Nanak : By attachment to the Name is realization[2]
attained. (1)

Sloka (Guru Ram Das)

One accursed of the holy Preceptor, exalted being
In wandering involved, is driven from house and home;
Jeered at his face blackened wherever he goes;
Babbling senselessly, foaming at the mouth.
What can anyone's effort avail, when from primal
Time such are his recorded deeds ?
Wherever he goes, false is he reckoned—
Speaking falsehood, liked of none.

1. Thirst and hunger.
2. Nām.

Holy brethren ! behold might of the Lord—
As someone's deeds, such is his recompense.
Such shall be the Divine reckoning at the holy Portal;
Nanak, servant of God, this *to you* relates. (2)

Pauri (Stanza)

Guru sacchai baddhā ṭhehu rakhwālei Guru dittei

The holy Preceptor founding a habitation,[1]
Its guardians too himself has appointed.
Fulfilled *here* are desires, and in devotion to the Master's feet are *our* minds dyed.
The Divine gracious Master beyond limit, all our demerits has destroyed.
The Master in his grace his own has made *us*.
Nanak is a sacrifice to the Master, with such merits endowed. (27)

Sloka (Guru Nanak Dev)

Tā kī razāe lekhiyā pāe ab kyā kījai pāṇḍei

Listen thou Brahmin ! whatever by the Divine will is recorded, we get :
What avails our effort *to change it* ?
As is His command, is the recompense decided—
According to as that the creatures go about acting. (1)

Sloka (Guru Angad Dev)

In each creature's nose is passed the halter, that the Master wields;
The creature's former deeds impel him along.
Wherever lies his sustenance, the creature feeds.
Saith Nanak : This is the *sure* truth. (2)

Pauri (Stanza)

Sabbhei gallāṇ āpi thāṭi bahāliyonu

Everything has the Lord Himself arranged.
Himself raising creation, Himself to dissolution brings it.
Himself creating beings, cherishes them.
His servants to His bosom clasping,
By His glance of grace blesses them.
Saith Nanak : God's devotees, who feelings of duality

1. A mound, site for a village (may refer to Goindwal, founded by Guru Amar Das. Another interpretation is holy company, symbolized as a village or town).

have burnt away,
Ever are in bliss. (28)

Sloka (Guru Amar Das)

Ei mana Harijī dhiyae tūṇ ikk mani ikk chitti bhāe

My self ! with concentrated devotion of heart,[1]
On the holy Lord thou meditate.
Ever magnanimous[2] is the Lord—boons He grants
and never after regrets it.
To the Lord am I a sacrifice, whose service brings joy.
Saith Nanak : The God-inspired burning away
thoughts of egoism, *to the Lord* are united. (1)

Sloka (Guru Amar Das)

Himself He inspires service, Himself confers grace.
Of all *creation* is He mother and father, cherishing all.
Saith Nanak : Those meditating on the Name in their
true abode[3] live—
Age after age their repute *resounding.* (2)

Pauri (Stanza)

Tūṇ karan kāran samrath hehṇ kartei maiṇ Tüjh binu awar na koī

Lord Creator ! almighty art Thou—
Other than Thee no *helper* have I.
Thyself raising creation, dost dissolve it Thyself.
Everywhere is one Law[4] operative— P. 654
All happens as be Thy will.
The devotees that Thou dost exalt, exaltation obtain.
By the Master's guidance has Nanak in devotion on the
Lord meditated :
Cry all, Hail ! Hail the Master ! (29.1)

*Found correct**

In the Measure Sorath—Composition of the Venerable Bhakta Kabir

1. Lit. Mind and consciousness.
2. Lit. Greatness. Applied sense, magnaminity.
3. The Divine Essense.
4. Shabda (applied sense Hukam, the Divine Law).

* Shuddha—note in the original.

SCORE 1

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Büt pūj pūj Hindū mūei Türk mūei siru nāīṇ

Hindus through worship of idols are ruined,
And Mohammadans through bowing of head.
Those are burnt, these buried—neither has realization
of Thy mystery. (1)
My self ! *this world* is a dark, deep cavern :
In all four directions *of it* is spread Yama's snare. (I-Pause)
Verisfiers are exhausted reciting their verse;
Kapadiyas[1] in visiting the Kedarnath shrine.
Yogis die assuming the hirsute form—
None of these Thy mystery has *resolved.* (2)
Monarchs in accumulation of wealth are exhausted,
Who have buried in earth heavy *treasures*.
Brahmins in study of Vedas are exhausted;
Women in beholding *their own* beauty. (3)
All without *devotion to* the Name Divine are ruined—
This you realize by looking within your self.[2]
Kabir thus expresses his teaching : None[3] without the
Name Divine got liberation. (4) (1)

Jab jarīyai tab hoe bhasam tanu rahai kiram dal khāī

When cremated, is *the body* reduced to ashes;
If kept *from the fire,* eaten by swarms of worms.
As unbaked pitcher soaked in water—
Such is the quality of the body. (1)
Brother ! why dost thou strut about in pride ?
Hast forgotten *the period* when for ten months,[4]
head downwards didst abide ? (I-Pause)
Like the bee collecting honey, *has man* hoarded wealth.
At time of death, people cry : 'Carry it away, carry away'.
Why is this ghost kept lying ? (2)
Till the door-step has *man's* wedded wife
accompanied *his body*;

1. A sect, using excessive clothing as ritual.
2. Body.
3. Who ?
4. Reference to the pre-natal period in the womb.

Beyond, friends and companions.
Till the cremation ground goes everyone and the family—
Beyond, the self alone. (3)
Saith Kabir : Listen, creature of God ! Gripped by
death into a well are you fallen :
By false *lure* of wealth have you got bound,
As the parrot in illusion in the trap. (4) (2)

Beid Purān sabhai mat süni kai karī karam ki āshā

On listening to teaching of Vedas and Puranas did
we incline towards ritual actions :
Yet beholding all the wise in grip of death,
Disappointed, the Brahmin[1] we left. (1)
My self ! in this one task hast thou failed—
To the Divine Lord[2] art thou not devoted. (I-Pause)
In the forest-retreat have we practised
Yoga and austerities
And on herbs and roots lived :
But Yogis, listening to mystic sounds,
devotees of Veda-ritual,
Utterers of one word and vowers of silence—
All in Yama's list are entered. (2)
Never has loving devotion entered *our* heart—
The body to indulgence in pleasures is given.
Those performing music[3] with heart insincere—
What from the Lord have they obtained ? (3)
Death the whole world has over-spread—
In that list are also included doubting scholars.
Saith Kabir : Such of God's servants have become God's own[4]
As of loving devotion have realization. (4) (3)

Duei duei lochan pekhāṇ

With both eyes *the Lord* may I behold ! P. 655
Other than the Lord may nothing else strike my gaze.
The eyes *to the Lord* are devoted—
Now nothing else can I utter. (1)

1. Pandit.
2. Raghupati (Rama, Lord of the Raghu race; perphrastic name of Rama, here signifying God).
3. Ritual devotional singing is implied. In the original are mentioned ragas and raginis (measures and sub-measures).
4. Khalse (pl of *Khalsa*) is used here. 'Khalsa' was the term implying the monarch's personal estates.

Gone is our illusion, fled is fear,
As the heart to the Name Divine is devoted. (I-Pause)
As the Divine Juggler has sounded the hand-tabor,
Came all creation to witness the show.
As the Juggler gathered up the show,
In His own disposition, sole He abides. (2)
By mere chatter is doubt not removed,
Although the whole world to exhaustion
discourses has delivered.
Whomsoever by the Master's guidance realization He grants
Pervasive in his heart He remains. (3)
As the Master showed a particle of grace,
Were my body, mind and self[1] in the Lord absorbed.
Saith Kabir, absorbed in *Divine* love :
The Provider, life of the world, have I attained. (4) (4)

Jā ke nigam dūdh kei ṭhāṭā

One in whose home are holy books the milk-yielding udders,
These are the vat to churn the ocean.[2]
Churning woman[3] ! be thou *engaged* in churning this :
Then shall thy curd-milk[4] no way be lost. (1)
Bondwoman[3] ! the Lord, life of the world, prop of life
Hast thou not made thy wedded spouse. (I-Pause)
Round thy neck is the metal sheet[5] tied
To thy feet are tied fetters.
Thus bound, the Lord in transmigration[6]
has made thee wander.
Bondwoman[3] ! thou still hast no realization,
That helpless, by Yama art thou kept under watch. (2)
The Lord is almighty—
What lies in the hands of the poor bondwoman[3] ?
From slumber awakened,
Is she engaged in the task *to her* assigned. (3)
Bondwoman[3] ! from where hast thou got this wisdom,

1. Deh = body.
 Note : In this hymn occur several mystical symbols.
2. Allusion to churning of the ocean by gods and demons, as in the puranic legend.
3. Symbol for man.
4. *Chhāchh* = sour-tasting milk after curd is churned. Here symbolizes peace of mind.
5. This used to be customary in the penal code in the orient.
6. Abode after abode.

Whereby is effaced the writ[1] of doubt ?
Such joy has Kabir realized—
By the Master's grace in faith is my mind fixed. (4) (5)

Jih bājhu na jīyā jāī

The Lord, without whom life may not be,
When attained, is *our* endeavour fruitful.
Without God, even eternal life is little good;[2]
Without dying *to the world,* is true life not found. (1)
How may thoughts of realization be expressed ?
Before my gaze have vanished *all* worldly concerns. (Pause)
As is saffron *of realization* in sandalwood paste of
worldly awareness mingled.
Without *physical* eyes is the *reality of the* universe beheld.
The progenitor *self* son *of realization* has begot,
Who a city without foundation has erected.[3] (2)
The mendicant the Bestower has found,
Whose bounty is he unable to expend,
Nor leave alone; nor is it exhausted.
Now is *the mendicant* released of need to beg[4]
of others. (3)
The elect that know while living to die,
Have experience of joyful jaunt.
Kabir such wealth has attained :
As is the Lord met, his ego has he effaced. (4) (6)

Kyā paṛhīyai kyā gūnīyai

What good reading and study,
And listening to Vedas and Puranas ?
What good comes of reading and listening
Unless realization *of God* be attained ? (1)
Thou thoughtless one ! the Name Divine dost
not contemplate—
What is it in whose thought time and again
art involved ? (I-Pause)
In darkness is needed a lamp,[5]

1. Lit. Line.
2. How is it good ?
3. (This stanza is rich with mystical symbols, and hence variously interpreted).
4. Going, having resort to, others.
5. Symbol for God-realization.

Whereby may be attained the unknowable object.[1]
As is the unknowable object[1] attained,
In the self is the lamp absorbed. (2)
Saith Kabir : Now have I realization— P. 656
With realization has come faith.
As the mind has God-realization, still does the
world not care *for one*.
What reck I, should the world not care *for me* ? (3) (7)

Hriday kapaṭu mükh giānī

In the heart lies hypocrisy; by thy utterance[2] dost
thou *appear* enlightened.
Liar ! why churn water ? (1)
What good washing the body,
While within thee lies impurity ? (I-Pause)
Let the bitter-melon at sixty-eight bathing-spots be washed—
Still will its bitterness not go. (2)
Prayeth Kabir after contemplation :
Lord ! take me across the ocean of existence. (3) (8)

In the Measure Sorath—Composition of the Venerable Bhakta Kabir
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Bahu parpanch kari par-dhanu liyāwai

By much deceit does *man* acquire others' wealth,
And on *his* progeny and wife wastefully spends it. (1)
My self ! even unconsciously practise not deceit :
At the end from thy self shall the reckoning be asked. (I-Pause)
Each moment is the body declining; prevailing is old age.
When old,[3] none even in thy cupped hands shall
throw water.[4] (2)
Saith Kabir : *Know,* none is thy friend.
While it is time,[5] why not with thy heart
contemplate God ? (3) (9)

Santuh mana pawanai sükhu baniyā

Devotees of God ! this mind, *restless like* the wind,
joy has acquired :

1. God.
2. Mouth.
3. Then.
4. That is, none will offer thee even a draught of water.
5. At dawn, early.

Some *degree of* union with God I reckon,
is attained. (Pause)
The Master that gap *in hedge*[1] has revealed
Wherethrough wild creatures[2] enter to steal *the crop.*
Now all doors have we closed,[3]
And the unstruck mystic music plays. (1)
The pitcher of lotus *of heart* of water *of desire* was full.
That water have I thrown off, and stood the pitcher
right side up.
Saith Kabir : As this servant *the Lord* has realized,
In faith is the mind fixed. (2) (10)

Bhükhei bhagati na kījai

No devotion with starvation is possible;
Here, take back your[4] rosary.
I seek only dust *of feet* of the holy.
Nothing owe I to any. (1)
Lord ! how with you may I enter into love ?
Should you not yourself grant me anything, I shall then
present my request. (Pause)
Two seers[5] of flour I ask;
A quarter seer[5] of ghee with salt.
Half a seer[5] of dal[6] I seek—
On *this provision feed* me twice daily. (2)
A cot seek I, with four legs in place,
With pillow and mattress.
To cover me ask I a quilt,
So that snug in this, Thy devotee in devotion to Thee
engages. (3)
Nothing have I sought out of greed :
To me Thy Name is the best decoration.
Saith Kabir : As has the mind acquired faith,
Is realization of the Lord attained. (4) (11)

1. Implies moral weaknesses etc.
2. Deer.
3. Implies absorption in God, to the exclusion of the world.
Note : The traditional (Sampardai scholars) interpret the simple demands in the above in esoteric terms Cf. The Faridkot *Teeka* (p. 1359-60).
4. That is, God's.
5. A measure, equal approximately to a kilogram.
6. Lentils.

In the Measure Sorath—Composition of the Venerable Bhakta Namdev

SCORE 2

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Jab dekhāṇ tab gāwāṇ

As the Lord I behold, *His praise* I sing,
Thereby my mind gets poise. (1)
As the Divinely-inspired Preceptor I met,
In his teaching has my mind got absorbed. (I-Pause)
There where dazzling effulgence is beheld, P. 657
The unstruck mystic sound I hear played.
Then is *my* light into the Divine Light merged :
This by the Master's grace have I realized. (2)
Full of jewels is the cellar of lotus of the heart,
casting lightning flashes.
These I behold close, not far—
Pervasive in the self. (3)
There where is light of the immortal Divine sun,
There other lights dimly burn.
This by the Master's grace is realized.
Thus Nama,[1] servant of God, in enlightened poise
is absorbed. (4.1)

In the Measure Sorath—Composition of the Venerable Bhakta Namdev

SCORE 4

Pāṛi paṛosani pūchhilei Nāmā kā peh chhani chhawāī ho

Asked the lady in the neighbouring house : Nama[2] ! who has
built thy hut ?
Double the wages shall I give : tell me who is the carpenter. (1)
Lady ! that Carpenter cannot be given *in employ.*
Behold ! that Carpenter is pervasive everywhere.
Prop of our life is that Carpenter. (I-Pause)
That Carpenter asks the wages of devotion, from whoever
gets his hut built.
Should one snap ties with the world and family,
then comes that Carpenter by Himself. (2)
This Carpenter I cannot describe : within all,
in all places He abides.

1. Short for Namdev.
2. (Explicated in the last note).

Seeing Him is like the dumb tasting the supreme elixir,
Who when asked, can speak nothing in reply. (3)
Lady ! listen to the qualities of that Carpenter :
The ocean has He bound and the pole-star fixed.
Nama's Lord retrieved Sita,[1]
And the rule of Lanka[2] conferred on Bibhikhana.[3] (4) (2)

In the Measure Sorath—Composition of the Venerable Bhakta Namdev

SCORE 3

Anmaṛhiyā mandal bājai

Within my self beats the drum uncovered with skin;
Without Sāvan[4] is ringing thunder;
Without clouds is rain falling;
This happens when the essence one contemplates. (1)
The Lord, *Divine* lover have I met,
Whose contact makes the self ennobled. (I-Pause)
By touch of the philosopher's stone am I turned gold,
And in my speech[5] and thoughts are strung jewels.
As was the self realized, doubt took flight.
By the Master's counsel[6] was the mind fixed in faith. (2)
As in the ocean is the pitcher absorbed,
So *the self* realizes all existence as the Supreme Being.
The disciple got faith firm-fixed in the Master :
Now Nama,[7] servant of God, the essence has realized. (3) (3)

In the Measure Sorath—Composition of the Venerable Bhakta Ravidas
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Jab ham hotei tab Tū nāhīṇ ab Tūhī maiṇ nahīṇ

While my ego lasts, art Thou *not seen*;
Now Thou alone art; have I ceased to be :
Like innumerable gusts of wind arise waves in the ocean,
That are only water within *the mass of* water. (1)
Lord ! what can I say ? such is illusion—
Under its influence are objects not such as thought to be. (I-Pause)

1. Allusion to the story of Ramayana.
2. Now called Sri Lanka, to the south of India.
3. Ravana's brother, a devotee of Rama.
 Note : In the earlier part is symbolic expression of the experience of Divine ecstasy.
4. The rainy month. (July-August).
5. Mouth; tongue.
6. On seeking the Master's guidance.
7. (Short for Namdev).

Sitting on his throne did a king get involved in sleep;
In dream turned beggar.
Despite our royal *glory*[1] in separation *from it*
have we suffered—
Such is our state. (2)
Of the episode of the rope and the serpent,[2] P. 658
Now the mystery have we realized somewhat.
As *by sight of* innumerable bangles one forgets *the gold,*
Now I express not *that illusion.* (3)
In all the innumerable forms is the sole Lord pervasive,
Disporting in all.
Saith Ravidas : Closer than hands is He—
God's devotees accept in spontaneous goodwill all
that happens. (4) (1)

Jau ham bāndhei moha-phāns ham prem badhani Tüm bāndhei
In the noose of attachment are we tied;
You[3] too in the bond of love are caught.
Attempt your own release; we by devotion to you have
got our release. (1)
Lord ! my love for you to you is known :
How shall you get free of it ? (I-Pause)
The fish is caught, cut to pieces and cooked in various ways :
In bits is it consumed—still has it not forgetten the water.[4] (2)
The Lord is no one's property—
To love does the Divinie monarch yield.
The whole world by cover of illusion is gripped—
Only God's devotees by this are not tormented. (3)
Saith Ravidas : My devotion is on the increase—
To whom shall I state *joy of* this ?
The suffering *of transmigration to escape which*
I devoted myself to you,
Still is borne by me. (4) (2)

Dülabh janamu pünnu phal pāiyo birthā jāt abibekei
The *human* incarnation, hard to attain, that as reward
for good deeds we have got,

1. Implies man's divine nature, the essence.
2. Reference is to the famous postulate of Indian philosophy, wherein the rope by illusion appears to be a serpent; when illusion is lifted, the serpent disappears and the rope alone remains.
3. God is herein apostrophized.
4. (This symbolizes the love mentioned earlier).

Without enlightened thinking is going waste.
Were one to *possess* mansions and thrones[1]
like King Indra[2]—
Without devotion to the Lord what good ? (1)
Joy in the Divine monarch have we not contemplated,
Whereby may be forgotten joy in alien objects. (I-Pause)
Wilfully have we remained ignorant, demented—
Between thinking and thoughtlessness our days passed.
Strong in our senses, in realization and understanding
are we weak,
Barred access to the supreme objective. (2)
Different are our utterances from our doings—
Deluded by limitless Maya, devoid of understanding.
Saith Ravidas, Thy servant : Sad am I in my thoughts—
Take off your wrath, show grace to my self. (3) (3)

Sükh sāgaru sürtaru chintamani kāmdhenu bas jā kei

The ocean of joy, Divine Tree, wish-fulfilling stone,
In whose power is the cow granting all desires[3]—
On His palm lie the four boons,[4] eighteen powers,[5]
Nine Treasures.
My tongue ! why dost neglect utterance of
the Lord's Name ?
Discard all other speech. (I-Pause)
Various narratives, Puranas and exposition of Vedas—
All by the thirty-four letters *of the alphabet* are expressed.[6]
The sage Vyas[7] after contemplation has stated,
No other objective is supreme as the Name Divine. (2)
Those gone into unbroken absorption are free
from all maladies of mind—
By supreme good luck are they absorbed *in God.*
Saith Ravidas : With Divine Light in heart resting,
Fled is their fear of transmigration. (3) (4)

1. Seats.
2. King of celestial regions.
3. All these epithet-phrases refer to God.
4. These are, Dharma (performance of religious duties) artha (attainment of worldly goods) kama (attainment of joys) and moksha (liberation).
5. These are Yoga-induced miraculous powers.
6. That is, their significance is of this world.
7. Interpreter of the Vedas.

Jau tüm girivar tau ham morā
You the mountain, I the peacock *on it.*
You the moon, I the *chakor*[1] *loving it.* (1)
Lord ! should you not snap love, constant shall we remain.[2]
Should we snap love for you, to whom shall we
attach it ? (I-Pause)
You the lamp, I the wick;
You the bathing-spot, I the pilgrim. (2)
In true love to you have I attached *my heart*— P. 659
Forming love to you, from all else have I snapped ties. (3)
Wherever I go, Thee I serve.
No deity is, Lord ! like to you. (4)
By your devotion is snapped Yama's noose;
To achieve devotion *to Thee* Ravidas *Thy praise* chants. (5) (5)

Jal kī bhīt pawan kā thambhā rakat būnd kā gārā
Man's body is made of walls of water,[3] pillars of air
are mud of blood-drops.
In the cage of bones, flesh and blood-vessels abides
the poor bird of *life.* (1)
Creature of God ! What good thinking of mine and thine.
Life is *brief* as bird's sojourn on tree. (I-Pause)
Build walls and erect foundations as you please—
Ultimately thy limit of possession is three and a half
arm-lengths. (2)
Despite thy hair smartly done, thy turban at a rakish angle,
This body ultimately shall turn a heap of ashes. (3)
Possess lofty mansions, beauteous females—
Without *devotion to* the Name Divine will thy game be lost. (4)
Low is my caste and status; low my birth.
Saith Ravidas the cobbler; Divine King[4] !
With Thee have I sought shelter. (5) (6)

Chamraṭṭā gānṭhi na janaī
This cobbler[5] knows not how to patch leather,
Though the world wants its shoes mended. (I-Pause)
I have not an awl to put in stitches,
Nor the cobbler's knife to put on patches. (1)

1. A bird reputedly in love with the moon.
2. We too shall not snap our love for you.
3. Implies the seminal fluid.
4. Here the name Ramchand, hero of the *Ramayan* is used, symbolizing God.
5. The caste from which Bhakta Ravidas came. This caste is reckoned low.

The world involved in mending its affairs[1] is lost—
Without such preoccupation[2] to *the Lord* have I attained. (2)
Ravidas the Name Divine utters.
Thereafter with Yama has he no concern. (3) (7)

In the Measure Sorath—Composition of Bhakta Bhikhan[3]
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Nainuh nīru bahai tanu khīnā bhaye kes düdhwānī

In old age are the eyes flowing with water,
the body enfeebled,
The hair turned grey.[4]
The throat choked, uttering not a word—
What power has man how ? (1)
Divine king, Lord ! turn you *his* physician now :
Save your devotees. (I-Pause)
The forehead with ache is burning, the heart throbbing with pain :
Such is the torment that knows no remedy. (2)
The Name Divine is holy amrita-water—this the whole
world's remedy.
Prayeth Bhikhan, servant of God : By grace of the Master
The door of liberation may I attain ! (3) (1)

Aisā Nāmu ratanu nirmolaku pünni padarāthu paīyā

The invaluable jewel of the holy Name in reward
for good deeds have I attained.
By innumerable devices in my heart have I lodged it—
Yet this jewel concealed may not be. (1)
Beyond expression are merits of the Lord,
As *taste* of sweets for the dumb. (I-Pause)
In the tongue's utterance, the ears listening *to the* Name,
The mind's contemplation, lies joy.
Saith Bhikhan : Both my eyes now are content :
Wherever I look, Him I behold. (2) (2)

1. Original implies mending shoes.
2. Without mending shoes. Also in idiom implies making schemes.
3. A sixteenth-century Sufi, resident of Kakori, a town near Lucknow.
4. Milky.

RAGA DHANASARI

In the Measure Dhanasari—Composition of Sri Guru Nanak Dev

Quartets P. 660

SCORE 1

In the Name of the Sole Supreme Being, Creator-Immanent Reality, Without Fear, Without Rancour, Form Eternal, Unincarnated, Self-Existent, Realized by the holy Preceptor's Grace

jīo ḍaratu hai āpnā kai siūṇ karī pūkār

My self *of consequences of sins* is afraid—
To whom *else* shall I carry my wail ?
So, the annuller of suffering, ever bountiful I serve. (1)
The Lord ever is youthful, ever bountiful. (I-Pause)
Ever serve the Lord, who at the last shall be succourer.
To this counsel listen, my sister-friend ! thus shalt thou be saved. (2)
Compassionate Lord ! by contemplation of Thy Name shall I swim across.
To Thee am I ever a sacrifice. (I-Pause)
In all spots is solely the Eternal Lord *manifest*—none other.
Such alone serve Him as have His glance of grace. (3)
Divine Beloved ! how without Thee may I keep alive ?
Grant me the nobility to Thy Name to keep attached.
Divine Beloved ! none other is there to whom *my yearning* I express. (I-Pause)
The Lord alone I serve; none other I seek.
Nanak each instant, to Him offers himself cut to bits. (4)
Lord ! to Thy Name each instant he sacrifices himself cut to bits. (I-Pause) (1)

Ham ādamī hāṇ ik-damī muhlati muhatu na jāṇāṇ

Human are we : *our life* lasting a breath;
Knowing not till what hour we are granted life.
Thus supplicates Nanak : Serve Him whose is life and breath. (1)

Thou blind one ! consider thy life : how long hast
thou to live ? (I-Pause)
Thine[1] is life and body, *my* whole self—Thou the deeply Beloved.
Holy Creator ! thus states the bard[2] Nanak. (2)
Lord ! shouldst Thou withold *gifts* from any,
what ornament can she wear *to please Thee*[3] ?
Thus supplicates Nanak : Whatever we receive,
Is in consequence of writ primally recorded. (3)
The hypocrite, in hypocrisy involved, the Lord's Name
has not remembered.
As in bonds at Yama's door he is marched,
In regrets he steps forward. (4) P. 661
While life in the world lasts, for a while listen
to *God's Name*; for a while utter it.
Long have we sought it, living for long is not attainable :
Best it is to die while living. (5) (2)

In the Measure Dhanasari—Composition of Sri Guru Nanak Dev

SCORE 2

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Kivṇ simrī sivariyā nahīṇ jāe

How may I contemplate the Lord ?
Hard *to achieve* is His contemplation.
In this state is the heart burning and the self wailing.
The holy Eternal *who* raises and exalts creation,
How by neglect of Him may come good ? (1)
Not by clever devices or force is He attained.
Mother mine ! how with the holy Eternal may
I find union ? (I-Pause)
Rare is the one going out to look over substance[4] of the Name—
None tasting, none consuming it.
Not by pleasing the world comes *true* honour :
True honour comes as by the Lord Himself saved. (2)
Wherever I look, is He pervasive.
No place *of shelter* is other than Thee.

1. Yours.
2. Shair (Ar.) Poet.
3. Also rendered : ".....what security can he furnish to acquire these" ? In the rendering given above the seeker is imaged as the female.
4. Merchandise.

Should any attempt something, what can his effort achieve ?
Achievement comes to him who the holy Lord's grace has. (3)
Shortly shall we depart—after an hour or even a
clapping of hands.
What face shall I show, devoid of merit that I am ?
Such as is the Lord's glance *on him*,
Is the state of the creature.
Saith Nanak : Without His glance *of grace* none ever
anything attains. (4) (1.3)

Nadari karei tāṇ simriyā jāe

By His *glance of grace* comes remembrance of Him.
Then is the self melted, and the mind centred *on Him.*
The self and the Supreme self then become one;
Within is the self's duality effaced. (1)
By the Master's grace is He attained.
Death destroys[1] not, should the mind in the Lord be
absorbed. (I-Pause)
By contemplation of holy truth is the self illumined :
Thereby even in attachment to pleasures[2] of the world
one unattached remains.
Such is the holy Preceptor's great *miracle*,
That even living with progeny and wife man the
supreme state attains. (2)
Let the Lord's devotee serve Him in a way,
As to dedicate[3] the self to Him whose it is.
The devotee to whose mind is acceptable whatever
pleases the Lord,
Is at the Portal exalted. (3)
One that the holy Preceptor's image in the heart lodges,
All heart's desires shall attain.
Should the holy Lord be gracious,
The devotee then of Yama shall have no fear.[4] (4)
Saith Nanak after contemplation :
Let *the devotee* to the holy Word be attached.
Such the door of liberation shall attain.
In the holy Word *lies* essence of repetition of ritual texts
and austerities. (5) (2.4)

1. Consumes.
2. Poison of evil.
3. Place before Him.
4. What fear shall be have of Yama ?

Jio tapatu hai bāro bār

Each moment is the self in *agony of* burning involved—
In agony burning, and *fallen into* evils, ruined.
One that of the holy Word is forgetful,
Like a leper wails. (1)
Much talking is just babbling :
The Lord without our utterance knows all. (I-Pause)
Contemplate Him who granted *to us* eye and nose,
And gave the tongue with skill[1] of utterance; P. 662
He that even in fire of the womb protected *our* self;
By whose command the wind conveys sound. (1)
All attachment, *worldly* love and pleasure
Brings on blots of black ignominy.
Man departs with face soiled with blackness of sin,
And at the portal finds no place of rest. (3)
By grace is attained *blessing of* utterance of Thy Name.
By attachment to this alone comes liberation—no other shelter is there.
One that is sinking, *by the Name* is succoured.
Saith Nanak : The holy Eternal universal bounty dispenses. (4) (3.5)

Choru salahei chīt na bhījai

Should a thief praise one, no *delight to* heart it brings;
Should he castigate, no damage is done.
None for a thief stands guarantee;
Whatever is done by a thief, is never good. (1)
Listen my blind self ! a cur, to falsehood given :
One that is pure, without uttering a word is recognized. (I-Pause)
A thief though handsome in appearance and clever,
Is *like a* base coin,valued at a few cowries.[2]
Even though *such coin* is kept with others, mingled among them,
On testing is it found to be base. (2)
Man receives retribution as are his deeds :
Himself *man* sows and himself consumes the produce.
Should a man laud himself,
Such as his understanding is, shall be the path[3] he treads. (3)

1. Quick utterance.
2. A string of cowries.
3. Implies deeds or the path of transmigration.

One may utter much falsehood and trash,
And even though the world's commendation receives—
Whatever pleases Thee, even though without device, is approved.
Saith Nanak : To the Lord, all-wise, is *the truth* known. (4) (4.6)

Kāyā kāgad mana parwānā

The body is the paper, the mind's *tendencies* the
Divine decree on it recorded.[1]
Man ignorant, reads not the writ recorded on his head.
The three decrees undermentioned at the Divine Court are writ :
Behold, the base *coin* is of little use. (1)
Saith Nanak : Should it contain genuine silver,
All shall pronounce it genuine. (I-Pause)
The Muslim judge[2] utters falsehood and eats filth;[3]
The Brahmin guilty of slaughter of humanity,
makes show of *pious* bathing;
The yogi, blind of insight, knows not the *true* praxis.
The devices of all three ruin *mankind.* (2)
The *true* Yogi the *true* praxis understands,
And by the Master's grace the Sole Lord realizes.
The true Kazi turns his *mind* away from Maya,
And by the Master's grace dies while living.
The *true* Brahmin is one who the Supreme Being contemplates.
Liberated himself, to others brings liberation. (3)
Truly wise is one who washes his heart *of impurity*;
The *true* Muslim one who washes off his impurity.
Such of the learned[4] *alone* are approved of God,
As bear on the forehead mark of Divine commensation. (4) (5.7)

In the Measure Dhanasari—Composition of Sri Guru Nanak Dev

SCORE 3

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Kālu nāhīṇ jāgu nāhīṇ nāhīṇ sat kā dhabu

Now is no more the holy age,[5] nor of yogic praxis
or the way of truth :

1. Another interpretation : The body is perishable *like* paper—the mind accepts it as lasting.
2. Kazi, Kādi.
3. Implies illegal gratification etc.
4. Reference is to the three categories of the learned mentioned above.
5. Kāl = age. Implies the earlier ages of piety.

Polluted are all *holy* places—thus is the whole world
coming to ruin.[1] (1)
In Kali Yuga is the Name Divine supreme over all.
Fraudulent priests to cheat the world
Close eyes and grip their nose. (I-Pause)
With their fingers their nose they grip, *claiming to*
behold the three worlds, P. 663
Yet before or behind nothing can they see—
Such is their strange lotus pose.[2] (2)
Khatris[3] their true function[4] have discarded, and to the
Muhammadan tongues[5] taken :
The whole world to the same caste of *wrong-doers* is reduced—
Gone is the state of Dharma. (3)
With adoption of eight-fold piety the Puranas they[6]
study and repeatedly recite the Vedas.
Saith Nanak, servant of God : Without the Name Divine
liberation comes not. (4) (1.6.8)

In the Measure Dhanasari—Composition of Sri Guru Nanak Dev

Arati (Worship-offering)

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Gaganmai thālu ravi chand dīpak banei tārikā manḍal janak motī

*Placed on the salver of heaven are the lamps sun and moon,
With bright pearls of the constellations—
Thy offering :
Fragrant mountain breezes Thy incense, the wind Thy fan;
The entire blossoming vegetation Thy flower-offerings. (1)
Wonderful is this *arati*, of the entire creation to Thee,
Thou annuller of transmigration :
The unstruck harmony
Orchestrates Thy worship. (I-Pause)
Thousand Thy eyes, Thy shapes,
Yet no eyes dost Thou wear or shape.

1. Sinking.
2. (The pose of samadhi).
3. One of the higher castes, in the Guru's age and since, engaged mainly in commence and state service.
4. Dharma = practice of faith.
5. Persian and Arabic are implied, that secured state service. Lit. Tongues of those inclined to impurity.
6. Implies Brahmins.

* *Note* : This hymn occurs in Kirtan Sohila, ante.

Thousand Thy lotus feet; of thousand waves Thy
wafted fragrance,
Yet invisible, wonderfully captivating Thy essence. (2)
Thy light in all creation—Thou who art Light !
Thy effulgence illuminating the visible universe !
The Master's Word alone makes manifest the light !
Whatever *action* pleases Him, is the highest prayer ! (3)
My heart yearns for touch of Thy lotus feet fragrant,
In thirst ever unquenchable;
Bestow on the Chatrik Nanak the water of Thy bounty :
In Thy Name grant him abode ! (4) (1.7.9)

In the Measure Dhanasari—Composition of Sri Guru Amar Das

Quartets

SCORE 2

In the Name of the Sole Supreme Being, Realized
by *the holy Preceptor's* Grace

Ihu dhanu akhüttu na nikhutai na jāe

Devotion to God[1] is wealth inexhaustible—
Neither exhausted nor lost :
This by the Master, perfectly-endowed is revealed.
May I be a sacrifice ever to the holy Preceptor—
By his grace is the Lord in the mind lodged. (1)
Truly wealthy are those endowed with devotion to
the Lord's Name :
The wealth of *devotion* to the Lord by the Master,
perfectly-endowed, is revealed;
By Divine grace is it in the mind lodged. (Pause)
Annulling evil qualities, with good is the heart filled,
By acquiring the poise of the Master, perfectly-endowed.
Holy is Word of the Master, perfectly-endowed.
By attaining poise
Is joy of heart obtained.[2] (2)
Brother ! behold this wonder :
By annulling duality is the Lord in the mind lodged.
The Name invaluable is not by effort acquired :
By the holy Preceptor's grace is it in the mind lodged. (3)

1. In the original, 'this wealth'.
2. Alternate rendering : By the breath resting in *sukhmana* is the mind in poise absorbed.

The One sole Lord all creation permeates :
By wisdom by the Master granted does He in the self manifest Himself.
Anyone that in state of poise the Lord visualizes, P. 664
Saith Nanak, by attainment of devotion is his mind in God-realization fixed. (4) (1)

Harināmu dhanu nirmalu ati apārā

Pure and inexhaustible is wealth of the Lord's Name :
The Master's Word is a treasure with true wealth overfull :
Other than such wealth all else know to be poison—
Arrogance in Maya-attachment burns. (1)
Rare is the devotee[1] tasting of joy in the Lord :
Day and night is he ever in bliss—
By supreme good fortune is this attained. (Pause)
By the lamp of the holy Word are the three worlds illuminated :
All tasting thereof too are rendered holy.
The Name immaculate washes off impurity of egoism :
In true devotion lies joy everlasting. (2)
Those tasting of joy in God are truly of God :
Ever abiding in joy, sorrow touches them never.
Liberated themselves, to others do such bring liberation.
Meditating on the Name Divine, in God joy they find. (3)
Without the holy Preceptor's *guidance* the world is wailing and in death involved :
Burning perpetually, finding not peace.
By touch[2] of the holy Preceptor is desire[3] assuaged.
Saith Nanak : From *meditation* on the holy Name comes peace and joy. (4) (2)

Sadā dhanu antari Namu samālei

Let man ever meditate with his whole mind on the wealth of *God's* Name,
By whom is all creation cherished.
Such attain the blessing of liberation,
As in the Lord's Name[4] are dyed and to it are deeply devoted. (1)
From the Master's service is attained wealth of the Name Divine[4]
With the heart illumined does man on the Name Divine[4] meditate. (Pause)

1. Gurumukh.
2. Lit. Meeting, union with.
3. Thirst.
4. Hari-Nām.

This fast dye of love *for the Lord* is deep as that between
man and wife :
With the make-up of poise, does the devotee-self
with the Lord have bliss.
None *engrossed* in egoism attained the Lord—
Such a one, forgetful of the root, of his life makes waste. (2)
By the Preceptor's *guidance* comes peace, poise and
serenely joyful utterance.
Absorption in the Name is true service *of the Master.*
From the holy Word is found perpetual meditation *on God.*
From devotion to the holy Name comes exaltation. (3)
In all Ages is the Creator pervasive :
From His glance of grace is found union with Him.
From the Master's Word is the Lord in the self lodged.
Saith Nanak : Those dyed in holy truth
Are by the Lord Himself granted union. (4) (3)

Jagu mailā mailo hoe jāe

The world, abiding in impurity, in impurity continues to grow,
Caught in birth and death through attachment to duality.
All creation through *attachment to* duality is ruined :
The egoist meets chastizement and forfeits respect. (1)
By devotion to the Master is the self rendered pure;
With the holy Name in the mind lodged,
Is one in honour exalted. (Pause)
The God-directed by seeking His shelter are saved;
Dyed in the Lord's Name are they in devotion firm-fixed.
One from devotion finds exaltation;
And dyed in truth, in blissful poise is fixed. (2)
Rare is the person seeking *devotion to* God,
Who guided by the Master's Word is about his self enlightened.
Of such holy is the capital, holy[1] their commerce.
Blessed are those that to God's Name are devoted. (3)
Solely to truth has the holy Lord devoted them, P. 665
As from Him have they heard the holy, exalted Word.
Holy are the Lord's doings.
Saith Nanak : Through *devotion to* the Name does He
confer exaltation. (4) (4)

1. Sācha = Eternal, holy.

Jo Hari seveṇh tin bali jāoṇ

May I be a sacrifice to God's devotees;
In their hearts abides truth; on their lips God's holy Name.
Meditation on truth drives away sorrow.
By remembrance of the holy Word is God in the
mind lodged. (1)
Listening to the Master's Word removes *the mind's* impurity,
And spontaneously is the Lord's Name in the
mind lodged. (Pause)
God's Name assuages flames of falsehood, evil and desire;
Confers peace of mind and joy in poise.
Obedience to the Master's instruction[1] annuls egoism;
Brings the self to the abode of truth and inspires
laudation of God. (2)
The egoist purblind, ignorant of the holy Word and
Divine revelation,
In suffering passes his life.[2]
The holy Preceptor's touch[3] confers bliss,
And stops egoism's movement *in mind.* (3)
Whom to supplicate ? He is sole Bestower of boons :
By His grace alone comes union through the holy Word.
May I, finding union with the holy Beloved, laud Him !
Saith Nanak : Only by purity of life would I find favour
with the holy Word. (4) (5)

Manu marai dhātu mari jāe

As dies the mind to *the world*, is its movement[4] stilled.
Without the mind so dying, how may one to the Lord attain ?
Rare is the person knowing the alchemy to still the mind.[5]
By the holy Word is the mind stilled[6] :
Rare is the person knowing the way to this. (1)
By grace and conferment of exaltation
And the Master's favour is the Lord in the mind lodged. (Pause)
One living the Master's instruction,
Shall alone about the self be enlightened.

1. Will.
2. (The order of these two lines is slightly changed).
3. Meeting.
4. Running about.
5. Making dead. (The imagery is here drawn from ancient alchemy, treating the sick by burnt out metallic substances, called *kushta* or *bhasm*).
6. Lit. Made dead.

The mind is an elephant, uncontrolled and mad—
From stroke of the Master's goad finds it *true life*. (2)
Rare is the person controlling the impetuous mind :
Treading the hard[1] path alone brings it purity.
By obedience to the Master's Word is the mind ennobled,
Casting out egoism and evil. (3)
Those destined in primal time to union *with God*,
Never are alienated; united through *devotion to* the holy Word.
To the Lord alone are known His ways.[2]
Saith Nanak : By the Master's guidance is holy truth[3]
realized. (4) (6)

Kāchā dhanu sancheṇ mūrakh gāwār

The foolish worldlings hoard worthless pelf,
Being egoists, deluded and purblind.
Such poisonous wealth ever brings suffering.
It is not easily got, and lasts not with man.[4] (1)
By wisdom given by the Master comes true wealth;
Worthless wealth only comes and goes. (Pause)
The egoists deluded and foolish only meet death :
Sunk in ocean of the world, they find not the shore.
By supreme good fortune is the holy Preceptor found;
Those so fortunate, in truth are dyed,
And their days and nights in renunciation are passed. (2)
In all Four Ages, the holy Word is the true amrita;
By supreme good fortune is the mind in God's Name absorbed.
Yogis and practioners of *baths,* the whole world,
after this blessing hanker—
Only by supreme good fortune is it found. (3)
All creation is holy; holy is the Creator.
Rare is the person realizing the Supreme Being. P. 666
Holy Himself; from Him alone comes firmness in the truthful life.
Saith Nanak : Himself He watches *over creation*,
And inspires devotion to truth. (4) (7)

Nānvain kī kīmati miti kahī na jāe

Inexpressible is the value of the holy Name;
Inexpressible the extent thereof.

1. Untreadable—the path of spiritual discipline.
2. Power, might.
3. Name.
4. Another interpretation : "It lasts, not with man, nor in life brings benefit."

Blessed are those to the holy Name devoted,
Holy is the wisdom by the Master given,
Holy the inspiration.[1]
Such inspiration He alone grants. (1)
The Lord Himself His Name miraculous[2] communicates.
In Kali Yuga such devotion He to the devotee grants. (I-Pause)
Little is our understanding, poor our thinking;
All our doings from egoism arising.
By the Master's grace is egoism lifted.
Himself He grants liberation and to Himself unites the seeker. (2)
The poisonous pelf brings on much arrogance;
Those possessing it in arrogance are sunk,
And at the Divine Portal no honour find.
Discarding of egoism ever brings joy.
Laudation of God comes by the wisdom by the
Master granted. (3)
He is the sole Creator of all—
None His power to share.
By His prompting alone comes devotion to truth.
Saith Nanak : By *devotion to* the holy Name
Is found everlasting joy in the hereafter. (4) (8)

In the Measure Dhanasari—Composition of Sri Guru Amar Das

SCORE 4

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Ham bhīkhak bhekhārī Terei Tūṇ nijpati haiṇ dātā

Beggars are we at *Thy door*; Thou the absolute[3] Provider,
In Thy grace to the beggar grant Thy Name,
That ever in Thy Name he remain absorbed. (1)
Holy Lord ! to Thy Name may I be a sacrifice !
Almighty[4] Thou, none other. (I-Pause)
Much wandering *in transmigration* has this worthless
creature done—show grace now.
Out of compassion grant Thy sight—
Such bounty grant ! (2)
Saith Nanak : Thrown open are doors of doubt;
By the Master's grace is realized *the Lord.*

1. Contemplation.
2. Wonderful.
3. Thy own Master.
4. Cause of all happenings.

Within me is fixed true devotion :
To the holy Preceptor is the mind fixed in faith. (3) (1.9)

In the Measure Dhanasari—Composition of Sri Guru Ram Das

Quartets

SCORE 1

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Jo Hari seveṇh Sant bhagat tinh kei sabhi pāp nivārī

The holy and the devotees that serve the Lord,
All their sins dost Thou annul.
Lord ! show us grace : keep us in company that of
Thee is loved. (1)
Merits of the Lord[1] have I no power to express.
We sinners, stone-*heavy* in water are sinking;
In Thy grace save us, stones, from drowning. (Pause)
Rust of poisonous *sins* of multiple births to us is sticking—
In holy company are we ennobled.
As gold melted in fire, so is our impurity eliminated,[2]
removed. (2)
Day and night the *Name* Divine you utter—
By such utterance in heart keep Him. P. 667
Medicine of the Name Divine is unfailing[3]
cure in the world—
Thereby is egoism removed. (3)
The Lord is inaccessible, unfathomable by understanding.
Limitless, transcendent Supreme Being,
Life of the world ! to *this* servant show grace;
Thy servant Nanak's honour pray save. (4) (1)

Hari kei sant janāṇ Hari japiyo tinh kā dūkhu bharamu bhau bhāgī

The Lord's devotees that on the Lord have meditated,
Fled is their suffering, doubt and fear.
His service has He Himself inspired,
As is the Master's teaching awakened within. (1)
Anyone attached to the Name Divine is the true anchorite.
Divine discourse as he has listened to it, to his
mind is pleasing—

1. Here besides Hari, Banwari occurs, which is an attributive name of Vishnu, symbolizing God.
2. Cut off.
3. Perfect.

By the Master's teaching is devotion to God
formed within. (I-Pause)
The Lord alone is His devotees' caste—you the Master,
we your mimics :
As you direct, Lord ! we make utterance. (2)
What worth are we small, petty worms ?
You the great Supreme Being !
Your state and extent beyond our expression—
How may we unfortunate ones find union with you ? (3)
Lord ! show grace : In service to God engage us.
Make Nanak slave of your slaves,
That your discourse we continually recite. (4) (2)

Hari kā santu Satiguru satipurkhā jo bolai Hari Hari bānī
The Lord's devotee, holy Preceptor, holy being,
who to the Divine Word gives utterance—
Whoever his words repeats or to it listens, finds liberation :
To such a one am I[1] ever a sacrifice. (1)
Lord's devotees ! to His praise listen fervidly[2] :
As for a moment, an instant, to the Lord's
discourse you listen,
Shed will all your sin and evil-doing be. (I-Pause)
Truly great are those that such a holy one have found.
Lord ! Divine Master ! the dust of feet of such we seek,
Whereby yearning for the Lord within us be aroused. (2)
The Lord is the fruit-bearing tree—those contemplating
Him are fulfilled.
Satiated are those quaffing Divine amrita—all their
hunger vanished. (3)
Such as are supremely fortunate, on the Lord have meditated.
Lord ! to their company pray unite me—
Nanak is humble servant of *such* of *your* servants. (4) (3)

Ham andhülei andh bikhai bikhu rātei kivṇ chaleṇh Guru-chālī
Blind that we are, to poison of evil attached—
How may we follow in the Master's footsteps ?
Only as the holy Preceptor, fount[3] of joy shows grace,
To himself[4] may he attach us. (1)

1. 'Ham' in Hindi idiom implies 'I'.
2. With *attentive* ears.
3. Giver.
4. To His sash (this would mean accepting someone under protection).

Friends ! Master's disciples ! follow the Master's way.
Accept as your good whatever be the Master's instruction :
Unique is Divine discourse. (I-Pause)
Brothers, God's devotees ! without delay serve the Master.
Provide yourselves *early* with provision of the Master's service—
Delay it not between today and tomorrow. (2)
God's devotees ! practise contemplation of the Lord.
Holy ones ! with God walk ever.
Those contemplating the Lord into Him are merged—
To the Lord full of wonders are they united. (3)
Lord ! show Thy grace that yearning for Thy contemplation
in me be aroused. P. 668
Prayeth Nanak, servant of God : Lord ! to holy company
unite me—
Dust of feet of the holy am I. (4) (4)

Hari Hari būnd bhaye Hari swamī ham chātrik bilal bilalātī
The Lord is the rain-drop; we the chatrik wailing *for it.*
Lord ! show grace—for an instant into my mouth
drop this *water.* (1)
Without the Lord I live not for an instant.[1]
As without the drug dies the addict, so without the Lord
I die. (Pause)
Thou the Divine limitless ocean—beyond our power to
know Thy extent.
Distant, transcendent Thou—Thy extent and state
to Thee alone known. (2)
God's devotees that Him have contemplated,
By the Master deep red[2] are dyed.
By Divine devotion has come to them great exaltation;
By Divine contemplation great honour. (3)
Himself is He Lord and servant; Himself fashions
the device *of union.*
Nanak, your servant, with you seeks shelter—
Lord ! your devotees' honour protect. (4) (5)

Kalijüg kā dharamu kahuh tüm bhāī kiv chhüteṇh ham chhüṭkakī
Brother ! state the *way of* piety *appropriate to* Kali Yuga :
How may we, seeking release, find it ?

1. A grain-weight.
2. (This dye is symbolic of devotion).

The Lord's contemplation is ship and raft—
By Divine contemplation does one swim across. (1)
Lord ! protect your servant's honour—
Induce in me your contemplation :
I seek solely the *Lord's* devotion. (Pause)
Such of the devotees are the Lord's favourites, as by the
Divine Word[1] have contemplated Him.
All record of Chitra and Gupta[2] and Yama's reckoning
for them is cancelled. (2)
God's devotees in holy company by their hearts[3]
have contemplated Him.
The fire of desire, hot as the sun, is assuaged,
And has arisen the *cooling* moon of weal. (3)
You are the Supreme Being, inaccessible, unknowable—
All existence your image solely.
Show grace to Nanak, *your servant* :
Make him slave of your *humble* slaves.[4] (4) (6)

In the Measure Dhanasari—Composition of Sri Guru Ram Das

Duos

SCORE 5

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Ürdhāri bīchāri Mürāri ramo ramu manmohan Nāmu japīnei

Lodging Him in *your* heart, in contemplation on the
Lord meditate,
And the Name, fascinating to the heart, repeatedly utter.
The Lord invisible, unknowable, transcendent,
By the Master, perfectly-endowed, is manifested. (1)
The Lord is philosopher's stone, sandalwood—we mere
timber and iron;
In the Lord's company with His purity are we associated,
And transmuted by Him to gold and sandalwood. (I-Pause)
Should any recite by heart[5] even the nine *grammars*[6]
and the six *Shastras*—

1. Implies the Master's Word (Bani).
2. The celestial recorders of deeds of creation.
3. Mana.
4. Dās (slave) is repeated here thrice.
5. By the mouth; have on the tip of his tongue.
6. These are the various Sanskrit grammars.

The Lord thereby is not pleased.
Nanak, servant of God, ever in heart on the Lord meditates :
Thus is the Lord pleased. (2) (1)

Güna kahu Hari lahu kari sevā Satiguru iv
Hari Hari Nāmu dhiyāī

Utter *the Lord's* praise, and attain Him; P. 669
Serve the holy Preceptor :
Thus on the Name Divine meditate.
One approved at the Divine Portal nevermore in birth is involved.
In the Divine Light merged. (1)
My self ! utter thou the Name Divine, thereby getting all joys.
Highest over all is Divine laudation :
Serve the Lord; such service liberation may bring. (Pause)
By *grace* of the Lord, treasure of grace, is granted *to us*
devotion to the Master—
Thereby has been formed attachment to the Lord.
By cherishing in the heart the Name Divine is cast off anxiety.
Saith Nanak, then becomes the Lord our friend. (2) (2.8)

Hari paṛhu Hari likhu Hari japi Hari gāo Hari
bhaujalu pāri ūtārī

Study the Lord's *Name,* write, recite, sing it—
The Lord thereby shall carry you across the ocean of existence.
By the *concentrated* mind, word and heart *on the Lord* meditate :
Please the Lord therewith.
Thus utter the Name Divine. (1)
My self ! utter *the Name* of the Lord, Master of the universe.
Friend ! to holy company be joined.
Joy shall you obtain day and night,
As the Divine Lord you laud. (Pause)
As was the *Name* Divine uttered, came the Lord's glance *of grace*;
From the inmost heart by hard endeavour was the Name uttered,
That brought us liberation.
Lord ! protect honour of Nanak, your servant,
Who on your shelter has fallen. (2) (3.9)

Chaurasīh siddh büddh tetīs koṭi münijana sabh chāhehṇ
Hari jīo Tero Nāuṇ

The eighty-four accomplished yogis[1] and enlightened ones,[2]

1. Siddha.
2. Buddhas.

Thirty-three crore *deities* and sages—
All, Lord ! after Thy Name are seeking.
This a rare one by the Master's grace attains,
On whose forehead since primal time is recorded
loving devotion. (1)
My self ! utter the Name Divine :
The noblest of deeds is Divine laudation.
Lord ! to those that sing and listen to Thy laudation,
Am I ever a sacrifice. (Pause)
Lord, cherisher *of all* ! to Thy shelter have I come;
To obtain what in Thy gift lies.
Thou who art compassionate to the humble !
show grace to Nanak,
Who for Divine contemplation yearns. (2) (4.10)

Sevak Sikh pūjan sabh āwehṇ sabhi gāwahṇ Hari Hari ūttamu bānī

God's servants, disciples coming to offer worship *to the Lord,*
All sing the noble Divine Word.
The singing and absorption of such alone bears fruit
As before the holy Preceptor's adjuration bow. (1)
Brother ! Divine laudation you utter, sitting at the
Divine holy edge[1] to the ocean of existence.
Devotees of God ! noble is the repute of such
As of the Lord's discourse have realization. (Pause)
The Lord is Himself Master and disciple;
Himself enacts wondrous play.
Saith Nanak, servant of God : By Divine aid alone
is union with the Lord made :
God's devotees who discard all else,
To the Lord are pleasing. (2) (5.11)

Ichhā-pūraku sarb sükh dātā Hari jā kai wasi hai kāmdhenā

The Lord is fulfiller of desires, provider of all joy,
In whose power is the wish-fulfilling Cow.[2]
My self ! on the Lord meditate, whereby all joys
mayst thou obtain. (1)
My self ! utter the holy Name, the holy
Name everlastingly. P. 670

1. Tiratha (Holy bathing spot. Lit. water-edge).
2. The celestial cow, fulfiller of desires.

By constant meditation on the Lord, immaculate Supreme Being,
Is one's face made radiant in this world and the next. (Pause)
Wherever occurs the Lord's remembrance, flee maladies :
By great good fortune comes utterance of the Lord's *Name*.
This enlightenment by the Master is granted to Nanak,
servant of God :
By utterance of the *Name* Divine is swum
the ocean of existence. (2) (6.12)

Merei Shāhā maiṇ Hari-darshan sükhu hoe

Divine king ! by the sight of God find I joy.
My afflicition to you known—who else may know it ? (Pause)
Divine king ! the holy Lord Thou; holy all Thy doing.
Divine king ! whom may we accuse of flasehood ?
In all are you pervasive.[1] (1)
Divine king ! in all *creation* art Thou pervasive—
Day and night all on Thee meditate.
Divine king ! all of Thee seek *boons*; Thou alone
provider of all. (2)
All *existence* within Thee, Lord ! is contained—
None outside of Thee.
Divine king ! All beings Thine; Thou *master* of all—
All into Thee *ultimately* merge. (3)
Divine Beloved ! of each art Thou the objective—
All on Thee meditate.
Keep *me*, Divine Beloved ! Nanak's holy king !
As may please Thee. (4) (7.13)

In the Measure Dhanasari—Composition of Sri Guru Arjan Dev

Quartets

SCORE 1

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Bhav-khandan dükh-bhanjan swāmī bhagati-vacchhal nirankārei

Lord annuller of transmigration, shatterer of suffering,
Beloved of devotees, formless *Supreme Being* !
As by the Master's guidance is *your* Name contemplated,
In an instant are effaced millions of sins. (1)
My heart to the beloved Lord is attached.

1. Lit. None is there besides Thee.

As has the Lord, compassionate to the humble, shown grace,
Subdued are the Five Agents *of Evil*. (I-Pause)
Beauteous is Thy abode, beauteous Thy aspect :
In Thy court Thy devotees in beauty shine,
Lord, Provider of all beings, in your grace save me ! (2)
Invisible Thy hue, unknowable Thy form—
Who may Thy power contemplate ?
In all spots, on water and land art Thou pervasive,
Lord[1], of form inaccessible. (3)
All beings, eternal Lord[2] ! laud *Thee*.
As please Thee, Lord ! keep Nanak, *Thy* servant,
Seeking shelter at Thy Portal. (4) (1)

Binu jal prān tajei hai mīnā jini jal siuṇ hetu baṛhāiyo

The fish that to water is excessively attached, without water dies.
For love of the lotus is the humming-bee destroyed,
Finding not the way of escape. (1)
Now with the Sole *Lord* is my heart in love,
Who neither dies nor departs, abiding ever by *us*— P. 671
By the holy Preceptor's Word realized. (I-Pause)
Subdued by lust is the elephant caught,
Helpless under others' power.
For love of sound does the deer bow his head,
Thereby torn to pieces. (2)
Beholding his family, by greed is man attracted,
With wealth involved :
Deeply in wealth involved, regards it as his own,
Which inevitably must he leave behind. (3)
Whoever with other than the Lord forms love,
know him to be eternally the sufferer.
Saith Nanak : As by the Master instructed,
In love of God lies eternal joy. (4) (2)

Kari kirpā dīyo mohi Nāmā bandhan tei chhūṭkāe

In His grace has *the Lord* granted me the holy Name,
And from bonds freed me.
From the mind are all worldly concerns cast off;
To the Master's feet has *the Lord* attached me. (1)

1. Giridhari = holder of the mountain, a periphrastic name of Krishna, symbolizing God.
2. Murari = foe of Mura the demon (as above).

In holy company have *I* discarded all concern with
fault finding in others.
Egoistic thinking, attachment and desires of mind,
In a pit have I buried. (I-Pause)
Neither is any my foe, nor I enemy of any.
Within my self has the Supreme Being spread
His visible expanse.
Of this from the holy Preceptor have we got realization. (2)
All have I made my loving friends; friend of all am I grown.
Thrown far off is the mind's alienation *from God*,
And union with the Divine Monarch come about. (3)
Shattered is my stubborn wilfulness, rained has amrita—
Sweet *to me* is the Master's Word.
To Nanak has come vision of the Lord, pervading
water and land,
Abiding in all *creation.* (4) (3)

Jab tei darshan bhetei sādhü bhalei dinas ue āei

Since contact with the holy, have *for me* auspicious
days arrived :
In supreme joy, ever in *Divine* laudation engaged,
The Supreme Being, Creator have I attained. (1)
Now from my *inmost* mind the Lord's laudation have I sung.
The mind illuminated, eternally is in joy,
As the holy Preceptor, perfectly-endowed I have met. (I-Pause)
As *the Lord*, treasure of merit in my heart is lodged,
Fled is *my* suffering, illusion and fear.
Attained is the Object[1] unknowable, and love for the
Name Divine formed. (2)
From anxiety freed,[2] from worries am I emancipated—
Ended are sorrow, greed and attachment.
By *Divine* grace is effaced malady of egoism,
And of Yama have we become fearless. (3)
Pleasing is attendance[3] on the Master, service to him,
obedience to his instruction.
Saith Nanak : A sacrifice am I to the Master,
Who from Yama has rescued us. (4) (4)

1. Realization of God is implied.
2. Here after *chainta* (anxiety), *soch* (worry) negatives with prefixes are given in the original.
3. *Tehal* is menial, personal service.

Jis kā tanu manu dhanu sabhu Tis kā soī sügharu süjānī
The Lord whose is body, mind and our wealth,
is *alone* wise and knowing :
He to my narrative of sorrow and joy has lent ear,
Whereby is my state improved. (1)
One Sole Lord to supplications of beings is compliant.
Numerous other devices have we tried,
Which have not proved a sesame-grain's worth. (Pause)
The Master to us has imparted incantation of the
Name ambrosial,
The jewel invaluable :
This falls not off nor is shaken; fast bound,
Imparting complete fulfilment. (2)
Ended is power of *feelings of me and Thou* that stood
between us : P. 672
As the *heap* of ornaments *melted*, becomes a lump,
All then are called gold. (3)
Manifested is Divine Light; attained are spontaneous
joy and splendour,
Resounded is unstruck music.
Saith Nanak : The house imperishable have we built,
That the Master has erected. (4) (5)

Waḍei waḍei rājan aru bhūman tā kī trishan na būjhī
Great kings and masters of estates—unassuaged is their thirst—
Intoxicated, to Maya are they clinging, their eyes
deprived of sight. (1)
From worldly pleasures none ever obtained satisfaction :
As fire that by fuel is not extinguished,
Without *devotion to* the Lord how may satisfaction
come ? (Pause)
Of those consuming daily numerous viands is the
hunger not satisfied.
Like a cur are they rushing about in all four directions
in quest *of gain*. (2)
The philanderer lusting after numerous women,
Inroads[1] in others' homes does not give up.
What he daily does only brings regrets—
In sorrow and greed shrivelled up. (3)

1. Seeking.

The Name Divine is beyond extent and value,
Sole treasure of amrita.
Spontaneous joy and bliss in the home of devotees lies :
This Nanak from the Master has learnt. (4) (6)

Lavai na lāgan kau hai kachhūai jā kau phiri ihu dhāvai
Nothing even remotely compares with *joy in God,*
from which turning away,
Man may run after *anything else.*
This amrita is attainable only by such as by the
Master are so blessed. (1)
One tasting of this unique joy,
Loses all hunger for consuming aught else :
In the mind firm lodging it takes. (Pause)
One attaining even a single drop of it has mind and body
in bloom, flourishing.[1]
Beyond my expression its praise and value. (2)
This boon is obtained not by endeavour or service;[2]
Spontaneously[3] is it attained.
Whoever has the Lord's grace, lives the Master's teaching.[4] (3)
The Lord, compassionate to the humble, ever gracious,
cherishing all creation,
Is to Nanak's being completely[5] attached,
As the mother to the young child. (4) (7)

Bāri jāuṇ Guru apünei ūpar jini Hari Hari Nāmu driṛhāyā
To the Master am I a sacrifice who the Name Divine
in me has confirmed;
And in the dense[6] dark forest the straight path has shown. (1)
The Lord, Divine Master is our very life—
In this world and the next, of all our concerns mindful. (I-Pause)
In contemplation of Him lie all treasures, honour, greatness
and supreme exaltation.
By utterance of His Name millions of sins flee—
Devotees all seek dust of *His feet.* (2)
Whoever seeks fulfilment of all objectives,
Must serve the Sole Treasure *of these*—

1. Turned green.
2. 'Endeavour' and 'service' stand for ritual devices of various creeds.
3. Without thought.
4. Mantra (manta).
5. In wrap and woof.
6. Great.

The Supreme Being transcendent, Lord,
Whose contemplation liberation confers.[1] (3)
In holy company have I found shelter, cooling peace
and supreme bliss.
Garnering wealth of Divine *devotion*,
Consuming food of the Name Divine—
Such is Nanak's delectable feast. (4) (8)

Jih karnī hovai sharmindā ihā kamānī rīt

Deeds that bring on shame, dost thou habitually perform : P. 673
Calumny of the holy, veneration of reprobate misbelievers[2]—
To such contrary practice dost thou hold firmly. (1)
Deluded by maya-attachment, to objects other *than God*
art thou attached.
As in attachment to the mirage-city in sky[3] or green
forest leaves, *drying soon*—
Is Thy life's way. (I-Pause)
Rub sandalwood paste over his body, yet to the ass
joy lies in dust.
Man to amrita not inclining, with deluding Maya is in love. (2)
Noble devotees of God, pure and holy, by good fortune alone
In this age are met.
The great boon of human life is purposelessly being wasted,
Bartered away for mere glass.[4] (3)
As the Master to *our* eyes collyrium of enlightenment applied,
Have fled sins and suffering of multiple births.
Nanak by devotion to the sole Lord
In holy company, from this suffering is extricated. (4) (9)

Pānī pakkhā pīsouṇ sant āgai güṇa Govind jas gāī

In service of the holy may I *draw* water, wave the fan,
grind corn,
And the Lord's praise sing.
With each breath may my mind the Name contemplate—
Such treasure of joy may I obtain. (1)
Lord ! show me compassion.
Grant me the wisdom ever on Thee to meditate. (I-Pause)
By your grace may attachment and pride be discarded,

1. Takes to the other shore.
2. Sakta.
3. Hari-Chandauri (the city of Gandharbas or Divine choisters in the sky).
4. (Implies by contrast that human life is a jewel).

And delusion be shattered.
The Lord, joy incarnate, pervasive in all creation,
In all places may I behold. (2)
Lord compassionate, gracious, store of grace, purifier
of the fallen—
Such are you.
Should you for one instant inspire me your Name to utter,
Millionfold joy, bliss and royal authority would be mine.[1] (3)
Such utterance of *God's Name,* such austerity and devotion
alone is fruitful,
As to the Lord's mind is pleasing.
By contemplation of the Name is all thirst assuaged—
Thus is Nanak satisfied, fulfilled. (4) (10)

Jini kīnei wasi apünai trai-gūṇa bhavan chatür sansārā

What *before Maya* is poor man,
Who the Three Qualities and four corners of the world
has subdued;
Who yajnas,[2] holy baths, and centres of austerities
has conquered ? (1)
By seeking Divine shelter have I found release *from it.*
As by grace of the holy Divine praise I sung, was the malady
of evil cured. (I-Pause)
Maya neither is heard of, nor seen giving utterance to anything,
nor seen deluding any—
Yet by her deluding spell so she misleads
That to the mind of all she tastes sweet. (2)
In each home has she created differences with mother,
father, progeny, friends, brothers :
Some having more, some less—
All with each other are in mortal strife. (3)
To the holy Preceptor am I a sacrifice who this marvel
has revealed.
In this hidden fire is the world burning—
Only God's devotees from maya-taint are free.[3] (4)
By grace of the holy have I attained supreme joy;
Snapped are all bonds.

1. I shall obtain.
2. Ritual sacrifices.
3. Maya does not cling to them.

Nanak wealth of the Name Divine has obtained,
That earned, to his home has he brought. (5) (11)

Tüm dātei Thākur pratipālak nāik khasam hamārei

You are Bestower of boons, Lord, cherisher, our superior[1]
and master. P. 674
Each instant you cherish us, your children,
on you dependent. (1)
With one sole tongue how many of your merits
may I recount ?
Lord above computation and extent, noway can your extent
be known. (I-Pause)
Millions of our sins you annul and in innumerable
ways instruct us.
Without knowledge, of little understanding are we :
Pray you fulfil your law.[2] (2)
With you we seek shelter; in you lies our hope;
you *alone* our friend and cherisher.
Lord compassionate, saviour !
Save Nanak, slave of your house. . (3) (12)

Pūjā varat tilak isnānā pünn dān bahu dain

By worship-offering, fasts, paste-marks, ritual baths,
charities and much donation—
By no such discipline is the Lord propitiated, who is
ever sweet of utterance. (1)
In utterance of the Name Divine lies peace of the self.
All in many ways seek Him—
Hard is this quest, beyond attainment. (I-Pause)
Ritual utterance[3], austerities before fire,[4]
wandering over the earth,
Performance of penance with arms raised aloft skyward—
By these devices is the Lord not propitiated,
Nor by yoga-praxis and Jaina discipline. (2)
Such alone the invaluable ambrosial Name and Divine
laudation have attained
As have His grace.

1. Nāik = leader.
2. Bird (Wird, Ar.), customary practice, law.
3. Jāp.
4. Tāp.

As in ecstasy in holy company is the Lord met,
Saith Nanak, in joy is His servant's life's
night passed. (3) (13)

Bandhan tei chhüṭkāvai Prabhū milāvai Hari Hari Nām sünāvai

One that extricating *us* from bonds, to the Lord unites us,
And the Name Divine into our ears pours;
Makes our mind poised and unshaken,
That nevermore it strays : (1)
Is there any such friend of ours ?
To him would I dedicate all my substance, my heart
and consciousness. (I-Pause)
May I never to others' wealth, others' womenfolk
And calumny be attracted.
In converse with the holy and in Divine laudation
may *my* mind *ever* keep awake. (2)
Lord, treasure of merit, gracious, giver out of grace, all joy !
Nanak in charity begs for Thy Name
As *from* the mother the child. (3) (14)

Hari Hari līnei Sant übāri

His devotees the Lord succours;
Whoever His servant's harm[1] contemplates,
the Lord destroys him. (I-Pause)
His servant's helper is He Himself; traducers discomfited flee;
Straying, at that spot they die—nevermore
returning home.[2] (1)
Nanak with the Shatterer of Suffering has taken refuge,
Ever singing the Lord's endless laudation.
Before God[3] and in the world
Is the traducer's face blackened. (2) (15)

Ab Hari rākhan hāru chitāriyā

The Lord, saviour, have I now contemplated,
Who in an instant has purified the fallen, and
the entire malady annulled. (I-Pause)
In dialogue with the holy, lust, wrath and greed
have been destroyed.

1. Evil happening.
2. Also interpreted as : Wandering in transmigration they die, nevermore entering the Divine Essence.
3. Lit. In the court of faith and the world. (Hindi-Punjabi idiom).

By contemplation of the Lord, perfection incarnate, P. 675
are all my associates saved.[1] (1)
One sole remedy of the mind is this basic creed[2],
to lodge in mind faith in the Lord.
For dust of feet *of the holy* Nanak yearns ever—
To them is he again and again a sacrifice. (2) (16)

Merā lāgo Rama siūṇ heitu

To the Lord is my love attached.
The holy Preceptor ever is my helper,
Who the banner of suffering has cut down. (I-Pause)
By prop of his arm[3] has He protected me as his own,
And all my suffering annulled.
Traducers' faces has He blackened,
And to His servant given succour. (1)
The holy Lord *our* protector has become,
And attaching us to His bosom[4] has saved us.
Saith Nanak : By chanting Divine praise have we
become free from fear,
And joy imperishable experienced. (2) (17)

Aukhadhu Tero Nāmu Dayāl

Compassionate *Lord*, Thy Name *is my* medicine,
In suffering have I not realized your[5] greatness—
Yourself pray cherish me ! (I-Pause)
Lord ! in Thy grace annul *in me* feelings of duality.
Snapping *our* bonds, make us your own,
That discomfiture never we suffer. (1)
In Thy shelter find I life—Thou the Supreme Being,
almighty, gracious.
Day and night[6] Nanak devotedly the Lord contemplates—
Ever to *Him* a sacrifice. (2) (18)

1. Taken across the water.
2. Mūl Mantra (This term has been adapted also to designate the opening words of the holy Granth).
3. Hand.
4. Neck.
5. Thy.
6. All eight *pahars*.

In the Measure Dhanasari—Composition of Sri Guru Arjan Dev
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Hā hā Prabh rākh lehu

Fallen into regrets I wail[1] : Lord ! save me.
Nothing, Lord, have I power to accomplish;
In Thy grace grant *devotion to* Thy Name. (I-Pause)
In the ocean of the world, made up of fire of
attachment to family,
Am I through doubt, attachment and ignorance,
In darkness enveloped. (1)
Man sometimes is in a high state, sometimes in low,
Moving between pleasure and pain—
His thirst and hunger[2] never satisfied. (2)
By the mind's absorption in passion has arisen malady of evil—
With me are the five agents of *evil* intractable. (3)
This life, the *whole* world, our breath, wealth—
all is Thine.
Nanak ! know the Lord ever to be by Thee. (4) (1.19)

Dīn-dard nivār Thākür rākhai jana kī āpi

The Lord, annuller of suffering of the humble,
Himself His servant's honour protects.
The Lord is *the ship* to row across, the treasure—
Under his shelter suffering afflicts not *the devotee.* (1)
In holy company on the Lord meditate.
No other discipline is visible—
By this endeavour annul *suffering* of the Kali Age. (Pause)
The compassionate *Lord,* perfection incarnate, in the beginning
and end of time pervasive—
None other than He is real.
Utter the Name of the Lord, annuller of transmigration;
Contemplate the Master. (2)
Vedas, Simritis, Shastras[3] expound religion;
God's devotees too contemplate it—
Yet liberation from *joining* holy company comes,
And darkness shattered. (3)
The Divine lotus feet are the devotee's prop—

1. The original has an interjection of pain : Alas ! alas.
2. Used metaphorically.
3. (See Glossary).

This his sole wealth and capital.
The holy court their *source of* strength and honour;
Saith Nanak, the Lord is my shelter. (4) (2.20)

Phirat phirat bheṭei jana Sādhū pūrai Guru samjhāiyā
After much wandering was met the holy man. P. 676
The Master, perfectly-endowed *then* instructed me thus :
None of the other devices is any use.
So on the Name Divine I meditated. (1)
Thereafter with the Lord took I refuge.
With the Lord, perfection incarnate, I sought shelter,
Whereby were all Yama's snares shattered. (Pause)
Heaven, the mortal world, the nether world and regions of the earth,
All beheld I to be Maya-*gripped.*
Liberator of the self and of *man's* whole family
Is meditation on the Name Divine. (2)
Saith Nanak : By chanting the immaculate Name
Are obtained all treasures.[1]
This by the Lord's grace comes—
Rare are those realizing this. (3) (3.21)

In the Measure Dhanasari—Composition of Sri Guru Arjan Dev

Quartets

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Chhoḍi jāhi sei kareh parāl
For the worthless objects that thou must leave behind, dost thou make effort.
These are snares that are of no use.
What shall not accompany thee, with that art thou in love.
What is thy foe, that hast thou made thy friend. (1)
In such illusions is the world lost.
Thoughtless man is wasting boon of his birth. (I-Pause)
Truth and righteousness man wishes not to behold;
To falsehood and fraud is he deeply attached.
Man loves the gift and the *Divine* Donor has forgotten,
And entertains not the thought of death. (2)
For objects not his own he endeavours,[2]

1. Spiritual boons are implied.
2. Do, make effort for.

And all his meritorious deeds and piety he forfeits.
Man realizes not the Divine Ordinance of transmigration.
Committing sins, later into regrets he falls. (3)
What pleases Thee is to us acceptable.
To Thy Ordinance are *we* a sacrifice.
The humble Nanak is Thy slave, Thy servant.
Lord ! save him. (4) (1.22)

Mohi maskīn Prabhu Nāmu adhāru

To me, humble one, is the Name Divine the prop.
Devotion to God is my occupation.
The Name Divine alone is what I garner,
That in this world and the next shall stand in good stead. (1)
God's devotees, in limitless Divine devotion absorbed,
The Sole Supreme Being's laudation chant. (Pause)
The best attribute of devotees is humility.
Their greatness is contemplation of Divine merits.
The devotees' bliss is devotion to the Lord—
In their joy anxiety lies shattered. (2)
There where God's devotees forgather,
In song and verse Divine devotion they sing
In holy company lies bliss and poise :
Such find their company as have this fortune[1]
writ on the forehead. (3)
With folded hands I pray,
Washing feet of the holy, I utter Name of the Store of Merit.
In *abiding* presence of the Lord compassionate, gracious
May Nanak live cherishing dust of feet of the holy. (4) (2.23)

So kat ḍarai ji khasamu samhārai

Why should one contemplating the Lord be afraid ? P. 677
Poor egoists in fear are exhausted. (I-Pause)
Over *our* head *stands* the Divine Master, *our* mother and father,
Whose holy service is *bringer* of blessing.
Whoever has the immaculate *Lord* as his sole capital,
In holy company enlightenment attains. (1)
The Bestower of *boons* to creation is all-pervasive.
By the Name Divine are effaced all afflictions.
Feld is his suffering of transmigration,

1. Karma (fortune made by good deeds).

In whose mind and body by the Master's guidance
is lodged *the Lord.* (2)
Whoever by the Lord Himself to His sash is attached,[1]
A place at the Divine portal finds.
Such alone are *true* devotees as to the holy Eternal are pleasing :
These from Yama, agent of death, are exempt. (3)
Holy is the Lord, holy His court—
His worth none may compute and express.
Abiding in each being, of each is He prop.
Nanak dust *of feet* of the holy seeks.[2] (4) (3.24)

In the Measure Dhanasari—Composition of Sri Guru Arjan Dev
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Ghari bāhari Terā bharwāsā Tūṇ jana kai haiṇ sangi
At home and outside of home in Thee is my trust;
Ever with *Thy* servant art Thou.
Beloved Lord ! in Thy grace grant
That the Name Divine in ecstasy I contemplate. (1)
God's servant in the Lord feels his strength.
Lord ! whatever Thou dost, that dispensation
to me is acceptable. (Pause)
The Supreme Lord[3] is *our* honour, the Lord[4] our liberation;
Our wealth, narrative of Divine[5] merits.
Nanak, servant of God at the Divine feet seeks shelter—
Thus have the holy realized. (2) (1.25)

Sagal manorath Prabh tei pāe kaṇṭhi lāe Guri rākhei
All objectives from the Lord have I attained :
The Master clasping *us* to his bosom,[6] has saved *us.*
In the ocean of the world has he saved us from burning;[7]
None has *thereafter* called it impassable.[8] (1)
Those cherishing in mind true faith,
Beholding the Lord's glory ever are in bliss and ecstasy. (Pause)
With feet of the Lord, perfection incarnate,
Controller of the self, ever manifest,

1. Attaching to sash = taking under protection.
2. Begs.
3. Parameshvar.
4. Narayan.
5. *Of* Gopal.
6. Neck.
7. (This is the ocean of fire).
8. (This line is also interpreted as : "None has uttered to us a harsh word").

Have we sought shelter.
Saith Nanak : The Lord, discerningly[1] has made such his own,
And the roots of His devotees preserved. (2) (2.26)

Jeh jeh pekhouṇ teh hazūri dūri katuh na jāi

Wherever I behold, is the Lord's presence—
Never goes He out of sight.[2]
In all creation pervasive—with my mind ever on Him
I meditate. (1)
Our true companion is *the joy* which in this
world and the next leaves us not *alone*.
Pleasures that in an instant are shattered,
inconsiderable may be reckoned. (Pause)
He cherishes us and gives us sustenance—His *bounty*
never falling short.
With each breath the Lord looks after us. (2)
The Lord is beyond delusion or destruction;[3] transcendent—
Lofty His aspect;
His servants have joy contemplating Him who is
wondrous, beyond compare. (3)
Lord compassionate, grant me the wisdom on
Thee lovingly to meditate— P. 678
Lord ! Nanak in charity seeks dust of feet of
the holy. (4) (3.27)

Jini tüm bhejei Tineh bülāe sükh sahaj setī ghari āo

*He that sent you has called you back :
With joyful poise return home.
In equable tone with joy and happiness sing Divine praise,
And enjoy the rulership imperishable. (1)
Friend[4] ! return you home :
Your ill-wishers has the Lord eliminated;
Ended is your affliction. (Pause)
The Divine Saviour our glory has proclaimed[5]—
Ended is our rushing about.

1. That is, in His supreme wisdom.
2. Far.
3. Not penetrated (as by weapons).
**Note* : This hymn has a historical background, referring to Guru Arjan Dev's temporary sojourn away from Amritsar when menace from Sulahi Khan loomed large. After some time the Guru returned to Amritsar.
4. Said to refer to the child Hargobind.
5. Lit. Made manifest.

In our house and home rises sound of jubilation,
As by the Lord are we exalted. (2)
Taking prop of the Master's Word,
Abide ever unshaken; be never perturbed.
Over the world shall resound your glory;
At the Divine Court shall your face be radiant. (3)
He whose creatures we are, has altered our state *of suffering*—
Himself has He become our helper.
Wondrous is the Creator's doing :
Holy *His* greatness. (4) (4.28)

In the measure Dhanasari—Composition of Sri Guru Arjan Dev

SCORE 6

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Sünuh sant piyārei binou hamārei jīo

Beloved devotees of God ! listen to this my supplication;
Without *devotion to* God is no liberation found. (Pause)
My self ! in deeds of purity engage thyself.
The Lord is the liberator : of no use to thee are other
entanglements.
The true life is to serve the Divine Supreme Being—
This teaching the holy Preceptor to me has imparted. (1)
Attach not your heart to what is of no worth,
And at the last goes not with us.
With mind and body *to God* be devoted, thou
beloved saint of God—
By union with whom shall thy bonds be snapped. (2)
Take shelter with the transcendent Lord,
in your heart lodge His lotus feet—
On no other shelter[1] fix your hope.
Saith Nanak : He alone becomes a devotee, enlightened,
of *profound* meditation,
To whom God shows grace. (3) (1.29)

Merei lāl bhalo rei bhalo rei bhalo Hari manganā

Beloved ! best of all is to seek the Lord.
Look with eyes wide open; listen to words of the holy :
Cherish in mind the Lord of life—all *one day*
have to die. (Pause)

1. Patal = curtain, screen (with reference to its providing cover and shelter).

Man in fragrance of sandalwood and *attar* indulges,
And in numerous poisonous evils, that all are tasteless;
The Name Divine solely is good—
This the holy proclaim.
Man reckons the body and wealth his own;
for an instant has he not contemplated the Lord.
Behold ! wealth and substance with *him* shall not go. (1)
Whoever has good fortune,[1] shelter and refuge of the holy has grasped,
In holy company such by Yama are not tormented.
The Supreme Treasure have I obtained; effaced is my egoism. P. 679
Saith Nanak : *Now* solely to the formless Supreme Being is my mind attached. (2) (2.30)

In the Measure Dhanasari—Composition of Sri Guru Arjan Dev

SCORE 7

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Hari eku simari eku simari eku simari pyārei

Cherished one ! contemplate solely the Lord.
This shall *eliminate* afflictions, avarice and attachment,
And carry you across the vast[2] ocean of existence. (Pause)
With each breath, each instant, day and night *the Lord* contemplate.
Contemplate Him uninterruptedly in company of the holy, who in mind the *Divine* Treasure have lodged. (1)
Contemplating Divine attributes, at the *Lord's* lotus feet bow.
Saith Nanak : Dust *of feet* of the holy bliss and joy grants. (2) (1.31)

In the Measure Dhanasari—Composition of Sri Guru Arjan Dev

Duos

SCORE 8

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Simrau simari simari sükh pāwou sāsi sāsi samhālei

By constant contemplation *of God* obtain joy;
with each breath remember Him.

1. That is, as a reward for good karma.
2. Great.

This *deed* in this world and the next shall *your* helper be—
In all spots your succourer. (1)
The Master's Word with the self abides—
Water drowns it not, nor thief steals, nor fire
consumes. (I-Pause)
To the destitute is it *as* wealth, as stick to the blind—
Like mother's milk to the babe.
Saith Nanak : In the ocean *of existence* God's Name
have I found the ship,
As the Lord His grace manifested. (2) (1.32)

Bhaye kripāl dayāl Gobindā amritu ridai sinchāī

As the Lord showed grace and compassion, in my heart
was showered amrita :
Then the Nine Treasures[1] and miraculous powers[2]
to *God's* devotee's feet came to cling. (1)
God's devotees in all spots have bliss :
The devotees' Lord in all places[3] and spots is pervasive. (I-Pause)
None can harm[4] him whose helper is the Lord.
Saith Nanak : I contemplate the Name whose remembrance
Yama's terror annuls. (2) (2.33)

Darabwantu darabu dekhi garbai bhūmwantu abhimānī

The wealthy at sight of *their wealth* are proud,
owners of estates proud also.
As takes the monarch all territories to be his,
So is God's servant's support the Lord. (1)
Should a person His *true power to* shelter realize,
Would he act as be his power, and not be found wanting
in endeavour. (I-Pause)
Discarding all else, to the sole Lord's shelter have we come—
To seek His shelter arrived.
By grace of the holy is my mind purified,
And Nanak the Lord's merits has chanted. (2) (3.34)

Jā kau Hari rangu lāgo isu jüg mehṇ so kahīyat hai sūrā

In this age such alone are designated as *true* heroes, P. 680
As in love of the Lord are dyed.[5]

1. See Glossary.
2. Riddhi and Siddhi.
3. At home and outside.
4. Lit. Approach.
5. *Rang* implies love as well as dye (dye of devotion).

One *instructed by* a holy Preceptor perfectly-endowed,
Conquers the self, and *thereby* subdues all else. (1)
The Lord's laudation by joy in self is sung :
By meditation on *His* Name is obtained His shelter,
And in perfect poise is one absorbed. (I-Pause)
Love of God's devotees' feet in my heart is lodged;
In their company is my body rendered pure.
Lord, treasure of grace ! grant dust of feet of *Thy* servant—
Herein lies Nanak's joy. (2) (4.35)

Jatan karai mānukh ḍehkāvai uhu antarjāmī jānai

Man to defraud others[1] makes endeavour—this to the Lord,
controller of the self is known.
Committing sins, yet these he denies, and makes pose
of holiness. (1)
Lord ! *man* takes you to be far, yet near you *abide*.
In various directions man casts his glance of greed,
And to *seek* worldly wealth again and again returns. (Pause)
While doubt persists[2] in mind, none gets liberated.
Saith Nanak : Whoever has the Lord's grace,
is a *true* devotee and saint. (2) (5.36)

Nāmu Guri dīo hai apünai jā kai mastaki karmā

The Master to such of his *devotees devotion to* the Name
has granted,
As have good fortune on their forehead writ.
To confirm *devotion to* the Name, to inspire others
to its utterance,
In this age is his[3] true sacred duty. (1)
To God's devotees in the Name lies exaltation and repute.
In devotion to the Name lies the devotee's liberation,
in the Name his honour—
All that happens he accepts *as Divine will.* (I-Pause)
Whoever has wealth of the Name, is truly wealthy.
Devotion to the Name is Nanak's commerce and prop;
From the Name is derived his gain. (2) (6.37)

Netra punīt bhaye daras pekhei māthai parou rawāl

My eyes at sight *of the Lord* are purified—

1. Human beings.
2. Is not shattered.
3. Implies the Master (Guru).

May dust of His feet on my forehead fall.
May I sing in ecstasy the Lord's laudation.
Lord ! come in my heart to abide. (1)
You are the gracious preserver;
All beauty, wisdom, without limit, father—
Lord ! your grace show me. (I-Pause)
Your aspect full of supreme bliss and weal;
Your utterance incomparable, joyful.
Nanak the Divine Preceptor's feet in his heart has lodged,
And the *Master's* Word with himself ever carries. (2) (7.38)

Apnī ükati khalāvai bhojan apnī ükati khelāvai

By His own device *the Lord* provides us sustenance;
by His own device engages us in play;
All joys, delights of palate He grants,
And in our self is pervasive. (1)
The Preserver of the world, gracious, is our father—
Cherishing us as the mother the child. (I-Pause)
Our companion, friend, master of all merits is the Lord—
Eternally lasting Divine Being.
In all directions and spots is your Presence alone—
Pray grant to Nanak service of the holy. (2) (8.39)

Sant Kripāl dayāl Damodar kāma krodh bikh jārei

As God's devotees' grace I had, came grace of the Lord,
And burnt were lust, wrath and evil.
Royal power, substance, beauty, body and self to them
may I sacrifice ! (1)
With mind and body love the Name Divine :
Thus with spontaneous joy, bliss and felicity shall you
cross the ocean of existence. (Pause)
Blessed are the spots, the abodes where abide
God's devotees. P. 681
Lord ! fulfil your servant Nanak's wish :
To Thy devotees obeisance he makes. (2) (9.40)

Chhaḍāe līo mahā-balī tei apnei charan parāti

From the supremely mighty *Maya* has the Lord extricated
us by *inspiring* worship of His feet.[1]
In my mind has He lodged incantation[2] of the Sole Name,
That ever is imperishable. (1)

1. Making us fall at His feet.
2. Mant (Mantra).

The holy Preceptor this boon has granted :
To sing laudation of the Lord has He imparted the Name Divine,
That liberation has brought. (Pause)
The Lord His devotees has cherished, and their
honour protected.
Nanak clasping the Lord's feet has obtained joy
everlasting.[1] (2) (10.41)

Par harnā lobhu jhūṭh nind iv hī karat güdārī

In snatching others' property, in avarice, falsehood, slander
Is our life passed.
By *pursuing* mirages, false hopes *that appear* sweet
Have we propped our mind. (1)
Fruitlessly wasted is the misbeliever's[2] life :
Like a mouse nibbling at loads of paper that to
this ignorant one are no use. (Pause)
In your grace, Supreme Lord, of this bond[3] release us !
Saith Nanak : The blind that are sinking,
By granting them company of the holy, you extricate. (2) (11.42)

Simari simari swāmī Prabhu apnā sītal tanu manu chhātī

Contemplate ever the Lord; thereby make your body,
mind and heart joyful :
The Supreme Being is to me beauty, joy, happiness,
wealth of the self,
And high caste. (1)
My tongue with *joy of* Divine elixir is intoxicated—
In joy of the Lord dyed.
The *Lord's* lotus feet are my treasure-bags. (Pause)
The Lord, *whose servant* I am has protected me—
Such is the Lord's flawless[4] way.
The Lord, Bestower of joy, *to Himself* has united me,
And Nanak's honour protected. (2) (12.43)

Dūt düshman sabh Tüjh tei nivarehṇ pragaṭ prātapu Tümhārā

Lord ! all agents *of evil* and foes by Thee are eliminated—
Thus is Thy glory manifested.
Whoever your devotees oppresses, instantly by you is
destroyed. (1)

1. Each day and night.
2. Sakta.
3. That is, attachment to the world.
4. Perfect.

Lord ! ever towards you is my gaze fixed.[1]
Lord[2] ! succour your servant; *Divine* friend ! my arm grasp,
That liberation I may find. (Pause)
The Lord my supplication heard, and Himself protected me.
Saith Nanak : By constant contemplation of the Lord
Were we joy-filled and fled were *our* sorrows. (2) (13.44)

Chatür dishā kino balu apnā sir ūpari karu dhāriyo

In all four directions has *the Lord* manifested His might,
And over *our* head placed His hand.[3]
With His glance of grace has He looked at me,
And *His* servant's sorrow annulled. (1)
The Divine Master His servants has succoured.
The Master compassionate, forgiving, to His bosom
has clasped them,
And all their sufferings effaced. (Pause)
Whatever the servant of the Lord seeks, that He grants him.
Whatever His servant Nanak's utterance, in this world
and the next
Is fulfilled.[4] (2) (14.45)

Aukhī ghaṛī na dekhaṉ deīṇ apnā birdu samālei

Lord ! give me not a moment of hardship[5] to see— P. 682
Thy own customary grace[6] bring to mind :
With *strength of* Thy arm[7] Thy *servant* dost Thou succour,
With each breath cherishing him. (1)
To the Lord is my heart attached.
In primal time, at end of time is the Lord our succourer—
Blessed be this *Divine* friend ! (Pause)
Joyful was my heart beholding the Lord's wondrous glory.
Nanak ! contemplating the Lord, live thou in joy—
The Lord our honour fully has protected. (2) (15.46)

Jis kau bisrai prānpati dāta soī ganuh abhāgā

Whoever of the Bestower, Lord of life, is forgetful,
Unlucky may be reckoned.

1. (That is, in hope of succour).
2. Murari = Krishna, imploying God.
3. (A mark of protection).
4. Proves true.
5. Implies suffering at Yama's hands.
6. *Bird* (Wird) = settled way, Law.
7. Hand.

Whoever for the Lord's lotus feet has conceived love,
In pool of amrita is drenched. (1)
Thy servant in joy of the Name Divine is awakened.
Gone is all sloth from the self—the heart to the Divine
Beloved is attached. (Pause)
Wherever I look, the Lord *I behold*—in all beings pervasive.
Nanak, servant of God, water of the Name has quaffed,
And all *other* pleasures discarded. (2) (16.47)

Jana kei pūran hoe kām

Fulfilled are objectives of *this* servant *of the Lord* :
Amid the mighty poison of Kali Yuga the Lord his
honour has protected. (I-Pause)
The Lord you contemplate—thereby shall Yama
not approach you.
Liberation and heaven in holy company lies : thus has God's
servant found the Divine Mansion. (1)
The Lord's Lotus feet are His servant's store[1] of wealth,
Wherein lie millions of joys in poise.
Day and night the Lord you contemplate,
To whom is Nanak ever a sacrifice. (2) (17.48)

Māngouṇ Rama tei iku dānu

One boon I beg of the Lord :
May I contemplate your Name, whereby shall my
objectives be fulfilled. (I-Pause)
May your feet in my heart be lodged; may I attain holy company.
May my mind never by fire of sorrow be gripped—
Day and night your laudation may I chant. (1)
In times of joy the Lord may I serve; in middle years
and the last the Lord's Name may I utter.
Saith Nanak : Engaged in joy of God, never may I be
born or die. (2) (18.49)

Māngouṇ Rama tei sabhi thok

All boons from the Lord alone I seek :
To beg *anything* of man brings only exhaustion;
In contemplation of the Lord lies liberation. (I-Pause)
Simritis[2] and Puranas[3] compiled by sages have *I* studied;

1. Bag, pouch.
2. Codes of ritual.
3. Mythological scriptures.

Studied also the Vedas.
All proclaim : By service of the *Divine* Ocean of grace
Is obtained truth, whereby comes joy in both worlds. (1)
All ceremonial and doing other than Divine contemplation
is hollow.
Saith Nanak : In holy company is annulled fear
of transmigration,[1]
And shattered are all sorrows. (2) (19.50)

Trishnā bŭjhai Hari kai Nāmi

By the Name Divine is desire assuaged—
By the Master's Word is induced the supreme content,
And *the mind* fully in the Lord's meditation
absorbed. (I-Pause)
Lord compassionate to the humble ! show grace that Maya's
mighty antics be ended.[2] P. 683
Grant Thy Name, which contemplating, may I find life,
And Thy servant's endeavour be fruitful. (1)
In singing and utterance of the Name lies fulfilment of
all objectives,
Joy of rulership, all pleasures and happiness.
Saith Nanak : The servant in whose destiny is this by the
Creator in primal time recorded,
Has *all* his objectives fulfilled. (2) (20.51)

Jana kī kīnī Pār-Brahm sār

His servant the Supreme Being has looked after.
Traducers not a jot of[3] content find—fruitlessly
have they departed. (I-Pause)
Wherever I look, is the Lord :
No *foe therefore*, can approach me.
Whoever God's servant has disregarded
Instantly to ashes is turned. (1)
The Creator without limit and extent is *our* protector.
Saith Nanak : The Lord His servants has protected,
And *their* traducers in ignominy driven out. (2) (21.52)

1. Birth and death.
2. Extinguished.
3. Not a bit.

In the Measure Dhanasari—Composition of Sri Guru Arjan Dev
(To be sung in Variable Rhythm)
SCORE 9

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Hari charan saran Gobind dükh-bhanjanā dās apünei
kau Nāmu devuh

Lord ! shatterer of suffering, shelter of your feet I seek :
To your servant grant *devotion to* the Name.
Casting your glance of grace, in your grace grant liberation;
Grasping *me* by the arm, from well *of suffering*
extricate me. (Pause)
By lust and wrath is *man* blinded, by Maya put in bonds;
With innumerable sins is his body's vesture filled.
Other than the Lord is no succourer;
Mighty[1] protector ! inspire utterance of your Name. (1)
Lord Protector of the fallen, saviour of all beings !
Even those reciting Vedas your extent have not realized.
Ocean of merit and joy ! mine of jewels !
Saith Nanak : As beloved of *your* devotees are
your lauded. (2) (1.53)

Halati sükhu palati sükhu nit sükhu simarano
Nāmu Gobind kā sadā lījai

By contemplation *of the Lord* comes joy in this world
and the next—
Ever the Lord's Name you utter.
Thus are sins committed over long ages annulled—
In holy company the dead[2] too find life. (I-Pause)
Royal authority, beauty of youth, of the Lord make
one forgetful;
In Maya *lies* great suffering—
Thus the enlightened[3] declare.
From the Lord is obtained the boon of yearning *for God,*
And joy in Divine laudation. (1)
Inexpressible, unknowable *Lord,* saviour of the fallen !
With Thy almighty Name seek I shelter.

1. Heroic provider of shelter.
2. Used symbolically—the spiritually dead.
3. Mahant (great ones).

All-pervasive is Nanak's Master,
Controller of the self, Lord. (2) (2.54)

In the Measure Dhanasari—Composition of Sri Guru Arjan Dev

SCORE 12

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Bandanā Hari bandanā güna gāwuh Gopāl Rāi

Making obeisance to the Lord, the Divine Monarch's
laudation you sing. (Pause)
By great good fortune is met the enlightened Preceptor.
In service of the Lord are millions of sins annulled. (1) P. 684
Whoever in *love of* the *Lord's* lotus feet is dyed,
Fire of suffering touches him not. (2)
In holy company is the ocean *of existence* crossed.
In Divine love contemplate the Name that fearless renders. (3)
Thereafter approaches not sin of coveting others' wealth,
Nor evil-doing;
Nor does brutal Yama have access. (4)
The Lord Himself the fire of desire[1] has assuaged.
Saith Nanak : Under the Lord's shelter are we saved. (5) (1.55)

Tripati bhayee Sachu bhojan khāiyā

As with *absorption of* mind and body and tongue on the
Lord's Name I have meditated,
Am I fulfilled, and in holy feasting indulged. (1)
True life is life in God :
In contemplation of God in holy company lies true life. (I-Pause)
Singing the Lord's merits day after day
Is enjoyment of raiment of various kinds. (2)
In beholding the Lord's path with *absorption of* heart.
Lies *enjoyment of* riding elephants, chariots and steeds. (3)
In meditation on the Divine feet in *absorption of* mind and body,
Has Nanak, servant of God, obtained the Lord,
treasure of joy. (4) (2.56)

Guru kei charan jīya kā nistārā

By *devotion to* the Master's feet is the self liberated.
In an instant have these taken it across the great[2]
ocean of existence. (I-Pause)

1. Thirst.
2. *Samund, Sagar* both standing for ocean, yield such an emphasis.

Some ritual actions have performed, some at holy
spots-bathed—
God's servants on the Name Divine *alone* have meditated.
Nanak, servant of God, contemplates the Lord,
Annuller of bonds, controller of the inner self. (2) (3.57)

Kitai prakāri na tūtou preeti

May the way of Thy servant's *life* be pure,
That noway His love for *Thee* be snapped. (I-Pause)
The Lord, beloved above self, life, mind and wealth,
On egoism puts restraints. (1)
This is Nanak's prayer :
To the *Lord's* lotus feet may my love be attached ! (2) (4.58)

In the Measure Dhanasari—Composition of Sri Guru Tegh Bahadur
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Kāhei rei ban khojan jāī

Why to seek *Him* dost thou go into wild places[1] ?
The Lord abiding in all, immaculate, within thee is
pervasive. (I-Pause)
As fragrance in the rose, and reflection in the mirror,
Does the Lord in the self abide : there seek him, brother. (1)
Within and without know, the Lord alone abides—this truth
by the Master is revealed.
Saith Nanak; servant of God : Without realization of the self
Is not effaced impurity of illusion. (2) (1)

Sādho ihu jagu bharam bhūlānā

Devotees of God ! this world in illusion is lost.
Discarding contemplation of the Name Divine,
to Maya is it sold. (I-Pause)
With mother, father, brother, progeny and wife is
it involved. P. 685
Lord ! in intoxication of beauty, wealth and power
day and night is it maddened. (1)
To *the Lord* compassionate to the humble, shatterer of
suffering is it not devoted.
Saith Nanak, servant of God : One in a million,
Turning Godwards,[2] the *Supreme Being* has realized. (2) (2)

1. Lit. Forest.
2. Gurumukh.

Tin jogī kau jügati na jānou
Know not such a yogi to be aware of *true* praxis,
In whose heart you behold avarice, attachment
And attraction[1] for pelf. (I-Pause)
One that from slander or flattery[2] of others is free,
And holds iron and gold alike;
Is above joy and sorrow—
Call such a one *alone* a yogi. (1)
Whoever the restless mind rushing in ten directions,
has poised and restrained,
Saith Nanak : Know you such a person to be
liberated. (2) (3)

Ab maiṇ kaunu upāu karouṇ
What effort shall I now make
Whereby the mind's doubt may be lifted and the
ocean of existence be crossed ? (I-Pause)
After attaining *human* birth no good have I done—
Of this am I greatly in fear;
By thought,[3] word, action the Lord's praise
have I not sung—
This is what puts my self in apprehension. (1)
By the Master's teaching no enlightenment have I acquired,
And like a beast only my belly filled.
Prayeth Nanak : Lord ! consider Thy own law *of grace*[4]—
Then alone may I, fallen one, be saved.[5] (2) (4)

In the Measure Dhanasari—Composition of Sri Guru Nanak Dev
Ashtpadiyan (Octets)
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Guru Sāgaru ratnīṇ bharpūrei
The Divine Master is the lake full of pearls :
Therefrom *God's* devotees pick up amrita, never from
it straying far :
Picking up elixir of joy in God, to Him are they pleasing.

1. Desire for possession.
2. Praise.
3. Mind.
4. Bird (Wird, Ar.) Law, custom.
5. Swim across.

In *this* ocean these swans[1] find the Lord of life. (1)
What is the wretched stork[2], splashing in a puddle;[3]
Sinking in mud—his impurity goes not. (I-Pause)
The thoughtful person takes each step after great consideration.
Discarding duality, becoming worshipper of the
Formless Supreme Being,
Tasting of the boon of liberation and joy in God.
Such are saved by the Master, their transmigration annulled. (2)
The swans[1] leave not the lake ever—
Engaged in loving devotion, in poise are they absorbed.
In the Lake is the swan,[1] in the swan[1] the Lake;
Ever cherishing the inexpressible discourse, honouring
the Master's teaching. (3)
In the sphere undisturbed of Maya[4] abides a Yogi,[5]
Neither female nor male—how may He be described ?
The three worlds in His Light keep absorbed.
Godly men and supreme yogis with the holy Eternal
seek shelter. (4)
He is source of all joy, prop of the helpless;
The God-directed by devotion spontaneously arisen
contemplate Him.
Beloved of your devotees, annuller of fear—
Suppressing egoism, is the seeker to you united and
your path treads. (5) P. 686
Despite innumerable *ritual* devices, death's torment goes not.
Man with death *in destiny* recorded, into the *mortal*
sphere has arrived.
Caught in duality man wastes the boon of life—
Not realizing the self, in straying he wails. (6)
Should man's faith be fixed in the fourth state of Absorption,[6]
The mind then rests in poise, righteousness[7] and the
Divine universal prop;
One sole Reality then he discourses of, studies and
absorbs by listening—
Continence, purity and self-restraint filling his heart. (7)

1. Symbol for the devotee.
2. Symbol for the worldly-minded.
3. Symbol for worldliness.
4. Sunn-Mandal (The sphere wherein is eternal poise).
5. Implies God.
6. (Fourth line placed first in rendering).
7. Dharma.

Those purified by the holy Eternal are pure;
impurity touches them not.
By the Master's teaching their doubt and fear flee.
Nanak yearns for *sight of* the Eternal form
That is Primal, beyond compare. (8) (1)

Sahaji milai miliyā parwāṇu

Seeking union by poise alone is truly approved—
Such nevermore are subjected to death or transmigration.
In the Lord is absorbed His servant; in the servant is
the Lord Himself.
Wherever I took, none other I behold. (1)
By the Master's *guidance* are attained devotion and poise :
Without the Master's *guidance*[1] is one subjected to
death and transmigration. (I-Pause)
Adopt the preceptor who *in the mind* confirms truth;
Inspires utterance of the unutterable and by the holy
Word brings about union.
No other pursuit engages God's devotees :
The holy Lord and Truth to such a one are dear. (2)
The mind in his body abides; in the mind *abides*
the holy Eternal—
To the Eternal united, in Him is he absorbed.
The devotee at the Lord's feet falls,
With whom the Master, perfectly-endowed, finds union
and to it leads others. (3)
Himself He grants the vision, Himself the Beholder.
By *hatha*[2] is the Lord not propitiated, nor by
numerous sectarian garbs.
The mind in devotion to the Lord is absorbed,
Who fashioning vessels,[3] into them poured amrita. (4)
Those studying much stray[4] and chastisement receive.
Too much cleverness only brings on transmigration.
The servent of God by the Master's guidance in
the Lord is absorbed;
Contemplating the Name, consumes sustenance
of His fear. (5)

1. Meeting.
2. The path of Yoga by *praxis*.
3. Image for beings.
4. Implies wandering in shaken beliefs.

Those worshipping stones and residing at bathing
spots and in forests;
Wandering, turning away from the world[1]—
Still is their mind impure : how may it acquire purity ?
Whoever to Truth is united, alone obtains honour. (6)
Beloved Lord ! in your grace to a Preceptor unite me,[2]
Who with noble conduct and contemplation should be endowed,
Who since primal time should bear a mind poised and restful,
And in the twinkling of his lotus eye save millions. (7)
Lord ! to whom shall we relate Thy laudation ?
No other than Thy self exists.
Keep us *obedient to* Thy will as may please Thee.
May Nanak in spontaneous poise chant *Thy* praise. (8) (2)

In the Measure Dhanasari—Composition of Sri Guru Arjan Dev
Ashtpadi (Octet)

SCORE 6

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Jojo jūnī āiyo tih tih ürjhāiyo mana janam sanjogi pāiyā

Whoever has taken birth, in it was entangled—
By a lucky conjunction[3] was the human birth attained.
God's devotees have His shelter solely :
Divine King ! in your grace succour us by the strength
of your arm and to yourself unite us. (1)
After wandering through innumerable births still have we
not attained rest.[4]
I shall serve, fall at the feet *of any* who the Lord's
path *to me* points. (I-Pause) P. 687
Innumerable special efforts for Maya-attainment I make;
which in my mind I cherish.
In running after covetousness is my life ever passed.
Would that a holy one I meet who all my anxiety sheds,
And to the Lord in love attaches me. (2)
All the Vedas have I studied; still the distance[5]
from the Lord is not removed,

1. Udās = one turned away from the world.
2. Lit. Grant a meeting with.
3. Conjunction of stars implied.
4. Implies cessation of transmigration.
5. Difference, distinction.

And the five *evils* settled in my heart make no pause in
their activity.
Would that I were to meet a devotee, from Maya-taint free
Who the Name ambrosial in my heart sprinkles. (3)
Bathing at holy spots has only brought involvement
with impurity of egoistic understanding;
By these is not the Lord of my self pleased a whit.[1]
When shall I attain holy company and eternal joy in God,
Whereby my mind by collyrium of enlightenment
may be purified ? (4)
All the states[2] of life have I observed; still is my heart not
resting in faith—
Like one without realization washing his body.
Yearn I for company of a godly being, dyed in devotion to God,
Who my mind's filth of foul understanding may remove. (5)
Bound in ritual acts of piety, for an instant to *the Lord*
am I not attached—
All this in pride done; with God is it of no account.
The holy man fulfiller of desires, ever in Divine
laudation engaged—
A rare one by the Master's grace with his eyes beholds. (6)
One acting from stubbornness of spirit not a grain
of merit earns;
Involved in Maya-pursuit, like the stork,
false his *show of* meditation.
Would that I were to meet some bestower of bliss,
who of the Lord may discourse,
By whose contact[3] liberation I may attain. (7)
Should the Divine King be pleased, our Maya-bonds
He may snap,
And my mind in the Master's Word may be dyed.
Imperishable joy have I attained, as to the Lord
above fear am I united.
Falling at the Divine feet has Nanak attained joy. (8)
Thrice fruitful is *life's* pilgrimage :
By touch of the holy is *my* transmigration annulled.
(I Second Pause) (1.3)

1. As much as sesame grain.
2. The four ashramas (stages) of life laid down in the life of a 'twice-born' Hindu.
3. Meeting.

In the Measure Dhanasari—Composition of Sri Guru Nanak Dev

Chhant (Lyrics)

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Tīrath nhāwaṇ jāoṇ tīrath Nāmu hai

What good my going off to bathe at holy spots ?
The Name Divine is the *true* holy spot.
The true holy spot *also* is contemplation of the holy Word
and enlightenment within.
The enlightenment granted by the Master is the *true* bathing-spot,
The ten[1] holy baths and the sacred tenth of the bright
half of Jeth.[2]
The Name Divine ever I beg—Lord, Holder of the earth !
this to me grant.
Afflicted is the world; the holy Name the medicine—
Without truth in impurity is it involved.
The Master's Word is light eternal,
And equals bathing everlastingly at the holy spot. (1)

Sāchi na lāgai mailu kyā malu dhoīyai

The pure no impurity take—what need washing them clean ?
With pearl-string of merits worn round the neck,
what *occasion* for wailing ?
One that by Divine contemplation subdues *the ego*, P. 688
Is liberated himself and liberates others,
Nevermore to fall into transmigration.
Such a one is philosopher's stone, in supreme meditation engaged.
Holy himself, to the Eternal pleasing.
In holy joy and bliss daily immersed,
Suffering and sins has be cast off.
Those attaining the holy Name, and having the
vision Divine by the Master shown—
Pure in mind, no impurity take. (2)

Sangati mīt milāpu pūrā nhāvaṇo

Union with holy devotees is the true holy bath.
Those chanting Divine laudation, by the holy Word
with beauty are invested.

1. The ten days that are considered particularly holy for bathing at sacred spots.
2. The day the holy Ganga is believed to have descended to the earth. *Dashara* = the tenth holy date. Also, Ganga, annuller of the ten sins.

Those reposing faith in the holy Preceptor, lauding the Eternal,
Perform true charities, disburse donations and
exercise compassion.
The seeker-female pleasing to the Spouse, in serene
contemplation bathing,
In the true triple confluence[1] takes bath.
To the holy Sole Supreme Being be devoted—
Thereby with each day shall come bliss ever-increasing.
Liberation in holy company, in congregation of devotees
is attained—
Such company by Divine grace is attained. (3)

Kahaṉu kahai sabhu koe kewaḍu ākhīyai

All discourse of the Lord—how may His extent be stated ?
I, ignorant, low, devoid of knowledge, from the Master's
teaching have acquired enlightenment.
Holy is the Master's teaching, ambrosial discourse :
To that is my heart attached.
Beings depart and arrive laden with poison.[2]
The Master by the holy Word *unites all to God.*
By our discoursing are not diminished the stores of devotion.
Everywhere is the Lord pervasive.
Saith Nanak in supplication : By purification of the mind
alone is one rendered holy. (4) (1)

Jīvāṉ Terai Nāeṉ mani ānandu hai jīo

Sire ! as by Thy Name I live, bliss is in my heart.
The Name holiest of the holy is *utterance* of Divine merits—
Merits of the illimitable enlightenment of the Creator,
who creates and also dissolves.
As arrives His decree *bearing* the command sent by Him,
None has power this to turn away.
Himself Creator and cherisher, over each one's head
is inscribed His writ—
Of this Himself He grants awareness.
Saith Nanak : Inaccessible, unknowable is the Lord—
By His Name I live. (1)

Tüm sari awaru na koe āiyā jaesī jīo

None, Sire ! like upto Thee—*others* are born and shall die.
By *Thy* Ordinance shall the judgement be made,

1. The Tribeni, at Prayag (Allahabad), where Ganga, Jamuna and the mythical Saraswati meet in confluence.
2. Symbolizes sin.

Whereby shall all ignorance be lifted.
The Master by inspiring utterance of the Ineffable,
All doubt removes—
The truth of such in the Divine essence is absorbed.
Himself He creates *beings* and those that
The Lord of the Ordinance by His Ordinance realize,
Into Himself absorbs.
From the Master is Thy holy truth learnt,
That at the last moment is our self's *true* friend.
Saith Nanak : Sole is the Lord, without a second—
In *devotion to* Thy Name lies exaltation. (2)

Tūṇ sacchā sirjanhāru alak sirandiyā jīo

Sire ! Thou art the holy Creator, the Maker inaccessible
by our understanding.
One is the Lord, yet, the paths are twain.[1]
That to strife leads :
Two[1] are the paths ordained, all beings to the Ordinance
are subject—
Whereby is the world born and dies.
Other than the Name none is our friend—
The world on its head carries a heavy load of poison.
Man by the Ordinance into the world has come, yet of
the Ordinance is ignorant.
The Lord for *obedience to* the Ordinance confers exaltation.
Saith Nanak : The Eternal Creator, Lord, by the holy
Word is realized. (3)

Bhagat sohehṇ durwāri shabdi sühāiyā jīo

Thy devotees in Thy court shine in splendour, by the
holy Word exalted;
Making ambrosial utterance, with tongues in joy dyed.
With tongue dyed in joy for the Name they yearn,[2]
On the Master's Word sold.
Those to Thy heart pleasing, contacting this
philosopher's stone, P. 689
Turn philosopher's stones themselves.
Such by discarding the ego attain the immortal status—
A rare enlightened one such realization has.

1. These imply the way of devotion and worldliness, of faith and doubt, as also Hinduism and Islam (that is, credal differences).
2. Thirsting.

Saith Nanak : God's devotees at the holy Portal *shine in* beauty—
Merchants of the holy Eternal. (4)

Bhūkh piyāso āthi kiv dari jāesāṇ Jīo

Sire ! how may I, hungry for pelf, attain the Divine Portal ?
By approaching the Master and soliciting[1] knowledge from him,
on the Name may I meditate.
Meditating on the holy Name, may I utter the holy *Name*,
And by the Master's guidance realize truth.
On the Name of the Lord, cherisher of the humble,
compassionate, immaculate
May I discourse ceaselessly.[2]
Such functioning from primal time has the Lord
Himself ordained—
Subdued *thereby* are the ego and the mind's *impulses*.
Saith Nanak : The Name is the sweet elixir supreme;
By the Name is *worldly* thirst assuaged. (5) (2)

Pir sangi müṭhaṛiyei khabari na pāīyā Jīo

Thou woman[3] deluded, with thy Lord by *thy* side,
Unaware hast thou been of Him.
In this hast thou earned the writ inscribed on thy forehead;
Ineffaceable is the writ inscribed of our previous deeds—
I know not what *to me* shall befall.
In dye of good deeds not dyed,
Involved in evil qualities, wailing I sit.
Wealth and youth are *thin* as *akk*[4]-shade;
As comes old age, ended are our days.
Saith Nanak : One without *devotion to* the Name
is of cursed matrimony,
By the Spouse for her faithlessness abandoned. (1)

Būḍī gharu ghāliyo Guru kai bhāe chalo

Thou that art ruined, ruined *thy* home—the Master's
instruction obey.
On the holy Name meditate : *thus* shalt thou have
joy in the Mansion.
On the Name Divine meditate; thus shall *to thee* come joy—
Brief is thy stay in the parent's home.[5]

1. Asking, querying.
2. Day after day.
3. Image for the self as also the seeker.
4. A bush yielding bitter fruit.
5. Symbol for life in the body.

As in thy true home art thou settled, shalt thou attain
the Divine essence,
And ever with the Beloved abide.
Listen, people of the world ! without devotion shall you
not get abode in your *true* home.
Saith Nanak : The woman shall have joy with the Beloved,
As in the holy Name she is dyed. (2)

Piru dhan bhāvai tāṇ pir bhāvai nārī Jīo

The Spouse is beloved of the woman when the woman
is by him favoured.
Then contemplating the Master's Word, in joy of
the Beloved is she absorbed.
Contemplating the Master's Word, of the Spouse is she beloved,
In humility[1] performing devotion.
The Beloved consuming her Maya-attachment,
In joy has she bliss.
In joy with the holy Lord absorbed, by subduing the ego
is she dyed deep red in *love*.
Saith Nanak : One absorbed in holy truth is blessed in matrimony,
In love of the Beloved absorbed. (3)

Pir ghari sohai nāri je Pir bhāvae Jīo

Sire ! the woman in the Husband's home in beauty shines,
should she with Him be in love.
Utterance of false words is of little avail :
Of little avail is false utterance, never shall she
behold the Beloved's sight.[2]
Such a one, full of demerits, by the Spouse abandoned—
Without Him are her nights passed.
Reposing not faith in the Master's Word, in bonds entangled.
Never shall she attain the Mansion.
Saith Nanak : One realizing the self, by the Master's guidance,
In serene joy is absorbed. (4)

Dhann sohāgani nāri jini Piru jāṇiyā Jīo

Sire ! blessed is the woman of happy matrimony
Who her Lord has realized.
One bereft of the Name is false; false her doing.
One with Divine devotion decked, to the holy Lord is pleasing,
In loving devotion dyed in the Lord.

1. Bending low.
2. With her dyes.

With the voluptuous spouse, of tender youth, shall
she have bliss in joy.
Abloom with the Master's Word, by the Lord's
love blessed, P. 690
Noble is her reward.
Saith Nanak : The woman by holy truth exalted,
In the Spouse's home in beauty shall abide. (5) (3)

In the Measure Dhanasari—Composition of Guru Ram Das
Chhant (Lyrics)

SCORE 1

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Hari jīo kripā karei tāṇ Nāmu dhiyāīai Jīo

Sire ! should only the Lord show grace, may we on the
Name meditate.
Should the holy Preceptor by his sweet will meet,
In spontaneous poise Divine laudation may we sing :
Singing Divine laudation is one ever[1] in bloom,
While the self to the holy Eternal becomes pleasing;
Then pride, egoism and Maya one discards.
The Creator does all in His will;
Beings receive only what He grants.
Sire ! should only the Lord show grace, may we on the
Name meditate. (1)

Andari sāchā nehuṇ pūrei Satigürai Jīo

Within *me* abides true love by grace of the holy Preceptor
perfectly-endowed.
The Lord[2] day and night I serve; never is He from
my mind away :
Forgetting him never, day after day on Him I meditate—
By utterance of His Name I live.
As to *His Name* by my ears I listen, is my mind's *desire* fulfilled;
Thus by the Master's guidance amrita I quaff.
Should *the Lord* show grace, with the holy Preceptor
union He grants,
Whereby day by day does the mind in discriminating
understanding remain.

1. Each day.
2. Him.

In the self has arisen true devotion[1] by grace of the
holy Preceptor, perfectly-endowed. (2)
Sat-Sangati milai waḍ-bhāgi tāṇ Hari-rasu āwae Jīo
Sire ! should holy company by great good fortune be met,
does the self find joy in God.
Should the self ever in devotion remain absorbed,
In spontaneous poise shall it merge :
By merging in spontaneous poise to the Lord's heart
shall it be pleasing,
And abide ever emancipated from Maya and the world.
As devotion to the Lord is formed, does the self get
acclaim here and in the hereafter.
Such a one from pleasure and pain emancipated,
Shall all the Lord's doings find pleasing.
Sire ! should holy company by great good fortune be met,
does the self find joy in God. (3)
Dūjai bhāe dükhu hoe manmükh Jam johiyā Jīo
Sire ! in duality lies suffering :
Egoists by Yama are sought after.
Such deluded, in Maya-suffering caught, day and night wail :
Deluded in Maya-suffering, by egoism prodded,[2]
In pursuit of covetousness is their life passed.
The Lord's bounties forgetting, at the end in regret
they depart.
Other than the Name nothing the self accompanies—
Progeny and wife, are all Maya-delusions.
In duality lies suffering : egoists by Yama are sought after. (4)
Kari kirpā lehu milāe mahalu Hari pāiyā Jīo
In Thy grace to holy company unite me.
That the Divine Mansion I attain.
Those ever remaining in the prayerful attitude,[3]
To the Lord's heart[4] are pleasing :
Those pleasing to the Lord's heart[4] in the Divine
Ordinance are absorbed—
Obeying the Ordinance, joy they obtain.
Ever day and night in contemplation remaining.

1. Love.
2. Incensed, provoked.
3. With folded hands.
4. Mana.

Spontaneously on the Name they meditate.
By *devotion to* the Name has come exaltation—
The Name to Nanak's heart is pleasing.
In Thy grace to holy company unite me,
That the Divine Mansion I attain. (5) (1)

In the Measure Dhanasari—Composition of Sri Guru Arjan Dev P. 691

Chhant (Lyrics)

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Satiguru dīn-dayāl jisu sangi Hari gāwīyai Jīo

Sire ! compassionate to the humble is the holy Preceptor,
In whose company may we sing Divine *laudation.*
Delight of the Divine ambrosial Name in holy company
is experienced.
In holy company on the Sole *Lord* meditate in love,
Whereby may suffering of migration flee.
By primal grace is recorded *for man* receiving of instruction
from the holy—
Thereby is Yama's noose snapped.
Fled are then fear and doubts, unravelled *Yama's* knot;
Yama's path nevermore then is visited.
Prayeth Nanak : Lord, show grace,
That ever Divine laudation I sing. (1)

Nidhariyāṇ dhar eku Nāmu niranjaṇo Jīo

Sire ! the sole prop of the shelterless is the Name immaculate.
Thou the Supreme Bestower *of boons*, shatterer of all suffering.
Lord annuller of suffering, bestower of bliss,
To shelter of the holy am I come,
Who in the twinkling of an eye take *the self* across the
tempestuous ocean of existence.
As is the Master's collyrium to the eyes applied,
Is the *Lord beheld* pervading all space.
Prayeth Nanak : May I ever contemplate the *Divine*
Shatterer of all suffering and fear. (2)

Āpi līyei laṛ lāe kirpā dhārīyā Jīo

In His grace has He Himself to His sash attached us.[1]
Without merit, low, helpless am I—

1. Implies granting shelter and succour.

Inaccessible, limitless the Lord.
Compassionate, ever gracious *is the Lord.*
bestower of poise on the lowly.
All beings under Thy power lie—all by Thee cherished.
Himself is He the creator, Himself enjoyer of all;
Himself keeping all in mind,
Prayeth Nanak : May I find life in Divine laudation;
The Lord may I ever contemplate. (3)

Terā darasu apāru Nāmu amolaī Jīo

Without limit is Thy vision, beyond value Thy Name;
Thy servants the incomputable Supreme Being ever contemplate.
The holy on whose tongue in His pleasure is He settled,
By the Divine elixir feel intoxicated.
Supremely fortunate are those attaching themselves to the
Master's feet,
Ever, each day awake *to the Lord.*
Such ever, with each breath utter laudation of the Lord,
worthy to contemplate.
States Nanak in humility : Invaluable is dust *of feet*
of the holy
And the Name Divine. (4) (1)

In the Measure Dhanasari—Composition of the Venerable Bhakta Kabir
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Sanak Sanand Mahesh samānā

Great ones such as Sanak, Sanandan[1] and Shiva,
And Sheshnag[2] Thy truth have not realized. (1)
In holy company pray, in *our* heart lodge the Name ! (I-Pause)
Such as Hanuman[3] and Garuda,[4]
Indra, king of gods and great ones among mankind
Of *Thy* merits have no awareness. (2)
Neither the four Vedas, Simritis and Puranas,
Nor Vishnu[5] and Lakshmi[6] *of Thee* have realization. (3)
Saith Kabir : Never in *transmigration* wanders one,
That attaching to Thy feet, with the Lord seeks shelter. (4) (1)

1. Sanak and Sanandan are Brahma's sons.
2. The thousand-hooded serpent with each tongue uttering a fresh name of the Lord.
3. The monkey-god devoted to Rama.
4. The bird that is Vishnu's mount.
5. Kamlapati.
6. Kanwala (Kamala).

Din tei pahar pahar tei gharīyāṇ āv ghaṭai tanu chhīyai
Each day, each pahar[1] and hour[2] is life diminishing and
the bodily frame declining.
The hunter death like a murderer is on the prowl.
Say, what device may we employ ? (1)
Approaching is that day ! P. 692
Out of mother, father, brother, progeny, wife—
Say who can *help* whom ? (I-Pause)
Beast-like man visualizes not his self while light
in body lasts :
To keep living is he greedy, his eyes turned blind. (2)
Saith Kabir : Listen, thou creature of God !
Discard *thy* mind's doubt;
Contemplate solely the Name, and with God alone
seek shelter. (3) (2)

Jo janu bhāu bhagati kachhu jānai tā kau achraju kāho
The person that has any knowledge of loving devotion,
What wonder that *he may attain liberation* ?
As water mingled with water is not separated,
So melting, is the weaver[3] *Kabir with the Lord merged.* (1)
Creatures of God ! by your reckoning am I a simpleton :
Should Kabir meet death in Kashi,[4] what obligation
owes he to God[5] ? (I-Pause)
Saith Kabir : Listen, people of the world !
Let no one into delusions fall.
Little difference does Kashi[4] or the saline *region of*
Magahar[6] make,
Should the Lord in mind be borne. (2) (3)

Indra-lok Shiva-lokeh jaibo
Any that performs worthless austerities may
enter Indra's or Shiva's demesne.[7]
These still must he leave.[8] (1)

1. A period equivalent to three hours.
2. Ghari.
3. This was the caste of this bhakta, by orthodox notions low.
4. A part of the holy Banaras (Varanasi).
5. (That is, dying in Banaras does not by itself bring liberation, liberation comes from devotion).
6. A village in the Basti district of Uttar Pradesh, held to be under a curse.
7. These are the various regions of the Hindu heaven.
8. (To enter upon transmigration).

What shall I beg of God ? Nothing lasts.
Bear ever in mind the Name Divine. (I-Pause)
Repute, royal authority, wealth, worldly greatness—
None of these at the last shall our helpers be. (2)
Progeny, wife, wealth and substance—
Who by these has attained bliss ? (3)
Saith Kabir : Nothing else is of any worth :
The wealth cherished by our heart[1] is
the Name Divine. (4) (4)

Rama simar Rama simar Rama simar bhāī

Brother ! ever the Lord contemplate;
Without contemplation of the Lord, many are sunk. (I-Pause)
Wife,[2] progency, *thy* body, home, wealth that brings comfort—
As the time of death approaches, none of these
shall be thine. (1)
Ajamal, the Elephant and the Courtesan[3]
That in low deeds indulged—
All by uttering the Name Divine found liberation. (2)
Of wandering in incarnations of hog and dog didst
feel no shame ?
Why discarding the Name Divine ambrosial now
swallow poison.[4] (3)
Discard doubt and worthless ritual devices;
The Name Divine contemplate.
Kabir, thou servant of God ! by the Master's grace
make the Name Divine thy friend. (4) (5)

In the Measure Dhanasari—Composition of the Venerable Bhakta Namdev

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Gehrī kari kai nīv khüdāī ūpar mandap chhāe

Deep dug are the foundations; over these are erected
mansions *by man* :
Consider, who shall live longer than Markandaya,[5]
Who passed life, covering his head *only* with a straw ? (1)

1. Mana.
2. Lit. Woman.
3. These are examples of those saved through devotion, as the Lord they remembered.
4. That is, indulge in evil.
5. A Rishi who lived a long life.

The Divine Creator is our *true* friend.
Man ! what art thou proud of ? this frail body shall
one day be destroyed.
Kauravas, with Duryodhana[1] for brother, in avarice indulged.
Over him waved the umbrella over twelve Yojanas[2]—
At the end was his body pecked at by vultures. (2)
There were great ones like Ravana, *master of* Lanka,[3]
all of gold. P. 693
What happened to his elephants tied at the portal ?
In an instant all passed into strange hands. (3)
Yadavas[4] that tried to fool Durbasha[5] had such
terrible recompense.[6]
The Lord to His servant Namdev has been gracious;
So Divine laudation has he sung. (4) (1)

Das bairangani mohi basi kīnī panchunh kā miṭ nāvoṇ

The ten females, *sources of senses* have I brough under control,
And of the five *sources of evil* effaced all trace.
The seventy-two channels[7] with amrita have I filled,
and the poison cast out. (1)
No more *to the world* shall I return.
With my heart[8] the ambrosial word I utter,
and *thus* instruct my self. (I-Pause)
By falling at the Master's feet,[9] begging of him the strong
axe *of the holy words* have I acquired.
Turning away *from the world*, are we turned servants of the holy,
And of God's devotees cherish fear. (2)
From the world shall I find release as involvement
with Maya ceases.
Maya is *another* name for falling into the womb to be born—
Discarding this, shall I attain the *Divine* vision. (3)
Those that thus enter upon devotion, lifted is all their fear.

1. Duryodhana, symbol of arrogance was king of the Kaurava race, mentioned in *Mahabharata*.
2. A measure of distance equalling three *Kosas*.
3. Ravana was the proud king of Lanka, now known as Sri Lanka.
4. The race to which Krishna belonged.
5. A rishi who cursed the Yadava race.
6. This.
7. The number of channels of vital energy (nadis) according to hatha-yoga is seventy-two thousand.
8. Vessel.
9. The allusion is to the Ramayana, when Rama, falling at Parshuram's feet, draws up all his strength with which he wielded his axe to destroy Kshatriyas.

Saith Namdev : Why seek Him outside[1] ?
By such discipline *as this* is the Lord attained. (4) (2)

Mārwāṛi jaisei nīr bālahā beli bālaha karhalā

As *in* Marwar[2] is water loved; as loves the
camel the creeper;
As at night the deer loves the *hunter's* sound—
So does my heart[3] love the Lord. (1)
Lord ! lovely is Thy Name, lovely Thy aspect;
Lovely too Thy hues. (I-Pause)
As by the earth is rain-water loved, as fragrance of flowers
by the humming-bee;
As by the Kokila is loved the mango—
So does my heart[3] love the Lord. (2)
As the chakwi loves the sun, the swan Mansarovar;[4]
As the youthful woman loves her husband—
So does my heart love the Lord. (3)
As the babe loves milk, the chatrik's tongue[5]
the shower of rain;
As the fish loves water—
So does my heart[3] love the Lord. (4)
Yoga-practitioners, accomplished yogis,
savants all seek *Him*—
A rare one only has beheld Him.
In all the realms is Thy Name loved :
So does Yama's heart[3] love the Lord. (5) (3)

Pahil pūrīyei pūnḍarak vanā

In the beginning appeared the field of lotus[6]
Wherefrom arose the swans,[7] all beings.
Know that by *command of* the Divine might are all
beings dancing.[8] (1)
In the beginning was manifested the Supreme Being;
Thereafter from the Supreme Being appeared dancing Maya. (1)
All that exists, pertains to Him :
All the world is the Lord's orchard.

1. Why wander outside ? That is, in performing austerities and visits to tirthas.
2. A dry region in Rajasthan.
3. Mana.
4. The famous lake in the Himalayas, held sacred.
5. Mouth.
6. Symbol for the beginning of creation.
7. Symbol for the self.
8. Used symbolically = acting.

Beings are like the ocean rolling[1] in pots of
persian wheel. (I-Pause)
All beings dance like *Krishna's* milkmaids :
None other than the Lord is there.
Enter not into disputation on this—
That would be doubting.
Says the Lord : This world and I are identical. (2)
The world moves up and down the wheel like pots
on persian wheel :
After long wandering in *transmigration*, at your Portal
have we arrived.
Who art thou ?
I, Sire ! Nama. P. 694
Sire ! from this house of suffering[2]
Bringing Yama's chastisement, pray save me ! (3) (4)

Patit-pāvan Mādho birdu Terā

Lord ! uplifting the fallen is Thy law of grace.[3]
Blessed are the saints who on the Lord have meditated. (1)
To my forehead has stuck dust of the Lord's feet,
That godly men and savant seek in vain.[4] (I-Pause)
The Lord, annuller of pride, to the humble is compassionate.
Nama[5] to the shelter of your feet is a sacrifice. (2) (5)

In the Measure Dhanasari—Composition of the Venerable Bhakta Ravidas
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Ham sari dīnu dayālu na Tüm sari ab patīyār kyā kījai

None humble as I; none compassionate as Thou :
What need now to test *my devotion ?*
Grant to Thy servant this *boon* in perfection :
May my mind to your Word ever be compliant. (1)
To the Lord may I time and again be a sacrifice !
Why with me art Thou incommunicative ? (Pause)
Lord ! for numerous incarnations from Thee was I alienated—
Now is this life dedicated to Thee.

1. Lit. Dancing.
2. Also rendered as : *To Thee* have I come, save me from Yama's chastizement.
Note : The language of this hymn is overwhelmingly Marathi, which was the spoken tongue of this saint.
3. Bird (Ar. Wird), customary behaviour, pattern of behaviour.
4. Is away from godly men and savants.
5. Short for Namdev.

Saith Ravidas : In hope of *union* I find life—
For long of Thy sight am I deprived. (2) (1)

Chit simranu karouṇ nayn avilokano sravan bānī sūjasu pūri rākhouṇ

My mind to Thy contemplation is *dedicated*; my eyes to beholding sight of Thee :
My ears to be filled with sound of Thy utterance.
My mind may I make the humming bee;
Your feet in my heart may I lodge;
With my tongue may I utter the ambrosial Name Divine. (1)
Never may my love for the Lord find decrease !
This at high cost have I bought, in return for my whole life. (I-Pause)
Without holy company arises not love; without love can devotion to Thee be not practised.
Makes Ravidas this supplication : Divine King !
Protect Thou my honour. (2) (2)

Nāmu Tero ārati majan Murārei

Lord ! Thy Name *to me* is prayer-offering and holy dips :
Other than the Name, false is all show[1] of ritual. (I-Pause)
Thy Name *my* mat[2] and the holy stone to rub sandalwood;
Thy Name the saffron to sprinkle *over Thee*.
Thy Name the water, the sandalwood,
That rubbing, to Thee I may offer. (1)
Thy Name the lamp, the wick;
Thy Name the oil into it poured.
As with Thy Name is lit the flame,
Is the whole universe[3] illuminated. (2)
Thy Name the string, the flower-garland.
The entire vegetation[4] *in comparison* unreal.
How may I offer to Thee what Thou hast Thyself created ?
So, of Thy Name over Thee the fly-whisk I crave. (3)
All four sources of creation[5] in veneration of eighteen *Puranas* and bathing at sixty-eight tirthas[6] is engaged.

1. Expanse.
2. Asan = a woollen strip used as seat at prayer.
3. The abode.
4. Lit. Eighteen loadfuls : This is the traditional way to refer to the entire created vegation.
5. These are egg-born, placenta-born, perspiration-born and atmosphere-born.
6. Holy bathing-spots.

Saith Ravidas : Thy Name is the true worship-offering—
Thy holy Name the true food-offering to Thee. (4) (3)

In the Measure Dhanasari—Composition of Bhakta Trilochan

Bani of Bhaktas P. 695

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Nārāyan nindasi kāe bhūlī gawārī

*Deluded foolish female[1] ! why lay blame on God ?
Suffering and happiness from your deeds arise. (I-Pause)
The moon on the forehead of Shiva abides, and *daily*
in Ganga has bath;
In his family was born the Lord Himself[2]—
Yet because of his evil deed[3] is his obloquy ineffaceable. (1)
Arun who is charioteer to the lord sun, lamp of the world,
And has the king of birds, Garuda for brother—
Yet because of his evil deed[4] is he maimed. (2)
Shiva, annuller of innumerable sins, lord of the three
worlds, comes not to an end of *his journey* :
Because of his action Brahma's skull would not leave him.[5] (3)
Although the ocean, Lord of streams has yielded amrita,
the moon, the wish-fulfilling cow, Lakshmi, the
wish-fulfilling tree,
The horse Sikhar and the wise surgeon Dhanvantri—
Yet because of his deed[6] his saline taste goes not. (4)
Hanuman[7] burnt the fort of Lanka, uprooted Ravana's garden,
And bringing the curative herb pleased the Lord—
Yet because of his deeds is he not able to cast off the *curse of*
wearing only the loin-strip. (5)
Listen, wife of my home ! ineffaceable is the effect of
former deeds—
So contemplate I the Name Divine.
Lord ! thus supplicates Trilochan. (6) (1)

* *Note* : The above hymn is full of mythological allusions, pertaining to its main teaching of the inevitability of our deeds affecting our destiny.

1. Addressed to his wife, as is specified in the last verse.
2. Krishna was Chandravanshi (of the moon dynasty).
3. This was to aid Indra in seducing Ahalya, wife of the rishi Gautam.
4. This was the impaling of a butterfly with a thorn.
5. Shiva was guilty of cutting of Brahma's head when the latter resented Shiva's advances to this daughter. This left him when he bathed at Kapal-mochan.
6. This was to insult Agastya muni.
7. The monkey-god, devoted to Rama.

In the Measure Dhanasari—Composition of the Venerable Sain

Dhūp dīp ghrit sājai āratī

Making *devotion* the incense, lamps and ghee for arati,[1]
To the Lord am I a sacrifice. (1)
Sing you paeans of Divine joy :
Sing ever paeans of glory of the Divine King. (I-Pause)
Lord ! realization that Thou art immaculate,
Is *for me* the noble lamp and the holy wick. (2)
The way of Divine devotion is known to
my master. Ramanand,[2]
Who expounds the Supreme Bliss, perfection
incarnate. (3)
Lord of charming figure ! arcoss the *ocean of*
existence take *me.*
Saith Sain : To the *Master of* Supreme Bliss be
you devoted. (4) (1)

In the Measure Dhanasari—Composition of Bhakta Pīpa

Kāyo Devā kāyo deval kāya jangam jātī

The self is itself the deity; the self the temple;
The self too the wandering ascetic and pilgrim.
The self is incense, the lamp and the offering,
The self the flower-offering. (1)
In searching through the continents of the self are obtained
the Nine Treasures.[3]
The Lord be my witness[4] ! nothing is born
or dies. (I-Pause)
Whatever is in the cosmos is *present* too in the self—
Whoever seeks, attains *this secret.*
States Pīpa in humility : *The Lord* is the Supreme Essence—
The holy Preceptor realization of this grants. (2) (1)

In the Measure Dhanasari—Composition of Bhakta Dhanna

Gopāl Terā āratā

Lord ! *Thy* servant am I in affliction.[5]
Those that to Thee are devoted, Thou their objectives
dost fulfil. (I-Pause)

1. Worship-offering.
2. A great Vaishnavite saint of the thirteenth century.
3. See Glossary. Here symbolizes spiritual joys.
4. Lit. I cry to the Lord for succour.
5. Some interpret *arata* as arati (worship-offering).

I beg for lentils, flour[1] and some ghee,
Whereby may my heart be delighted.
Seek I also shoes and good clothing,
And grain grown over well-ploughed land.[2] (1)
A cow and buffalo in milk I seek,
As also a good Arab mare.
Thy servant Dhanna then begs also for a wife,
a good housekeeper. (2) (1)

1. *Sidha* is raw material for cooking.
2. Land ploughed over seven times.

RAGA JAITSARI

In the Measure Jaitsari—Composition of Sri Guru Ram Das P. 696

Quartets

SCORE 1

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Merai hīyarai ratanu Nāmu Hari basiyā Gūri hāthu
dhariyo merai māthā

As the Master his hand *of protection* over my forehead placed,
Came the jewel Name in my heart to settle.
As the Master *devotion to* the Name *on me* conferred,
paid off was my debt;[1]
And cast off were sins and suffering of multiple births. (1)
My self ! to the Name Divine, *repository of* all boons,
be devoted.
The Master, perfectly-endowed, the Name Divine *in me*
has confirmed—
Without the Name is life worthless. (Pause)
Egoists without the Master's guidance are turned senseless,
Ever in Maya-attachment caught :
Never serving at feet of the holy, is their life of no avail. (2)
Those that at feet of the holy, at the feet of saints
have done service,
Fruitful and meaningful is their life.
Lord of the universe ! in your compassion make me slave
of your slaves. (3)
Blind, unenlightened, thoughtless that we are,
How may we tread the *Lord's* way, His path ?
Master ! to me, without sight, grant touch of your sash,[2]
That Nanak, your servant, in unison with you may
tread *the path.* (4) (1)

1. Implies the duty of devotion.
2. Implies taking under protection.

Hīrā lālu amolaku hai bhārī binu gāhek mīka kākhā
The Name Divine is an immensely invaluable jewel, a ruby—
Yet without a buyer is it *reckoned* worth a *piece of* straw.
The holy Preceptor have I found buyer of jewels—
Then is this jewel sold for millions. (1)
In my heart[1] has the Lord deposited a secret jewel :
As the Lord, compassionate to the humble, union with the holy Preceptor granted,
After union with him was this jewel evaluated. (Pause)
Enveloped in darkness of ignorance is the chamber of the egoists' mind—
In their home is not visible this jewel worth millions :
Such, in ignorance, in doubt die straying,
After swallowing the Maya-serpent's poison. (2)
Lord ! to good holy devotees unite me—under shelter of the holy keep me.
Lord ! to your bosom clasp us : to your shelter have we rushed. (3)
How may my tongue express your merits—you that are the inaccessible mighty Supreme Being ?
The Lord to his servant Nanak has shown compassion; P. 697
A sinking stone has He saved. (4) (2)

Ham bārik kachhūa na janehṇ gati miti Terei mūrakh mügadh iyānā
We children know not of Thy state and extent—
Ignorant and thoughtless infants that we are.
Lord ! in your grace grant us noble understanding;
Turn ignorant ones into the wise. (1)
Slothful, dozing was my mind :
Arrived the Lord and to the holy *Preceptor* united me—
By such union was my guile cast off (I-Pause)
Lord ! grant each moment devotion to my heart—
The beloved Name Divine is my life.
Lord ! without the Name I die, as the drug addict who by his drug is attracted. (2)
Perfect good fortune in primal time is bestowed on those
Whose heart with Divine love is inspired.
Each moment at their feet we worship,
Who find joy in the Lord. (3)

1. Mana.

The Divine Lord in His compassion united the long—
separated ones.
Blessed be the holy Preceptor who the Name in
my *mind* confirmed—
Nanak, his servant, to him is a sacrifice. (4) (3)

Satiguru sājanu pürakhu waḍ pāiyā Hari rasik rasik phal lāgibā

As is attained the holy Preceptor, exalted being,
Fruit of Divine *devotion* with great joy have I tasted.
Man in Maya-serpent's coils is caught—
By the Master's teaching has the Lord this poison cast off. (1)
My heart to joy of the Name Divine is attached.
The Lord by *granting union* with the holy *Preceptor*
has purified the fallen,
And taste of joy of the Name Divine conferred. (Pause)
Blessed is *our* great fortune, as the holy Preceptor is met—
In union with the holy Preceptor is absorption in the
absolute[1] attained.
Assuaged is the fire of desire; attained is peace,
And laudation of the Lord immaculate have we sung. (2)
Those deprived of the holy Preceptor's sight, from primal
time are made unfortunate :
Involved in duality in transmigration[2] they fall—
Their whole life gone waste. (3)
Lord ! grant *me* purity of wisdom that at the holy Preceptor's
feet I serve,
And find joy in the Lord.
Nanak, servant of God, seeks dust of feet of the holy,
That the Lord in His compassion shall grant. (4) (4)

Jin Hari hirday Nām na basiyo tin māt kījai Hari bānjhā

Those in whose hearts is not lodged the Name Divine,
Pray Lord, may the mothers of such turn sterile.
Of such the body without the Name is desolate;
Without the Name, in perturbation wailing they die. (1)
My self ! contemplate the Name Divine *lying* within.
The Lord gracious has shown grace;
Wherethrough the Master enlighenment to our self
has imparted. (Pause)

1. Unmani = the state of Turiya.
2. Cast into the womb.

In Kali Yuga *to sing* Divine laudation is the noble status.
By the holy Preceptor's mediation is the Lord attained.
To the holy Preceptor am a sacrifice, who the hidden
Name has manifested. (2)
By great good fortune is obtained sight of the holy,
Whereby are all sins annulled.
The holy Preceptor greatly wise, possessor of wealth of
merit[1] have we attained, P. 698
Who many of his merits with us has shared. (3)
Those shown grace by the *Divine* life of the universe,
In their mind the Lord have cherished.
At Dharmaraja's portal are their records torn—
Saith Nanak, servant of God : Thus is their reckoning
closed. (4) (5)

Sat-sangati sādh pāī waḍ-bhāgīṇ manu chaltau bhaiyo arūṛā

By great good fortune is attained pure, holy company,
And the restless mind poise has found.
The unstruck concert all the time is playing,
And joy of the Divine amrita shower have we tasted.[2] (1)
My self ! contemplate the Name Divine, all beautiful.
The Divinely-inspired holy Preceptor who love for the
Lord in my mind and body has inspired,
In his embrace has tightly enclosed me. (Pause)
Reprobate[3] misbelievers in Maya-bonds are stubbornly
hoarding poison :
This in the way of God they cannot spend,
And on their head bear chastisement of Yama,
agent of death. (2)
The holy Preceptor who his self to God has dedicated,
With fervent devotion apply dust of *his feet* to *your* face.
Such in this world and the next shall obtain repute,
With their minds deeply dyed in God. (3)
Lord ! to the holy unite me, who am their humble servant.[4]
Nanak, servant of God, by touch of feet of the holy
Preceptor to devotion is inspired—
The thoughtless stone-like mind thereby has blossomed.[5] (4) (6)

1. Shah = a common term has a banker or rich capitalist.
2. Taken.
3. Sakta.
4. Worm.
5. Grown green.

In the Measure Jaitsari—Composition of Sri Guru Ram Das

SCORE 2

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Hari Hari simaruh agam apārā

Contemplate the Lord, inaccessible, without extent,
By whose contemplation may our suffering be effaced.
Lord ! to the holy Preceptor, exalted Person unite me :
By association with the Master comes joy. (1)
Friend ! sing laudation of the Lord :
The Name Divine cherish in heart,
Discourse *to us* on the Lord's Word; by union with the Master
is it manifested. (2)
The mighty Lord, the Divine Master is *our* very life—
To my mind and body tastes He sweet as amrita.
Lord ! in your compassion unite me to the Master,
Image of the immaculate Supreme Being. (3)
The Name Divine ever confers joy :
In love for the Lord is my heart[1] dyed.
Lord ! to the great noble being, the Master unite me,
That Nanak by *devotion to* the Name may attain joy. (4) (1.7)

Hari Hari Hari Hari Nāmu japāhā

Those that the Name Divine[2] have contemplated,
By guidance of the Master, take over profit of the Name.
Ever in your self confirm devotion to the Lord—
To the Name Divine with passion be devoted. (1)
Contemplate the Name of the Lord, compassionate—
Dyed in joy in the Lord, ever His praise chant.
Chant the Lord's praise, dancing with fervour,
Joining holy company. (2)
Come sister-friend[3] ! with the Lord we make union;
Listening to Divine discourse, the holy Name we repeat. P. 699
Lord ! in your grace to the Master unite me—
By union with the Master arises yearning for God. (3)
Of the Lord inaccessible utter laudation and praise;
Each instant the Name Divine sing.
Benevolent Master ! in your grace to yourself unite me—
By such union, saith Nanak, is inspired yearning for
Divine devotion. (4) (2.8)

1. Mana.
2. *Hari* is repeated four times, yielding this sense.
3. Image for fellow-devotees.

Rasi rasi Ramu rasālu salāhā

With ecstasy laud the Lord, repository of joy :
My self ! drenched in *joy of* the Name Divine, derive this gain.
Each moment of day and night practise thou devotion—
By the Master's teaching is yearning for devotion born. (1)
Contemplate merits of Lord of the universe :
Conquering ego and the body, by the holy Word derive profit.
By the Master's teaching are the five minions of *evil* subdued,
And mind and body for the Lord become full of yearning. (2)
Contemplate the jewel Name Divine.
Chanting Divine laudation, have *thereby* everlasting gain.
Lord compassionate to the humble, show grace,
That for *utterance of* the Name Divine I yearn. (3)
In your mind the Lord of the universe contemplate.
Contemplation of the Lord is *supreme* gain in the world.
Blessed the supreme Lord,
For whose contemplation is Nanak full of yearning. (4) (3.9)

Āpei jogī jügati jügāhā

Himself is *the Lord* the true Yogi; Himself *grants* the
means to union;
Himself into absorption[1] beyond fear fallen.
Himself pervading everywhere, himself to *devotion to*
the Name grants yearning. (1)
Himself the regions and the worlds; Himself these He illumines.
Himself the holy Teacher, churning the ocean :
Himself the jewels He churns out;[2] and to contemplation
of the Name Divine grants yearning. (2)
Come, sister-friends[3] ! in unison Divine laudation we chant;
By the Master's guidance uttering the Name Divine,
this gain we have.
As Divine devotion in the mind confirmed becomes pleasing,
To *contemplation of* the Name Divine is yearning aroused. (3)
Himself is He supremely wise, the great monarch.
By the Master's guidance, capital of His Name to us is entrusted.
Lord ! grant *to me* love for the Lord;
For laudation of Divine merit may Nanak
have yearning. (4) (4.10)

1. Tāri = samadhi.
2. Reference to the Puranic tale of the churning to the ocean by the gods and demons, and extracting the fourteen 'Jewels' therefrom.
3. Symbol for fellow-devotees.

Mili sat-sangati sangi Gūrāhā

Joining holy company in unison with the Master,
By the Master's *guidance* have I acquired capital of the Name.
Lord ! show grace that yearning to join holy company
I *perpetually* have. (1)
With my ears to words of Divine laudation may I listen :
In your grace to the holy Preceptor unite me.
Thy laudation may I sing and utter;
To contemplation of Divine merits may I have yearning. (2)
All holy bathing, ritual disciplines and pieties have I judged.[1]
None the Name Divine equals.
To contemplation of the Lord beyond measure,
of immense weight,[2]
By the Master's guidance may I have yearning. (3)
In contemplation of the Name Divine are comprehended
all ritual pieties,
Whereby is washed off impurity of sin and evil.
Lord compassionate to the humble, to Thy servant show grace;
Grant to Nanak yearning for the Name. (4) (5.11)

In the Measure Jaitsari—Composition of Sri Guru Arjan Dev P. 700

SCORE 3

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Koī jānai kawanu īhan jagi mītu

A rare one *alone* knows who in this world is *our true* friend.
Whoever has *the Lord's* grace, has this realization—
Pure is his way of life. (I-Pause)
Mother, father, wife, progeny, relations,
loved friends and brother—
By good fortune acquired in previous births have met :
In the last moment none to another can be of help. (1)
Pearl-strings, gold, rubies, diamonds—
are an entertaining show[3] for the mind.
Their possessors' life in wailing passed,
Content never visiting it. (2)
Man may be master of elephants, chariots, steeds fleet as wind;
Wealth, estates, armies of four phalanxes[4]—

1. Weighed.
2. Used in the sense of merit, significance.
3. Maya (used in the applied sense).
4. These are elephants, cavalry, chariots and infantry.

None of these accompanies him;
Unclad he departs. (3)
God's devotees are loved of the Lord—
In their abodes chant you the Lord's Name.
Saith Nanak : Thus shall you have joy here,
And your face be radiant in the hereafter :
This blessing in company of the holy is obtained. (4) (1)

In the Measure Jaitsari—Composition of Sri Guru Arjan Dev

Duos

SCORE 3

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Dehu sandesaro kahīyo Prīya kahīyo

My blessedly wedded sisters,[1] give me the Beloved's tidings,
As listening to numerous reports of Him am I puzzled. (I-Pause)
Some aver He is outside *of us* : some that He is within :
Invisible His hue and feature.
Sisters of wedded bliss[1] ! tell me the truth of it. (1)
Pervading all, in all abiding, He from Maya-taint is free.
Saith Nanak : Listen, people *of the world* !
On the tongue of the holy[2] He abides. (2) (1.2)

Dhīrouṇ süni dhīrouṇ Prabh kau

On hearing of the Lord find I poise of mind. (I-Pause)
Beholding the Lord close to me,
To Him shall I dedicate self, life, mind and body. (1)
Beyond computation, limitless, mighty bestower *of boons*—
As the Lord I behold, in my heart shall I hold him. (2)
Contemplating the Lord, shall all my objectives be fulfilled,
All my desires achieved. (3)
By the Master's grace is He in Nanak's self lodged;
On realization of the Lord shall no pining or
sorrow touch me. (4) (2.3)

Lorindarā Sājanu merā

Universally sought after is the Divine friend.
In each home sing noble paeans of joy—in each self[3]
is His abode. (I-Pause)
In joy and suffering, to Him I make supplication—

1. Symbol for true devotees.
2. That is, in their words.
3. Vessel.

May He never be out of my mind !
By utterance of His Name is cast illumination
of millions of suns,
And darkness of illusion shattered. (1)
In all spots and places, all that is visible is Thine.
Saith Nanak : Whoever in holy company attains Him,
Nevermore suffers transmigration. (2) (3.4)

In the Measure Jaitsari—Composition of Sri Guru Arjan Dev

Duos

SCORE 4

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Ab maiṇ sükhu pāiyo Guru āgeh

By closeness[1] to the Master have I obtained joy : P. 701
Discarding cleverness of thinking have I cast off anxiety,
And shed egoism. (I-Pause)
As I beheld all *creation* in attachment involved,
To the Master's shelter have I rushed.
The Master in his grace in service to the Lord engaged me;
Thereafter has Yama stopped pursuing me. (1)
As by great good fortune the holy I met, across the
ocean of fire have I swum.
Saith Nanak, servant of God : As to the Divine feet is
my heart[2] attached.
All joys have I obtained. (2) (1.5)

Mana mehṇ Satiguru dhyānu dharā

In my mind the holy Preceptor have I contemplated.
By Divine grace is confirmed in my mind
Knowledge of spell[3] of the Name Divine. (I-Pause)
Cast off is snare of death and the mighty Yama-snare;
Gone is Yama's terror.
Coming to seek shelter of the Preceptor,
annuller of suffering,
Prop of the Divine Lord of compassion have I grasped. (1)
To me holy company assumed aspect of the boat,
Whereby is crossed the ocean of existence.
Then quaffed I unattainable[4] amrita.

1. Nearness, bring by the side of.
2. Chitta (conscious self).
3. Mantra.
4. Lit. The drink that is unattainable.

Saith Nanak : Gone were doubts;
What is beyond power of endurance[1] I then endured. (2) (2.6)

Jā kau bhaye Govind sahāī

Whoever has the Lord for succourer,
With all spontaneous joys and bliss abides—
No malady afflicting him. (I-Pause)
Such appear with others to live, yet are unattached—
Maya touching them not.
In one single state *of devotion* abiding, knowledge
of the Divine Essence they have :
This wisdom from the holy Preceptor is learnt. (1)
Such having the Lord's compassion and grace,
Are by temper devotees.
Saith Nanak : Liberation[2] comes in the company of such
As in ecstasy sing Divine laudation. (2) (3.7)

Gobind jīwan prān dhan rūp

The Lord is our life, breath, wealth and beauty;
To the being involved in mighty ignorance of
attachment is he as lamp in darkness. (I-Pause)
Beloved Lord ! by your sight are obtained all objectives;
Beyond compare your lotus feet.
To these innumerable times obeisance I offer;
By heart's[3] *fervour* offer incense. (1)
Exhausted, at Thy Portal, Lord ! have I fallen;
Firmly your shelter have I grasped.
Pray extricate Nanak, your servant, from *this*
well of worldly fire. (2) (4.8)

Koī jana Hari siūṇ devai jori

O that someone to the Lord were to unite me !
Of such a one shall I grasp the feet, utter for him fine words,
Dedicate life to him. (I-Pause)
Such a holy one may make of my mind and body pure fields,
And with Divine amrita irrigate them.
By Divine grace in this joy may one be involved,
And from mighty Maya-poison be detached. (1)
Divine Shatterer of suffering ! this humble one
to *your* shelter has come,

1. This implies the powers to make miracles and to acquire domination over others thereby. The path of Sahaj prescribes self-abnegation and humility.
2. Swimming across.
3. Mana.

With thoughts in you centred,[1]
Lord, Deliverer from Bonds !
To Nanak grant boon of fearlessness and
Divine contemplation. (2) (5.9)

Chātrik chitwat barsat mehṇ

By the chatrik's[2] yearning descends rain. P. 702
Lord, Ocean of Grace, show compassion—
For loving devotion I yearn. (I-Pause)
The *chakwi*[3] of innumerable joys seeks none—
Her fullness of joy in sight of the sun lies.
By no other devices lives the fish—
Without water must it inevitably die. (1)
We that are helpless, to shelter of the Divine
Master have come :
Pray show your grace.
Nanak to the Divine lotus feet makes supplication—
None other is *our helper*. (2) (6.10)

Mani tani basi rahei merei prān

The Lord in my mind, body and *each* breath is abiding.
By His grace to the holy *Master*, the perfectly-endowed,
enlightened being He united me. (I-Pause)
Those drugged with the intoxicating drug of Divine love,
This mighty elixir have quaffed :
Its value beyond expression—what power have I
this to state ? (1)
His servants to His lappet has He attached;[4]
Thus have those *destined to* liberation been saved.
Saith Nanak : Such, grasping shelter of the Divine Portal,
In remembrance of the Lord joy have obtained. (2) (7.11)

Āye anik janam bhram sharnī

After wandering through innumerable births to *the Lord's*
shelter have we arrived.
Pray from this dark well save us; to your feet grant us
attachment. (I-Pause)
Enlightenment, meditation, ritual piety or holy deed
I know not.

1. Lit. In your direction am I thinking.
2. A tiny bird, in love with the rain (called the brain-fever bird).
3. A bird, reputed to dote on sunlight.
4. That is, granted shelter.

Pray, to holy company attach us, that this impassable
river be crossed. (1)
Lodge not in mind
Pleasure, wealth and delectable Maya-delights.
In beholding the Lord lies fulfilment of Nanak,
servant of God;
Joy of the Name Divine is my ornament. (2) (8.12)

Hari jana simruh hirday Rāma

Devotees of God ! with your heart contemplate
Divine *laudation.*
Misfortune approaches not the Lord's devotee;
Fulfilled are all his objectives.[1] (I-Pause)
Millions of impediments by service to the Lord are annulled,
And the immutable Divine abode attained.
No fear grips the Lord's devotee;
Even Yama gives him regard. (1)
Doings other than in way of the Lord are perishable, false.[2]
Nanak ! hold thou the Divine lotus feet in Thy heart—
Therein lies all joy and peace. (2) (9.13)

In the Measure Jaitsari—Composition of Sri Guru Tegh Bahadur
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Bhūliyo manu māyā ürjhāiyo

The mind deluded is Maya-entangled :
All actions done from avarice have only become bonds
for the self.[3] (I-Pause)
Man absorbed in worldly pleasures[4] of Divine
laudation is forgetful :
The Lord that with him abides has he not realized,
And to wild places[5] has rushed to seek Him. (1)
The Divine jewel abiding in the self has he not realized.
Saith Nanak, servant of God : Without devotion
to the Lord, P. 703
Is life gone waste. (2) (1)

Harijū rākhi lehu pati merī

Lord ! pray save my honour.

1. (Spiritual objectives are implied).
2. Lit. Raw, unbaked.
3. By these is the self bound.
4. *Bikhai* may be interpreted as 'evils' (vishai) or as 'poison' (*vish*).
5. Forests.

As has yama's terror gripped my heart,
Ocean of Grace, *to seek* Thy shelter have I come. (I-Pause)
I that am extremely depraved, thoughtless, avaricious,
Now of *my* sinful deeds feel exhausted.
Fear of death leaves me not; this anxiety consumes
me through.[1] (1)
Numerous devices for liberation have I undertaken,
And in all ten directions have rushed along;
Yet of the Immaculate Lord abiding in the self
have I not found the secret. (2)
Merit have I none, nor contemplation of God or performance
of austerities—
What deed[2] may I now perform ?
Nanak, with *all resources* exhausted, to *the Lord's*
shelter has come;
Lord ! grant him boon of fearlessness. (3) (2)

Mana rei sāchā gaho bichārā

My self ! take[3] thou to holy contemplation :
Other than the Name Divine, know this whole
world to be unreal.[4]
He after whom, Yogis have quested to exhaustion,
Beyond limit lies.
Know the Lord to be close *to you,* unattached to
form or feature. (1)
The Name Divine, purest *of all* in the world,
Have you never contemplated.
Nanak to shelter of the Lord, worthy of the world's
worship has come—
Lord, fulfil you law of grace.[5] (2) (3)

In the Measure Jaitsari—Composition of Sri Guru Arjan Dev

Chhant (Lyrics)

SCORE 1

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Sloka

Darshan piyāsī dinasu rāti chitwouṇ anādinu nīt

Day and night thirsting for *the Lord's* sight,

1. Consumes my self (body).
2. Deed of ritual piety is meant.
3. Lit. Grasp.
4. False.
5. Bird (Ar. Wird) = Law, customary way.

Ever I contemplate Him.
Saith Nanak : Opening *my mind's* door, the Preceptor,
to the Lord, *true* friend, has united me. (1)
Chhant (Lyrics)
Sūṇi yār hamārei sajjaṇ ik karouṇ benantīyā
Listen, cherished friend[1] ! to thee supplication I make :
In quest of the beloved Ravisher of the heart am I
wandering about.
Tell that beloved one, for His sight even for an instant,
Would I offer my severed head.
My eyes, with love of the Beloved intoxicated, even for a
moment find not rest.
To the Lord is my heart attached, as the fish to water,
Or as the *chatrik* in thirst.
As Nanak, servant of God, the Master perfectly-endowed,
has attained,
Extinguished is his thirst. (1)
Yār vei Prīya habbhei sakhīyāṇ mū kahī na jehīyā
Cherished friend ! like to none of the Beloved's doting
females[2] am I.
Cherished friend ! each one out of those is attractive far[3]—
Who would bring me to mind ?
Better than the other is each of the Beloved's numerous
cherished ones,
Having joy and bliss with Him.
At their sight yearns my heart the Divine Repository of
Merit to attain.
To those that have the Beloved's heart attracted, would I give
my own heart.[4]
Prayeth Nanak : Thou of blessed matrimony,[5] to my
supplication listen;
Tell how the Beloved's sight may I have. (2)
Yār vei Piru āpaṇ bhāṇā kichhu nīsī chhandā
Cherished friend ! the Beloved is master of His will,
dependent on none.
Cherished friend ! thou with Him hast had bliss;

1. The Guru is herein apostrophized.
2. Sakhi = female friend. Symbol for devotees.
3. Better than the other.
4. Mana.
5. Symbol for the devotee united to God.

I query, tell me by what device
The Beloved hast thou attained :
Such their ego have shed as good fortune have on the
forehead inscribed. P. 704
The Lord, grasping me by the arm has to *Himself* drawn me,
Of my merits and demerits oblivious.
One round whose neck garland of merits Thou hast placed,
And granted her the glow of beauty,[1]
With all kinds of wear looks charming.
Saith Nanak, servant of God : Blessed is the
happily-wedded life,
With whom the Spouse His days spends. (3)

Yār vei nit sükh sükhendī sā maiṇ pāī

Cherished friend ! the boon I ever sought for, is attained :
Arrived is the cherished Bridegroom, played is the concert of joy.
Has come great joy and bliss, as is found the gracious Beloved,
Ever resplendent in beauty.
By great good fortune, in holy company,
In the Master's[2] company attained.
Fulfilled are all my desires, as the Beloved to His
bosom has clasped me.
Thus states Nanak in humility : The boon I ever sought for,
By contact with the Master is attained. (4) (1)

In the Measure Jaitsari—Composition of Sri Guru Arjan Dev

Chhant (Lyrics)

SCORE 2

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Sloka

Ūchā agam apār Prabhu kathanu na jāe akathu

Lofty, inaccessible, beyond limit, beyond expression,
Is the Lord.
Nanak to shelter of the Lord, mighty to save,
Has come. (1)

Chhant (Lyric)

Jiūṇ jānahu tiūṇ rākhu Hari-Prabh Teriyāṇ

Lord ! save me by whatever device Thou knowest of[3]—
I that am *solely* Thine.

1. Made her complexion glowing red.
2. Sādh = holy man.
3. Lit. Any way that you know of.

How may I my innumerable demerits recount ?
Innumerable *our* errors, denials;[1] ever forgetful,
In attachment to terrifying Maya involved,
By Thy grace finding release.
In hiding committing enormous sins; yet is the Lord
nearer to us than nearest.
Prayeth Nanak : Show grace; from whirling in the ocean of
existence extricate us ! (1)

Sloka

Nirati na pawai asanukh gūṇa ūchā Prabh kā Nāuṇ

Of the Lord's innumerable qualities no estimate may be made;
Exalted is His Name.
Prayeth Nanak : To one without shelter, grant shelter. (2)

Chhant (Lyric)

Dūsar nāhīṇ thāoṇ kā peh jāīyai

No other shelter *than the Lord* is there—
No whom may we have recourse[2] ?
Day and night with folded hands on the Lord meditate :
On the Lord, ever our own, meditate,
And attain heart's desire.[3]
Discarding pride, attachment, evil-doing, duality,
With the sole Lord form attachment.
Dedicating mind and body to the Lord, the ego you efface.
Thus states, Nanak in humility : Lord ! show grace,
In the holy Name absorb me. (2)

Sloka

Rei mana Tā kau dhiyāīai sabh bidhi jā kai hāthi

My self ! on Him meditate in whose hand lie all devices.
Saith Nanak : Garner wealth of the Name Divine,
That with *you* shall last. (3)

Chhant (Lyric)

Sāthīyaṛā Prabhu eku dūsar nāhi koe

The Lord is our true friend, none other—
In all spots, over water and land pervasive,
Pervading water and land, is the Lord, bestower
of boons to all.
Lord of the universe[4]—beyond limit;

1. *Phere* might imply turning away from vows, promises etc.
2. Go.
3. Desire for devotion and liberation is implied.
4. (Gopal, Govind occur here).

By fervently seeking shelter with the Lord have
we attained joy,
Other than whom none is *our cherisher.*
Prayeth Nanak : To whomsoever you show compassion,
Devotion to the Name attains. (3)
Sloka

Chitti je chitwiyā so maiṇ pāiyā

All I sought in mind, have I attained.
Saith Nanak : In meditation on the Name eternal joy lies. (4)
Chhant (Lyric)

Ab manu chhūṭ gayā sādhū sangi milei P. 705

Now in company with the holy has the self found release.
By contemplation of the Name by the Master's guidance
Is *our* light in *Divine* Light merged.
By contemplation of the Name Divine are sins annulled,
Extinguished is heart *of thirst*, come fulfilment.
The Lord by the arm has grasped us, shown compassion,
And exalted us as His own.
To His bosom clasping us, has He *to Himself united us*—
Burnt is suffering of transmigration.
States Nanak in humility : In His compassion in an
instant, to Himself has He united us. (4) (2)

In the Measure Jaitsari—Composition of Sri Guru Arjan Dev

Chhant (Lyrics)

Pādhāṉū sansār gārabi aṭṭiyā

The world that is like a traveller, with pride is over-stuffed.
Committing innumerable sins, in Maya-hues dyed.
Beings in the world caught in avarice, attachment
and pride are ruined.[1]
Forgetful of death, involved with progeny, companions,
worldly transactions, wife
Is their life passed.
Mother mine ! ended are recorded days of life;
at sight of Yama's minions is man in affliction.
Saith Nanak : Ineffaceable are consequences of deeds of such
As to the Name Divine are not devoted. (1)

Üddam kareh anek Hari-Nāmu na gāwahī

Man in innumerable pursuits involved, the Name
Divine neglects to chant;

1. Sunk.

In countless births wandering, dying and being born.
Countless are these, as beast, bird, stone, tree.
Man earns consequences of the seed sown by him,
Receiving retribution for his deeds.
Those forfeiting the jewel of *human* birth in a gamble,
To the Lord are not pleasing.
States Nanak in humility : Such are whirled
in transmigration,
For an instant getting not rest. (2)

Jobanu gaiyā bitīti jaru malli baiṭhīyā

Passed is youth; old age its place has usurped—
Hands shaking, head unsteady, eyes without sight.
Eyes gone without sight; man neglectful of
Divine devotion,
Departs leaving his substance[1] behind.
Relations in association with whom mind and
body he ruined,
Now obey not his behests, bringing him ignominy.[2]
Love illimitable, perfect, for the Lord not for a moment
in *man's* mind is settled.
States Nanak in humility : In an instant is shattered
this frail[3] paper citadel. (3)

Charan kamal sharnāi Nānaku āiyā

To shelter of *God's* lotus feet has Nanak come.
The impassable ocean of worldly existence the Lord
Himself has helped him to cross.
In holy company has He on the Lord meditated;
Clasping him to Himself has the Lord[4] saved him.
The Lord approving us, *devotion to His* Name has granted,
No way examining our *merits and demerits.*[5]
The Lord, treasure of merit, limitless, cherished of
heart have we attained.
States Nanak in humility : Ever fulfilled are we, after consuming
sustenance of the Name Divine. (4) (2.3)

1. Maya.
2. Throw dust over his head.
3. False.
4. Sridhar (Lord of Lakshmi, Vishnu) here implying God.
5. Anything else.

VŒr in the Measure Jaitsari—Composition of Sri Guru Arjan Dev
Inclusive of Slokas
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Sloka

Ādi pūran maddh pūran anti pūran Paramesürah

The Lord pervading beginning, middle and end of Time,
Pervasive everywhere, destroyer of sins—
Saith Nanak, is object of His devotees' contemplation. (1)
Behold, listen and impart *to others word of* the holy Eternal,
In the mind confirm it.
Saith Nanak : Be thou absorbed in love of the Lord, P. 706
Pervasive in all beings. (2)

Pauri (Stanza)

Hari eku niranjanu gāīyai sabh antari soī

Chant you *praise of* the immaculate Lord, pervading all creation;
The Lord almighty, whose will ever prevails.
In an instant He makes and unmakes—
None other than He *has power.*
In regions and the universe, the nether world and the continents
is He pervasive.
Whomsoever to realization He guides, has realization—
Such a one alone is pure. (1)

Sloka

Rechanti jīya rachnā māt garbh asthāpanam

Creating the living self, in the mother's womb is it lodged,
As with each breath has it contemplated *the Lord,*
from the great fire of *the womb* it remains immune. (1)
There, with head *hanging* downwards, feet on top,
does it in a filthy place abide.
Saith Nanak : Why of that Lord be forgetful,
By contemplation of whose Name comes release ? (2)

Pauri (Stanza)

Raktu bindu kari nimmiyā agni üdari majhāri

From a drop of blood is it fashioned and created amidst
fire of the womb—
Face downwards, filthy, bedraggled,
Lying in horrible hell.
By contemplation of the Lord shalt thou *in this fire*
not be consumed.

With *strength* of mind and body in heart lodge the Lord.
Forget Him not for an instant, who in this terrible
spot has protected thee.
In forgetfulness of the Lord shall happiness never *come*—
Forfeited shall thy life be. (2)
Sloka
Mana icchhā dān karṇam sarbatra āsā pūranah
The Lord grants boons after *our* heart's desire;
ever[1] fulfilling our wishes.
Saith Nanak : Contemplate the Lord, annuller of
evils and afflictions,
Who never is from us far. (1)
Form attachment to Him in association with whom come all joys,
Saith Nanak, forget not for an instant the Lord,
who this beautiful body has fashioned. (2)
Pauri (Stanza)
Jīo prān tan dhan dīyā dīnei ras bhog
The Lord has granted *to us* life, breath, the body and substance
And all delights and pleasures;
Endowing *us* with good fortune has He granted to us
Houses, mansions, chariots and steeds.
The Lord, mighty to grant, has granted *also* progeny,
wife, friends, and servitors.
By contemplation of the Lord is body and mind in bloom,[2]
And shed are *sorrows*[3] *of* separation.
In holy company chant Divine praise—
Thereby shall all *your* maladies he shattered. (3)
Sloka
Kuṭamb jatan karṇam māyā anek üddamah
Man endeavours *for welfare of* his family, and numerous
efforts *makes to acquire* wealth,
Remaining devoid of feeling of devotion.
Saith Nanak : Those neglectful of the Lord turn goblins. (1)
Snapped soon is the attachment formed with other *than God.*
Saith Nanak : Life's truest way[4] is to the Lord
to be devoted. (2)

1. Everywhere.
2. Green.
3. Lit. Separation (implied sense, sorrow).
4. Custom, life's rule.

Pauri (Stanza)

Jisu bisrat tanu bhasam hoe kahtei sabhi pretu

Forgetfulness of the Lord[1] turns the body to ashes;
Then is *the person* by all called a goblin.
By those with whom had been formed attachment,
For an instant is allowed not to stay in the house.
What good the wealth that by evil-doing he has hoarded ?
As man sows, so he reaps—this *life* is field of action.
Those ungrateful *to the Lord* of Him are neglectful,
And in *numerous* births whirl along. (4)

Sloka

Koṭi dān isnānam anik sodhan pavitrateh

Saith Nanak : Whoever by his tongue utters the Lord's Name,
Of all sins is absolved :
This equals millions of charities, ritual baths and
innumerable purificatory rites.[2] (1)
Gathering a large heap of fuel, a tiny *spark of*
fire to it I applied.
In this way, should the holy Lord in mind be lodged,
Saith Nanak, is all suffering shed. (2)

Pauri (Stanza)

Koṭi aghā sabhi nās hohi simrat Hari Nāun P. 707

By contemplation of the Name Divine are
millions of sins destroyed.
By chanting Divine praise are heart's desires fulfilled.
Then is annulled fear of transmigration,
And the self the holy immutable station attains.
By pre-recorded destiny is found absorption in
love of the Lord's feet.
Lord ! in your grace save him—
Nanak *to you* is a sacrifice. (5)

Sloka

Grih rachnā apāram mani bilās süādam rasah

Beings that in endless show of their household
and pleasure of life's delights
Contemplate not the Lord ever—
Saith Nanak, are worms of ordure. (1)

1. He whose forgetfulness.
2. Lines transposed in rendering.

Great is the display, to which *man* is attached in love.
Saith Nanak : The self that of the Lord is neglectful,
Turns to ashes. (2)
Pauri (Stanza)
Sündar sei anek sükh ras bhogaṇ pūrei
Those in fine couches, enjoying innumerable pleasures,
Having golden mansions, *decked with* fragrance of sandalwood,
wearing pearls and diamonds,
Having pleasures after heart's desire, being free from anxiety—
Should they of the Lord be unmindful, are worms of ordure.
Without *devotion to* the Name Divine comes not joy—
How may the mind *then* find poise ? (6)
Sloka
Charan kamal biraham khojant bairāgī dah dishah
God's devotees, struck with dispassion *towards the world*
In all ten directions seek Him.
Saith Nanak : Discarding fraudulent forms of Maya,
In holy company, incarnation of joy they abide. (1)
In my heart abides the Lord; by my tongue His Name I utter,
And in all regions go out to seek Him.
Saith Nanak : False are all shows; in listening to holy
discourse find I life. (2)
Pauri (Stanza)
Bastā-tuṭīj hünpaṛī chīr sabhi chhinnā
Anyone living in a battered hovel, his clothes tattered,
Without high caste, respect or honour,
in wild places wandering;
Without friend or sympathizer; without wealth or fine form,
Relations or associates—
Should his heart with love of the Name Divine be suffused,
Is king over the whole world.
By *touch of* dust *of his feet* is the mind liberated,
And Divine pleasure won. (7)
Sloka
Anik līlā rājras rūpam chhatra chamar takht āsanam
Endless displays, joys of kingship, beauty;
The umbrella, fly-whisk *of royalty* and being seated on throne—
Such attract the thoughtless, the ignorant and the purblind :
Saith Nanak : Maya-objects are as dream. (1)

All pleasures in a *kind of* dream are enjoyed;
Sweet-tasting is worldly attachment.
Saith Nanak : Without *devotion to* the Name is Maya's
attraction a deception. (2)

Pauri (Stanza)

Süpnei setī chitt mūrakh laiyā

Thoughtless *man* his heart on a dream has fixed;
On waking[1] he babbles, as joys and pleasures of
kingship are forgotten.
In running after worldly concerns is his life passed.
In Maya-illusion involved, unfulfilled his objectives remain.
What power has this poor creature, cast off from mind by
God Himself? (8)

Sloka

Basanti swarg lokah jit-te prithvi nav-khanḍaṉāh

Those living in palaces *attractive* as paradise,
And conquering the earth's nine continents,
Saith Nanak, should they of the Lord, preserver of
the earth, be unmindful,
Are *as* those wandering in wild places. (1)
Involved in millions of wonders, and displays,
The *place where* man *brings* not the Name into mind,
Saith Nanak, equals a million hells :
Ruined shall that place be. (2)

Pauri (Stanza)

Mahā bhaiyān üdyān nagar kari māniyā

A terrible forest[2] has *man* thought of as a city;
Viewing unreal objects, has he taken them to be real.
Involved in lust, wrath and pride *man* in madness wanders along.
As falls on his head Yama's baton, has he regrets. P. 708
Without *guidance of* the holy Master, perfectly-endowed,
In diabolical thoughts he wanders along. (9)

Sloka

Rāj kapṭam rūp kapṭam dhan kapṭam kül garbatah

Royal power, beauty, wealth, high lineage, of which
man is so pround,
All are illusions.

1. (Waking to reality is implied).
2. Human life or the world.

Mankind keeps hoarding poison that is a delusion.
Saith Nanak : Without *devotion to* the Lord nothing
accompanies man. (1)
At sight of the bitter melon, that looks attractive,
Be not deluded—
Valued not at half a cowrie.
Saith Nanak : Wealth[1] accompanies not man. (2)
Pauri (Stanza)
Challadiyāṇ nāli na challai so kiūṇ sanjīyai
Why hoard that which at departure accompanies *us* not ?
What point endeavouring for that which we must leave ?
In being neglectful of the Lord, how may the mind
be contended ?
Joy comes not thus.
Attaching oneself to other objects, discarding the Lord,
Is in hell to be absorbed.
Prayeth Nanak : Lord ! show your grace and compassion;
My fear shatter. (10)
Sloka
Na cha rāj sükh mishṭam na cha bhog ras mishṭam na cha mishṭam sükh Māyā
Neither are pleasures of royal power sweet, nor delights
of bodily enjoyment,
Nor pleasures *brought by* wealth.
Truly sweet is holy company and sight of the Lord :
Thus states Nanak, servant of God. (1)
A love have I formed that my heart has dyed—
Penetrated by the substance of Truth.
Saith Nanak : *Truly* sweet is the Lord. (2)
Pauri (Stanza)
Hari binu kachhū nā lāgaī bhagtan kau mīṭhā
God's devotees find nothing other than the Lord sweet.
All other tastes are joyless[2]—this have we seen.
As has the Master become our mediator,
Snapped are ignorance, doubt and suffering.
Love for the lotus feet *Divine* has penetrated the
heart as madder's[3] *fast* dye.

1. Maya.
2. *Phīka* = Having no taste.
3. Majīth.

My life, breath, body, mind, all are the Lord's—
All that is unreal, perishes. (11)
Sloka
Tyakt jalam nah jīv mīnam na tyāgi chātrik megh manḍalah
The fish lives not by forsaking of water;
The chatrik[1] forsakes not the cloud-sphere.
The deer *attracted by* sound is penetrated by the arrow;
The humming-bee by fragrance of the lotus is imprisoned.
Saith Nanak : So are God's devotees to the *Divine*
lotus feet attached,
Inclining to none else. (1)
Should I have sight of *Thy* face for the twinkling of an eye,
To nothing else shall I give my heart.
Saith Nanak : My life to the Lord is attached,
Who to His devotees is *true* friend. (2)
Pauri (Stanza)
Jiūṇ machhlī binu pāṉīyai kiv jīvaṉu pāwai
As without water the fish finds not life;
As without the drop of *rain* the chatrik[1] feels not content;
As the deer attracted by sound rushes to face *the hunter*;
As the humming-bee, greedy for fragrance of the lotus,
Gets bound—
Thus is love for the Lord in the *heart of* His devotees :
By His sight feel they fulfilled. (12)
Sloka
Chitwanti charan kamalam sāsi sāsi arādhanah
God's devotees with each breath contemplate Him,
And to Him make devoted supplication.
Saith Nanak : The Lord immortal they forget not.
The Supreme Lord their desires fulfils. (1)
To the hearts of such is the Lord firmly joined,
For the twinkling of an eye going not out.
Saith Nanak : Fulfilled is their desire for everlasting
sight of the holy Lord. (2)
Pauri (Stanza)
Asāvantī ās Gūsāiṇ pūrīyai
Lord ! fulfil desires of my self, full of yearning.
After union with the Lord arise no regrets *in life*.

1. A tiny bird (the brain-fever cuckoo).

My heart for Thy sight yearns,
Whereby may all sorrow be removed.
By dust of *your holy* feet may my body be made pure.
Ever present *to me* may the Supreme Being,
Divine Enlightener be ! (13)

Sloka

Rasnā üchranti Nāmam sravaṇam sünanti shabda amritah

Saith Nanak : To such am I a sacrifice as with
tongue the holy Name utter, P. 709
With the ears to the ambrosial Word listen,
And on the Supreme Being meditate. (1)
Other than *devotion to* the Lord are all concerns false.
Saith Nanak : Blessed are such as to the holy
Eternal are devoted. (2)

Pauri (Stanza)

Sad balihārī tinhaṇ jei sünatei Hari kathā

Ever am I a sacrifice to such as to Divine discourse listen.
Greatly distinguished among men are those that
to the Lord bow their head.
Pleasing is sight of the hands that Divine laudation record.
Pure, holy are the feet treading the Lord's path.
In company of the holy comes liberation,
And cast off is all suffering. (14)

Sloka

Bhāvī üdot karṇam Hari ramṇam sanjog pūrnah

Manifestation of Divinely-ordained fortune whereby
man to the Lord is devoted,
By the perfectly auspicious occasions of good fortune comes.
Saith Nanak : Blessed are the hours wherein is beheld
sight of the Lord. (1)
Beyond my power is it to value the joy beyond measure.[1]
Saith Nanak : Approved is the hour wherein union with
the Beloved comes about. (2)

Pauri (Stanza)

Tell, which is the occasion wherein is the Lord attained ?
Happy, auspicious is any hour wherein is the Lord met.

1. (These are joys of union with the Lord).

By meditating on the Lord night and day are *my*
desires fulfilled.
By great good fortune is attained company of the holy—
Their feet I touch bowing low.
In Nanak's heart abides thirst for the Lord's sight—
To it is Nanak a sacrifice. (15)

Sloka

Patit pünīt Gobindah sarb dokh nivārṇuh

Purifier of the fallen is the Lord, annuller of all sins.
Nanak contemplates ever the Lord, mighty[1] to grant shelter. (1)
Discarding all egoism, to the *Lord's* feet I cling.
Saith Nanak : By sight of the Lord are fled suffering
and maladies. (2)

Pauri (Stanza)

Meli laihu Dayāl ḍheh pae düāriyā

Compassionate Lord ! to yourself unite me, fallen at your door.
Lord compassionate to the humble ! with much wandering[2]
am I exhausted.
Lord saviour of the fallen ! Thy law[3] of grace is for
Thy devotees to show love.
None other than Thee is *my succourer*—such
is the supplication I make.
Lord compassionate ! from ocean of the world,
By grasping *my* arm rescue me. (16)

Sloka

Sant üdharṇ dayālam āsram Gopāl kīrtanah

Saviour of devotees, their prop
In singing praise of the Lord compassionate.
Saith Nanak : By holy company and shelter of
the Supreme Lord
Is attained purity. (1)
Suffering[4] *of the heart* neither by sandalwood *paste* nor by
moonlight nor by autumn's cold goes.
Saith Nanak : By contemplation of the Name Divine
Is the heart filled with joy.[5] (2)

1. Lit. Heroic.
2. Transmigration is implied.
3. Bird. (Wird, Ar.).
4. Lit. Heat (oppressive feeling).
5. Grows cool.

Pauri (Stanza)

Charan kamal kī oṭ üdharei-sngal jana

By *seeking* shelter with God's lotus feet is all mankind saved.
By listening to *accounts of* Divine might
Is the mind from fear freed.
The garnered wealth of the Name no diminution knows.
Holy company by doing great good[1] is attained.
Day and night[2] on the Lord meditate;
Ever to Divine laudation listen. (17)

Sloka

Dayā karṉam dükh harṉam ücharaṉam Nām kīrtanah

Utterance of holy Name and singing Divine laudation
Brings Divine compassion and removes suffering.
Saith Nanak : Should the Lord, Supreme Being, be gracious,
Maya clings not *to the self.* (1)
As the Lord is our saviour, extinguished is the blazing fire.
Nanak ! contemplate thou the Lord who all creation
has raised. (2) P. 710

Pauri (Stanza)

Jā Prabh bhayei dayāl na biyāpai Māyā

Should the Lord be gracious, Maya attaches not *to the self.*
By meditating on the Lord
Are annulled millions of sins.
By bathing in dust of feet of God's devotees
Is the body rendered pure.
By attaining the Lord, all-perfection
Are mind and body made content.
Along with such are saved all of their families. (18)

Sloka

Guru Gobind Gopāl Guru Guru pūran Nārāyaṉah

*The Master, Divinely-inspired is Lord of the world, preserver
And all-pervasive.
Saith Nanak : The Master is gracious, almighty,
Saviour of the fallen. (1)
The Master that is the ship has taken *us*

1. Implies good deeds of previous births.
2. All eight pahars.

* *Note* : In this hymn is expressed the vision of identification in spirit of the Master (Guru) and the Lord.

Across the impassable, immeasurable, ocean of the world.
Saith Nanak : By perfection of meritorious deeds
Does one cling to the Master's feet. (2)
Pauri (Stanza)
Blessed is the holy Preceptor in whose company
is the Lord contemplated.
As has the Master shown grace,
Are all *our* blemishes covered.
The holy Preceptor, *image of* the Supreme Being,
To the lowly brings exaltation.
By snapping cords of Maya-affliction.
Has he made us his servants.
Our tongue has *then* chanted praise and laudation
Of the Lord above limit. (19)
Sloka
Drishṭanta Eko sünīyant Eko vartant Eko Narharā
The mighty Lord[1] solely is visible, audible and pervasive.
Nanak for boon of the Name supplicates—
Supreme Being compassionate, show grace. (1)
One sole *Lord* I serve, one sole *Lord* contemplate;
To the *Lord solely* make I supplication.
Saith Nanak : Merchandise and wealth of the Name
have I garnered,
That is the true capital. (2)
Pauri (Stanza)
Prabh dayāl beant pūran ikku ehu
*The Lord gracious, without limit is solely pervasive.
Himself He solely pervades—whom else may I mention ?
Himself charity He dispenses, Himself receives it;
Birth and death[2] by Divine Ordinance occurs;
Immutable is Thy station.
Nanak seeks this boon :
In Thy grace grant *devotion to Thy* Name. (20)

1. Narhari = Man-Lion, an avatar of Vishnu.
2. Arriving and departing.

* *Note* : This Vār is built on a uniform pattern. Each unit contains the opening Sloka in Sanaskrit; followed by a Sloka, explanatory of it in Lehndi. Then follows the Pauri or Stanza.

In the Measure Jaitsari—Bani of Bhaktas
In the Name of the Sole Supreme Being, Realize
by the holy Preceptor's Grace
Nāth kachhūa na jānouṇ

Lord ! realization have I none—my heart to
Maya is sold (I-Pause)
Thy appellation is Lord, Enlightner of the world;
We are designated as creatures profligate of Kali-Yuga. (1)
These five *Evils*[1] have my mind corrupted,
And each moment from the Lord alienated[2] me. (2)
Wherever I look, source of suffering *I behold.*
Man's mind still of it is not convinced, despite
scriptures[3] testifying *to it.* (3)
Gautam's wife[4] and the Lord, Uma's spouse[5] :
To one clings Brahma's head; the *other, Indra* bears marks
of a thousand female genitals. (4)
These minions *of evil* have bound and harassed my gross self :
Shameless that I am, still of their company am I not tired. (5)
Saith Ravidas : Where shall we *seek shelter* ?
what effort to make ?
Other than the Lord, with whom shall we take shelter ? (6-1)

1. These are lust, wrath, avarice, attachment, pride.
2. Lit. Created distance between me and the Lord.
3. Nigam, here implying Vedas—scriptures in general.
4. Ahalya, wife of Gautam rishi, with whom Indra sinned by playing a trick.
5. Shiva, who cut off Brahma's fifth head, on Brahma objecting to Shiva easting amorous looks on his daughter.
(These two stories are well-known in Puranic literature).

RAGA TODI

In the Name of the Sole Supreme Being, Reality
Eternal, Creator Immanent, Without Fear, Without
Rancour, Form Eternal, Unincarnated, Self-existent,
Realized by the holy Preceptor's Grace P. 711

In the Measure Todi—Composition of Sri Guru Ram Das

SCORE 1

Hari binu rahi na sakai manu merā

Without the *Lord's sight* my heart[1] finds not rest.
May the Master to the Beloved Lord, *dear as*
life unite me,
Whereafter to the ocean of existence I may not return. (I-Pause)
By yearning for the Lord is my heart gripped :
With *my* eyes the Lord have I beheld.
The holy Preceptor gracious the Name Divine
in me has confirmed,
That is the path leading to the Lord. (1)
Obtained is the Name of the Lord, disporting in joy,
Overlord[2] of the earth, Supreme Master.
To *my* heart, mind and body has the Lord tasted sweet—
This by good fortune inscribed on my forehead has come. (2)
Those with minds fascinated by avarice, evil-doing,
Of the Lord, all-weal, are forgetful :
Such are called egoists, thoughtless, ignorant—
On their forehead is inscribed misfortune. (3)
From the holy Preceptor is obtained discriminating understanding
And enlightenment as to the *Divine* Enlightener.
Saith Nanak, servant of God : From the Master is obtained
devotion to the Name,
By good fortune in primal time on the forehead recorded. (4) (1)

1. Mana.
2. Govind.

In the Measure Todi—Composition of Sri Guru Arjan Dev
Duos
SCORE 1
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Santan awar na kāhū jānī

God's devotees of nothing other than *the Lord* have recked.
One on whose side is the Lord, from anxiety is free,
Ever to the Lord devoted. (Pause)
Lord ! lofty is Thy canopy,
The like of which none else has spread.
By the command received by *Thy* devotees,
In joy of Thy enlightenment are they absorbed. (1)
Maladies, sorrows, decrepitude[1] and death
Approach not the Lord's servants.
In absorption in the Sole *Lord*, abide they free from fear,
Their heart[2] fixed in faith in God. (2) (1)

Hari bisrat sadā khüwārī

In forgetfulness of the Lord lies perpetual ignominy. P. 712
What illusion can grip such as under Thy shelter *lie* ? (Pause)
Life without contemplation *of the Lord* is like burning *in fire*;
Life thus spent is like the snake's.
One wielding authority even over the nine continents,
Ultimately shall depart a loser. (1)
Such alone have chanted praise of the Treasure of Merit
As have *His* grace.
Saith Nanak : Such a one is *truly* happy, blessed his birth—
To him is Nanak a sacrifice. (2) (2)

In the Measure Todi—Composition of Sri Guru Arjan Dev
Quartets
SCORE 2
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Dhāiyo rei mana deh dis dhāiyo

In ten directions has the mind rushed along.
Absorbed in Maya, by pleasures and avarice fascinated,
By the Lord Himself deluded. (Pause)

1. Lit. Old age.
2. Mana.

Not for an hour has *man* engaged his mind
in Divine discourse,
Divine laudation and holy company;
At sight of *Maya's* frail dye[1] delighted,
To seek unlawful pleasure of lust[2] it gets out. (1)
For God's lotus feet bearing not love,
The holy Preceptor has *he* not propitiated;
In various ways rushing after the evanescent
objects of the world,
Like the oil-presser's ox moving along. (2)
Engaging not in *devotion to* the Name, charity, holy bathing,
For an instant has he not chanted *Divine* laudation.
With falsehoods of various kinds has he made
his mind content,
Unaware of what is truly his own. (3)
Never doing good to others, or serving the holy Preceptor,
On the Name has he not meditated.
Fascinated by the five minions *of Evil*, in their
company and discourse is he absorbed,
Under Maya's intoxication reeling. (4)
I pray, company of Thy devotees may I attain—
Knowing the Lord to be beloved of devotees have I come.
Nanak to *seek shelter* with the Lord has run :
Pray save my honour, who am Thy own. (5) (1.3)

Mānükhu binu būjhei birthā āiyā

Man devoid of realization, purposelessly *in the world* has arrived :
Decking himself in various way of attraction and charm,
Is he like a corpse draped. (Pause)
The avarcious man has rushed about, making effort
to hoard wealth.
Engaging not in charity, good deeds and service of the holy,
Worthless is his *hoard.* (1)
Wearing ornaments has the woman[3] decked her couch
And created much glamour :
Not obtaining company of the Spouse,[4]
The sight of these has only brought pain. (2)

1. Kasumbha, a flower, yielding a reddish dye easily washed off.
2. Pursuing others' homes (i.e. womenfolk).
3. Image for the human self.
4. The Divine Spouse is implied.

Man labours all day to thresh husks with a flail :
To seek such unrewarding labour[1] is he in pain,
That little use is to him. (3)
In the hearts of those having Divine grace is the Name lodged.
Nanak, servant of God, questing after holy company,
Joy in God has obtained. (4) (2.4)

Kripānidhi basuh ridai Hari nīt

Lord gracious ! abide Thou ever in my heart.
Illumine my understanding that to the Lord in love
I be attached. (Pause)
May I obtain dust of *feet of* your devotee, and to my
forehead apply it.
By singing Divine laudation from gross impurity to purity
may I attain.[2] (1) P. 713
Sweet *to me* is your command;
May your doings to my heart be pleasing !
With whatever *gifts* Thou dost grant, may my heart be content,
And in no other direction rush. (2)
The Lord may I ever behold[3] near;
Of all may I turn dust.
By attainment of holy company is the Lord attained. (3)
Abidingly are we your humble slaves;
You our Lord.
Nanak is *your* child; you his mother and father—
Your Name the milk in *my* mouth. (4) (3.5)

In the Measure Todi—Composition of Sri Guru Arjan Dev

Duos

SCORE 2

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Māngouṇ dān Thākür Nām

Devotion to the Lord's Name in charity I beg :
Nothing else shall accompany me—
By Divine grace may I obtain the *gift of* chanting
Divine praise. (I-Pause)
Royal power, wealth, enjoyment of numerous pleasures
All are *as* tree-shadows.
Man in numerous ways rushes about—all worthless activity. (1)

1. Begār : Forced labour on no payment or a pittance.
2. From being grossly impure may I become pure.
3. Know, realize.

Whatever other than the Lord I seek, appears all worthless.[1]
Saith Nanak : Dust of *feet of* the holy I seek,
Whereby may my mind attain poise. (2) (1.6)

Prabhjī ko Nāmu maneh sādhārai

The Lord's holy Name *alone* props up *my* mind.
My life's breath and joy is the *Name*—
Such is our life's tenor. (I-Pause)
The Name is my high caste, my honour, my family.
The Name, *true* friend, is ever by my side—
The Name Divine my saviour. (1)
Numerous sinful pleasures that are mentioned—
None of these accompanies man.
The Name is Nanak's loved friend,
The Name Divine our treasure. (2) (2.7)

Nīkei gūṇa gāoṇ miṭahī rog

As of the Lord's holy attributes I sing, cured are *my* maladies.
Thereby is the face made radiant, the mind pure—
In this world and the next shall thy life be made fruitful. (I-Pause)
Washing the Master's feet I serve *him*—
My self I dedicate as offering.
Discarding egoism, disputatiouness, pride,
Accept what by *Divine Will* must come to pass. (1)
Such alone in serving the holy are engaged,
As on the forehead carry this writ.
Saith Nanak : Other than the *Lord* solely none has the might *anything* to accomplish. (2) (3.8)

Satigüru āiyo sharan tühārī

Holy Preceptor ! to your shelter have I come,
Pray grant me joy, devotion to the Name Divine, repute,
My anxiety annulling. (Pause)
No other place of shelter I see; exhausted,
to Thy door have I come.
Disregarding reckoning *of our deeds*,[2] by infinite *grace alone* can we get release—
Save us, lacking in merit. (1)
The Lord, eternally forgiving, eternally-gracious,

1. Raw, unbaked (as of clay).
2. Lit. Disregarding all count or reckoning.

To all beings grants the prop.
Nanak, servant of God, is questing after the holy—
Praying, in this life[1] grant him liberation. (2) (4.9)

Rasnā gūṇa Gopāl nidhi gāeṇ

As the tongue praise of the Lord,
treasure *of merit* chants,
In the mind arises spontaneous serenity and joy, P. 714
And fled is all suffering. (I-Pause)
Whoever serves at the Lord's feet, source of all joy,
Has fulfilment of all desires;
Emancipated from birth and death, the ocean
of existence he swims across. (1)
After long quest is this ideal truth realized :
God's servant is one whose entire dependence
is on the Lord.
Nanak ! shoudlst thou seek imperishable weal,
Ever the Lord contemplate. (2) (5.10)

Nindaku Guru Kirpā tei hāṭeo

My traducer[2] by Divine grace is turned away.
By grace of the Lord, Supreme Being, by Shiva's arrow
is his head cut off. (I-Pause)
Snare of death and Yama at us cannot cast their glance,
As the path of truth we have adopted.
The wealth of God's precious[3] Name have we acquired,
That by consuming and spending knows not decrease. (1)
In an instant to ashes was he turned,[4] receiving
retribution for his deeds.
Saith Nanak, servant of God : The scriptures[5]
too this truth express,
And the whole world to it is witness.[6] (2) (6.11)

Kirpan tan mana kilvikh bharei

Thou worshipper of mammon, with body
and mind filled with sins,
In holy company to the Lord practise devotion—

1. Lit. This time, on this occasion.
2. (Refers to Sulahi Khan, a Mughal commander who came out with aggressive intentions against Guru Arjan Dev).
3. Jewel.
4. (Sulahi perished, falling into a burning kiln).
5. Āgam, Nigam.
6. Beholds.

The Lord alone thy sins shall cover.[1] (I-Pause)
Should the ship develop numerous leaks,
these with hands cannot be stopped.
Should one supplicate Him whose is the ship,
Then may be saved evil-doers along with the good.[2] (1)
Should one by mere words seek to lift a *heavy* rock,
It shall from its place not budge.[3]
Saith Nanak : No power or strength have we.
Lord ! save us who on Thy shelter are fallen. (2) (7.12)

Hari kei charan kamal mani dhiyāo

In your mind on the Lord's lotus feet meditate.
The Lord's Name, *true* medicine, *as* with an axe
Annuls maladies of heat and cold.[4] (I-Pause)
The Lord is Annuller of the Three Maladies,[5]
remover of suffering, store house of joy :
No impediment attaches to one who to the Lord
makes supplication. (1)
The Lord almighty by grace of the holy
our physician has become.
Saith Nanak : To those seeking shelter with the Lord,
Even though of child-like understaning,
Perfection of joy He grants. (2) (8.13)

Hari Hari Nāmu sadā sad jāp

Ever contemplate the Name Divine.
Lord Supreme Being ! in your grace have you
rehabilitated *us*.[6] (I-Pause)
He whose are *these creatures,* by Him are cherished—
Gone are their maladies and afflictions.
The Lord, assuming parental function,
With strength of His arm His servants has protected. (1)
By compassion of the Lord, Supreme Master,
Have all creation shown kindness.
Nanak with the *Divine* shatterer of suffering,
Of great might, has sought shelter. (2) (9.14)

1. Implies forgiving.
2. Lit. The base along with the genuine (coins).
3. Lit. Remain where it is lying.
4. Here occur 'pitt' (bile) and bāt (maladies of the wind).
5. These are *ādhi* (mental troubles), *biyādhi* (bodily ailments), *upādhi* (psychic disorders).
6. Refers to the Guru's return from sojourn at Wadali.

Swāmī sharan pariyo durbārei
Lord ! shelter with *Thy* court have I sought.
Annuller of millions of sins, bountiful Provider !
Who except Thee may grant us liberation ? (I-Pause)
After persistent quest in various ways,
All these have we considered.
In holy company is attained the supreme state—
Absorption in Maya brings bondage and defeat. (1)
Met is the beloved noble being;[1] P. 715
To his lotus feet in love am I attached.
Nanak in contemplation of the Lord finds joy—
Annulled are all his maladies. (2) (10.15)

In the Measure Todi—Composition of Sri Guru Arjan Dev
Quartets
SCORE 3
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Hāṇ hāṇ laṭiyo rei mūṛhei kachhū na thorī
Behold thou thoughtless man ! excessively *to Maya*
art thou attached.
This that is not thine, hast thou taken to be thine own. (Pause)
God that is thine own, hast thou not contemplated
for an instant. (1)
That which is alien hast thou taken to be thine.
The holy Name that is thy friend, hast thou not lodged in heart.
To what thou shalt desert, hast thou attached thy heart. (2)
Thou hast garnered what only brings on hunger[2] and thirst :
Provision of the Name ambrosial hast thou not obtained. (3)
Of those in well of lust, wrath, attachment fallen,
Saith Nanak, a rare one by the Master's grace
has been saved.[3] (4) (1.16)

Hamārai ekai Harī Harī
In our home is *practised* solely *devotion* to the Lord.
To nothing else do we accord recognition.[4] (Pause)
By great good fortune to the Master have I attained,
Who the Name Divine in me has confirmed. (1)

1. Refers to the holy Preceptor, Guru.
2. Used symbolically—desire.
3. Has swum.
4. Know.

Utterance of the Lord's *Name* is *for us* the good way of life,
good conduct and high caste. (2)
In listening to Divine laudation lies supreme bliss. (3)
Saith Nanak : Whoever the Lord has obtained,
All boons[1] his home have entered. (4) (2.17)

In the Measure Todi—Composition of Sri Guru Arjan Dev
Duos
SCORE 4
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Rūṛo manu Hari rango loṛai

My heart[2] *enamoured of* beauty, Divine love seeks after;
Not by mere prattle comes love of the Lord. (Pause)
For a sight *of the Lord* I got out in quest, looking
into each lane :
By union with the Master is my illusion lost. (1)
Such understanding by the writ in primal time on
my forehead recorded.
From the holy man, *the Preceptor* have I obtained.
Thus have Nanak's eyes had sight of the Lord. (2) (1.18)

Garbi gahilaṛo mūṛhaṛo hīyo rei

The heart is pride-gripped, thoughtless,
Caught by Maya of the Divine Monarch :
Like a witch[3] has attachment gripped it. (Pause)
More and more of *substance* does man seek ever—
How without destiny[4] may he receive it ?
Man by God-given wealth is deluded—
Unfortunate one, in fire *of avarice* cast[5]
My self ! to instruction of the holy listen,
Thereby may all your sins be effaced.
For whomsoever is recorded due[6] from the
Divine Monarch to receive,
Saith Nanak, nevermore into transmigration
shall fall. (2) (2.19)

1. Everything.
2. Mana.
3. Also explicated as : Like a fish gripped by attachment.
4. Lit. What is due to one (from God).
5. Lit. Joined.
6. As in note 4 above.

In the Measure Todi—Composition of Sri Guru Arjan Dev

Duos

SCORE 5

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace P. 716

Aiso günu mero Prabh jī kīn

An act of beneficence has the Lord to me done :
The five evils and malady of egoism from my self has
He all cast out. (Pause)
Snapping my bonds, from Maya releasing me,
The Master's Word in my heart has He fixed,
Not reckoning my beauty or plainness,
Me, love-gripped, in Divine love has He drenched. (1)
As were intervening veils removed, had I vision of the Beloved,
And in bliss of heart was my self fixed in joy.
Saith Nanak : His is the house, He its lord—
He the Master, I His vassal. (2) (1.20)

Māī merei mana kī preeti

Mother mine ! the love *I bear* in heart[1]
Is *true* ritual actions, recitation of texts, repetition
of God's Name,
And the pure way of life. (Pause)
Ever beholding sight of the Lord is my life's prop,
and my life's wealth.
The Lord is my provision for the way over land and water—
Him have I made my heart's beloved. (1)
By grace of the holy is my heart made pure,
As in compassion their own have they made me.
Saith Nanak : In constant contemplation of the Lord,
Through all time friend of His devotees,
Have I obtained joy. (2) (2.21)

Prabhjī milu merei prān

Lord who art my life, pray grant me union *with Thee*.
Go not[2] out of my heart for an instant even;
To Thy devotee grant this perfect boon. (Pause)
Beloved, controller of the inner self, all-wisdom,
My doubts remove, save me !

1. Mana.
2. Be not forgotten.

Lord worthy to worship,
Cast your ambrosial glance at me—
Wealth of the Name for me is millions of
royal states and honour. (1)
Almighty ! day and night[1] may my tongue chant your laudation;
My ears listening to your praise fulfilled.
Bountiful Provider of creation ! Nanak under
Thy shelter has come;
To Thee is a sacrifice. (2) (3.22)

Prabh Terei pag kī dhūri

Lord ! *grant me* dust of Thy feet—
Thou who art compassionate to the humble,
beloved enchanter of heart !
In Thy grace my desire fulfil. (Pause)
Controller of the inner self, ever-present by us !
In all ten directions is your glory pervasive.
Lord Creator ! those that chant your praise,
Never in pining die away. (1)
In holy company are annulled Maya's concerns and bonds,
And eliminated is suffering of heart.
Without *devotion to* the Lord, Nanak considers false,
Pleasures of wealth and delights of life. (2) (4.23)

Māī merei mana kī pyās

Mother mine ! my heart[3] *for the Lord* is thirsting :
For an instant without the Beloved find I not rest—
For His sight yearning. (Pause)
The Name *of the Creator*, from Maya-taint free, I contemplate;
From my mind and body are annulled all sins.
Thou art the Supreme Being, perfection incarnate,
bestower of joy, immortal—
Immaculate Thy praise. (1)
By grace of the holy are my objectives fulfilled;
By their compassion is met the Divine Repository of Merit.
Saith Nanak : In my mind is arisen joy with serenity, P. 717
And illumination of a million suns flashed. (2) (5.24)

Hari Hari patit-pāvan

The Lord is purifier of the fallen :

1. All eight pahars,
2. Mana.

Sustainer of life, *source of* honour, provider of joy,
Controller of the inner self, beloved of heart. (Pause)
Beauteous, all-wise, sapient, omniscient,
Abiding in heart of His devotees, who His praises sing.
Lord of holy aspect, beyond compare,
In this field of action, where what man sows,
he consumes. (1)
Into deepest wonder *at beholding Him* are we fallen—
None other like to you appears.
Saith Nanak, servant of God : I find life by constant
utterance[1] of His glory by my tongue,
Ever *to you* am I a sacrifice. (2) (6.25)

Māī Māyā chhalu

Mother mine ! Maya is a false show.
Without devotion to the Lord is it like a straw's flame,
a cloud-shadow and flood-water. (Pause)
Discarding cleverness and sleights of intellect,
With hands folded tread way of the holy.
The Lord controller of hearts[2] thou contemplate—
This is the noble reward[3] of the human incarnation. (1)
The holy expound what the Vedas express;
The thoughtless and the unfortunate realize
not the value of this.
Saith Nanak : God's servants in loving devotion are absorbed;
By Divine contemplation is all impurity burnt away. (2) (7.26)

Māī charan Guru miṭhei

Mother mine ! sweet is *touch of* the Master's feet.
This the Lord by supreme good luck grants—
The Master's sight millions of rewards brings. (Pause)
By chanting praise of the eternal, immortal *Lord*,
Are destroyed stubborn *evils of* lust and wrath.
Those devoted to the holy Eternal immutable have become,
Never again by transmigration to be pulverized. (1)
All joys and pleasures without devotion to the Lord,
In company of the compassionate devotee[4]
are realized to be false.

1. Remembrance.
2. Antarjami.
3. Fruit.
4. Refers to the Guru.

Nanak, servant of God, the jewel Name has obtained—
Without devotion to the Name, all depart robbed.[1] (2) (8.27)

Sādh sangi Hari Hari Nāmu chitārā

In holy company is the Name Divine contemplated :
Day and night thereby comes serene joy—
Thus is our seedling[2] blessed. (Pause)
By great good fortune is met the Master, perfectly-endowed,
Above end or limit.
By the strength of his arm has he succoured his servant
from the world's poisonous ocean. (1)
By absorbing the Master's Word are annulled
birth and death—
Nevermore is beheld the door of affliction.[3]
Nanak the Lord's shelter has taken—
To Him makes he obeisance constantly.[4] (2) (9.48)

Māī merei mana ko sükhu

Mother mine ! joyful is my heart grown :
Millions of delights, pleasures of royal power have I felt—
By contemplation of the Lord are shattered
all my sufferings. (I-Pause)
Fled are sins of millions of births;
By *Divine* contemplation is the *self made* pure,
And body and mind made happy.
By beholding the Lord's beauteous form are *all my*
objectives fulfilled;
By His sight is my hunger satisfied. (1)
The four Boons,[5] eight Great Powers,[6] the wish-fulfilling Cow,[7]
The wish-fulfilling tree[8]—
All these is the Tree that is the Lord.
Nanak with the Ocean of Joy has taken shelter;
Thereafter occurs not suffering of birth and death and
falling into the womb. (2) (10.29) P. 718

1. Used metaphorically.
2. Refers to the seed of devotion planted.
3. Implies the torment of transmigration.
4. Again and again.
5. These are Kama (desire for happiness), Arth (prosperity), Dharma (performance of religious duties), Moksha (liberation).
6. Siddhis or the miraculous powers, achieved as a result of perfection in Yoga.
7. This is found in the celestial regions.
8. This tree stands in Indra's garden (pārijāt).

Hari Hari charan ridai ürdhārei
In my heart have I cherished the Divine feet.
By contemplation of the Master, the holy Preceptor
Are all my objectives fulfilled. (I-Pause)
Such is the essence of truth I have contemplated :
Acts of piety, charities, worship of God,
All in Divine laudation are comprehended.
By singing praise of the Lord, inaccessible, beyond limit,
Measureless joy have I obtained. (1)
Those whom the Supreme Being has made His own,
No reckoning of *their deeds* does He make after.
In listening to the jewel Name find I life :
This Divine *jewel* has Nanak to his neck clasped. (2) (11.30)

In the Measure Todi—Composition of Sri Guru Teg Bahadur
In the Name of the Sole Supreme Being, Realised
by the holy Preceptor's Grace

Kahouṇ kahāṇ apnī adhamāī
What shall I say of my lowness ?
In pleasures of gold and woman entangled, Divine
praise have I not sung. (I-Pause)
Thinking the unreal world real, to that am I attached.
The Divine Friend of the humble never have I contemplated,
Who would be my friend and cherisher. (1)
Night and day in Maya have I kept absorbed,
My heart's[1] impurity not shed.
Saith Nanak : Now shall liberation no way come,
Except by seeking shelter with the Lord. (2) (1.31)

In the Measure Todi—Composition of the Bhaktas
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Koī bolai nivrā koī bolai dūri
Some aver He is close, others far :
Such claims are false as the fish climbing the date-palm. (1)
Why men, are you prattling ?
Those that to the Lord have attained, have concealed
His knowledge. (I-Pause)
Such turning scholars, the Vedas expound.
But the simpleton[2] Namdev the Lord has realized. (2) (1)

1. Mana.
2. Said out of humility—innocent; without cleverness of learning and cogitation.

Kaun ko kalanku rahiyo Rama-Nāmu leit hī
Whose blemishes by utterance of the Name Divine
have remained ?
Just by utterance of the Lord's Name are the
fallen purified. (I-Pause)
In Divine company has Namdev made the resolve :
Now that the fast of the Eleventh[1] is discarded,
why go to any bathing-spot ? (1)
Saith Namdev, this holy realization *to me* has come :
Who by utterance of the Name
By the Master's guidance has failed to enter heaven[2] ? (2) (2)

Tīni chhandei khelu āchhai
Here is play of three rhymes. (I-Pause)
In the potter's home should be the pot, in the king's
home the she-camel,
In the Brahmin's home the horoscope :
So here are these there : hāndi, sāndi, rāndi[3]. (1)
In the home of the shopkeeper should be asafoetida,
On the buffalo's head horns;
In the temple should be placed the lingam :
So here are hīng, sīng, līng[4]. (2)
In the oil-presser's home should be oil,
in the forest creepers;
In the gardener's yard should be banana-plants.
So here are : tel, bel, kel.[5] (3)
Amidst the holy must the Lord be called Govinda,
In Gokul,[6] Krishna[7].
With Nama[8] must the holy name Rama abide.
Say, Rama Shyam, Govinda.[9] (4) (3)

1. Ekadashi = Eleventh of the lunar month, fasting on which is held meritorious.
2. Baikunth.
3. (These are the originals for the three objects enumerated).
4. Do.
5. Do.
6. The Brindaban region where Krishna disported.
7. Original, Shyaom.
8. Short for Namdev.
9. (The originals for the three objects mentioned).

RAGA BAIRARI

In the Measure Bairari—Composition of Sri Guru Ram Das

Duos P. 719

SCORE 1

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Süni mana akath kathā Hari-Nām

My self ! to the inexpressible discourse of the
Name Divine give ear.
By contemplating devotedly the Lord,
Shalt thou obtain miraculoust powers, enlightenment,
success and joy. (I-Pause)
The various epics, Puranas, the six Shastras
The Lord's exalted praise sing.
Shiva and the thirty-three crore deities *on Him* meditated;
Yet they realized not the Lord's mystery. (1)
God-like men and troupes of God's choristers His laudation sing;
Sing to all created by *Him.*
Saith Nanak : Those having His grace are the Lord's
true devotees. (2) (1)

Mana mili sant-janāṇ jasu gāiyo

My self ! those that in holy company Divine laudation have sung,
For such has the holy Preceptor obtained gift of
the noble Divine jewel. (I-Pause)
My heart and body shall I dedicate to him,
Who the Name Divine *to me* has imparted.
Wealth, riches and substance shall I dedicate to him,
Who to the Divine Friend has united me. (1)
As for a brief instant has the Lord shown grace,
Divine laudation have I contemplated.
As the Lord met Nanak, *His* servant,
Was annulled the malady of egoism. (2) (2)

Hari-janu Rāma-Nām güna gāwai
God's devotee praise of the Name Divine chants.
Should someone ever traduce God's devotee, P. 720
His own good quality should he not let go. (I-Pause)
All happens by the Lord's will; Himself
everything He accomplishes.
Himself the Lord confers understanding;
Himself our utterance inspires. (1)
Himself has the Lord spread expanse of the five elements;
Himself the five substances[1] *to these* He joins.
Saith Nanak, servant of God : With the holy Preceptor
He Himself grants union;
Himself all contentions He settles. (2) (3)

Jap mana Rāma-Nāmu nistārā
My self ! the Name Divine contemplate that liberation brings.
The Lord sins of millions annuls and across the ocean of
existence carries *them*. (I-Pause)
In the city of the body dwells the Lord, without
fear and rancour, without form.
The Lord close *to us*, abides invisible,
By the Master's teaching attained. (1)
The Lord is Himself master of wealth, jeweller,
Himself jewel and diamond—
Himself has spread the *visible* expanse.
Saith Nanak : To whomsoever He shows grace,
In the Name Divine trades :
Such the true bankers, merchants. (2) (4)

Japi mana Hari niranjanu nirankārā
My self ! the Lord immaculate, formless thou contemplate.
Ever on the Lord, bestower of joy meditate,
who is without end or limit. (I-Pause)
As in the fiery pit *of the womb*, hanging head downwards,
Was *the creature* absorbed in God,
The Lord there[2] protected him.
My self ! serve thou the Lord, who at the last shall
grant thee liberation. (1)
Bow in reverence to one in whose heart abides the Lord.

1. These might imply the five evils, or the five sources of sensation (Shabda = sound, touch, form, taste, smell).
2. In the womb.

By Divine grace is obtained *inspiration to* laud the Lord.
Saith Nanak : The Name is my *sole* support. (2) (5)

Japi mana Hari Hari Nāmu nitt dhiyāe

My self ! ever the Name Divine contemplate; on
the Name meditate.
Thereby are all desires fulfilled, and no suffering
clings to *man*. (I-Pause)
The true recitation, austerity, fast and worship is that
Whereby love for the Lord is formed.
Other than the Lord's is all love false,
That is an instant is forgotten. (1)
Without limit art Thou, perfect in Thee all powers—
Beyond expression Thy greatness.[1]
Lord ! Nanak under your shelter is fallen;
Save him as may please you. (2) (6)

In the Measure Bairari—Composition of Sri Guru Arjan Dev

SCORE 1

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Sant janāṇ mili Hari jasu gāiyo

God's devotees in unison Divine laudation have chanted—
Thereby are their sufferings of millions of
births annulled. (I-Pause)
Fulfilled are all their heart's desires.
The Lord in His grace to the Name Divine has inspired them. (1)
All joys and exaltation by *devotion to* the Name Divine come.
By the Master's grace has Nanak obtained this
realization. (2) (1.7)

1. Value.

RAGA TELANG

In the Measure Telang—Composition of Sri Guru Nanak Dev

SCORE 1 P. 721

In the Name of the Sole Supreme Being, Creator—
Immanent, Without Fear, Without Rancour,
Form Eternal, Unincarnated, Self-Existent, Realized
by the holy Preceptor's Grace

*Yak arz güftam pesh-i-To dar gosh kün Kartār**

Lord Creator ! pray lend Thy ear to the supplication
made by me :
Thou embodiment of truth, great, gracious—
Without blemish, Cherisher *of all* art Thou. (1)
In your[1] heart realize for certain, this world is a
place of mortality.
My self[2], thou art forgetful that the angel of death thy[3]
hair on the head has in grip. (I-Pause)
Wife, progeny, father, brothers—none is man's helper.
As I fell, none knew when the cry, Exalted is
God[4] would he raised. (2)
Night and day wandering about in desire,
Evil have we contemplated.
Never have I done good : such is my state. (3)
Unlucky, calumniator[5] *of others,* forgetful *of God*
without shame or fear *of God am I*—
Thus states Thy servant Nanak, dust of feet
of Thy servitors. (4) (1)

* *Note* : The language of this hymn is overwhelmingly Persian.
1. Man is herein apostrophized.
2. Dil (Pers.) = heart, self, mind.
3. Mine.
4. Takbir (the Muslim cry of 'Allhah is Great' raised at the time of death).
5. Bakhīl (Ar. lit. miser, curmudgeon) here implying traducer.

In the Measure Telang—Composition of Sri Guru Nanak Dev

SCORE 2

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Bhau Terā bhāng khalṛī merā chīt

Lord ! Thy fear is my hemp-drug, my mind the leather pouch.
Mad in *this* intoxication, an anchorite am I become.
With my bowl for Thy sight I beg, that I hunger for.
This ever at Thy door I beg. (1)
For Thy sight I yearn;
At Thy door a beggar—pray dole out this charity *to me*. (I-Pause)
Saffron, flowers, musk and gold by all persons
of all castes may be offered.[1]
The merit of sandalwood and God's devotees is,
To all they impart fragrance. (2)
None considers ghee and silk[2] polluted :
Such is God's devotee, whatever his caste.
These in devotion to Thy Name bow.
Nanak at the door of such begs alms. (3) (1.2)

In the Measure Telang—Composition of Sri Guru Nanak Dev

SCORE 3

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Ihu tan Māyā pāhiyā Pyārei līṭarā lab rangāe

Beloved[3] ! this self is Maya-drenched, in avarice dyed.
Beloved[3] ! this gown pleases not my Spouse—how may the
woman[4] have bliss in His couch ? (1)
Gracious Lord ! to such am I a sacrifice,
A sacrifice time and again, as Thy Name I utter :
Those that utter Thy Name, ever to them am
I a sacrifice. (I-Pause)
Beloved, should the body become the vat, into it
pour the madder[5] dye. P. 722
Should the *Divine* dyer impart this dye, such *glowing*
dye has one not seen. (2)

1. These objects are believed not to be 'polluted' by the touch even to the lower castes.
2. (As above).
3. Herein God is apostrophized.
4. Symbol for the human self.
5. Majīth, a root that yields a fast red dye.

Beloved ! those with gowns thus dyed have the Spouse
by their side,
Nanak's prayer is to seek dust of the feet of such.
Himself He decks[1] and dyes[2] *the self*, Himself shows grace.
Saith Nanak : Should the woman please the Spouse,
Himself with her He has bliss. (4) (1.3)

Iyānaṛīyei mānaṛā kāe karehi

Simple, childish female[3] ! of what art thou proud ?
Why in thy own home[4] joy in the Lord thou hast not ?
Thoughtless female ! the Spouse is close to thee—
why seek Him outside ?
In thy eyes put collyrium[5] of fear, and with love deck thyself.
Then alone would one be reckoned happily-wedded,
When her Spouse bears love for her. (1)
What may the simple female[3] do should she not win
her Spouse's love ?
Despite all her wailing, into the Mansion shall
she not find entry.
With all one's rushing about, nothing without
good fortune[6] is attained.
The woman intoxicated by avarice and greed, in Maya
is totally involved.
In such ways is the Spouse not attained,
By the woman turned thoughtless. (2)
Go inquire of the happily-wedded wives[7] by what
devices have they attained *love of* the Spouse :
All His doings should one gladly accept,
And discard cleverness and self-will.[8]
He by whose love is attained the boon.[9]
At His feet should devotion be offered.
Whatever be the Spouse's will, obey—

1. Alternative meaning, creates.
2. Used symbolically, ennobles, purifies.
* *Note* : In this hymn through the image of the seeker as the wife seeking love of the spouse is maintained.
3. Image for the seeker (this is continued throughtout the hymn).
4. The self.
5. The collyrium-sticks.
6. Karma (fortune made by good deeds).
7. Those blessed by Divine grace.
8. Hukam (lit. command, arrogance).
9. Implies devotion, liberation.

Let this be *the woman's* applying scent to herself.
Thus states the happily-wedded wife :
Sister ! this wise is the Spouse's *love* attained. (3)
By discarding egoism is the Spouse attained—
No other device avails.
Blessed is the day when the Spouse casts
His glance of grace;
Then has the woman the Nine Treasures[1] attained.
The woman winning the Spouse's love is alone happily-wedded,
And blessed with brothers.
One that in such love is absorbed and by poise intoxicated,
Day and night in love involved—
Is *truly* beauteous, of lovely aspect,
Of discriminating understanding and wise. (4) (2.4)

*Jaisī maiṇ āwai khasam kī bāṇī taisṛā karīṇ giānu ve Lālo**

Friend Lālo[2] ! as descends to me the Lord's word, I express it.
Babar with the wedding-party of sin from Kabul rushed down,
And forcibly demanded surrender[3] of Indian womanhood.
Then went modesty and righteousness into hiding,
And falsehood was strutting about in glory.
Set aside were Kazis and Brahmins, and Satan went about
soleminizing marriages.[4]
Muslim women, reciting the Koran, in their affliction
called on Khuda.[5]
Other women of lower castes and of the Hindus in *this*
suffering too include in your account.
Saith Nanak : Divine Beloved[6] ! sung are paeans of blood
And sprinkled is blood for saffron[7]. (1)

1. (See Glossary).
* *Note* : Traditionally this hymn is stated to be addressed to Lālo, a carpenter of Saidpur (Eminabad), and a disciple of Guru Nanak Dev. 'Lālo' is apostrophized at the end of each line.
The occasion is Babar's invasion and sack of Sialkot and other areas. It may be possible that the holy Guru is here not addressing the man Lalo alone, but God, the Divine Beloved, *Mere Lāl jio* is an expression occurring for God in the Scripture.
2. Ve Lālo !
3. Dān, traditional term for giving away a daughter in wedlock.
4. Satan making marriages implies dishonour of Indian womanhood by Babar's soldiery.
5. One of the Muslim words for God.
6. (Lālo here may imply this).
7. Saffron dissolved in water is traditionally sprinkled on clothes on the occasions of weddings.

Nanak, sitting in this city of corpses sings the Lord's praise,
And enunciates this principle :
He who raised this creation and in manifold
pleasures engaged it,
Sits apart, watching it.
Holy is the Lord, holy His justice; P. 723
True shall be the judgement pronounced by Him.
As will its body's vesture be torn to shreds,
India shall remember my words.
In seventy-eight[1] they come; in ninety-seven[2] depart—
Another hero shall some day arise.
Nanak utters the word of truth—
Truth he utters; truth the time calls for. (2) (3.5)

In the Measure Telang—Composition of Sri Guru Ram Das

SCORE 2

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Sabhi āye Hukami Khasmāhu Hukami sabh vartanī

All beings by command of the Lord *into the world* have come,
And by *His* command act.
Holy is the Lord, holy His sport of *creation*;
Of all is He Master. (1)
Laud the holy Lord, supreme over all.
None His rival—by what computations may I
recount *His greatness* ? (Pause)
Air, water, earth and sky—all are the Lord's abode :
Himself in *all these* He operates—what may I call
unreal ? (2) (1)

Nit nihphal karma kamāe baphāwai dürmatīyā

Whoso has foul understanding ever performs worthless deeds,
And of arrogance is full.
As wealth he brings in by fraud and falsehood,
He deems to have conquered the world. (1)
Such a spectacle is the world, involved in which man
contemplate not the Name Divine.
My self ! in an instant shall this unreal *world* shatter—
On the Lord thou meditate. (Pause)

1. The Bikrami year 1578 (A.C. 1521) when this invasion occurred.
2. This is a prophecy of the rout of the Mughals in the Bikrami year 1597 (A.C. 1540) by Sher Shah Suri.

Man thinks not of the occasion when the tormentor[1]
death shall take him in his grip.
Saith Nanak : The Lord succours any
In whose heart by His grace He comes to dwell. (2) (2.7)

In the Measure Telang—Composition of Sri Guru Arjan Dev

SCORE 1

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

*Khāk nūr kardam ālam dūnīyāe**

From earth and the *Divine* light is the universe,
the world created.
Sky, earth, vegetation,[2] water—all are God's creation. (1)
Thou creature of God ! all that is visible, to
the eye is mortal.
The world, given to eating carrion,[3] involved in greed
is forgetful *of God* (Pause)
The world is a goblin, a beast, slaughterer of the forbidden,[3]
Eater of carrion.[4]
In Thy control keep thy heart, else the mighty Lord in
hell shall punish thee. (2)
Brother ! thy patrons, the royal court, property and houses—
What shall these avail thee when the Angel
of Death[5] binds thee ? (3)
The holy Lord knows all *thy* state.
Saith Nanak : To the holy make thy supplication. (4) (1)

In the Measure Telang—Composition of Sri Guru Arjan Dev

SCORE 2

Tūdhu binu dūjā nāhiṇ koe

None other than Thee is real.
Lord-Creator ! what Thou dost will, happens.
Thine the power; Thou the prop to *our* mind.
Nanak ! ever the sole Lord contemplate. (1)
The Supreme Being, Bestower *of boons* is Lord of all.
Thine solely is the support, Thine the prop. (Pause)
Thou art true and *real*; *real* shalt ever be : P. 724

1. Lit. Thorn of death.
* *Note* : The language of this hymn is largely Persian.
2. Lit. Trees.
3. Here implies what is by obtained foul means.
4. Implies money got by foul means.
5. Azrāīl.

Thou that art inaccessible, unfathomable, all-high, limitless.
Fear and suffering touches not those serving Thee.
Nanak, by the Master's grace sing *the Lord's* praise. (2)
All that is visible is Thy form—
Thou that art treasure of merit, Lord of the earth
beyond compare.
His servants contemplating him *acquire his* image.
This blessing, saith Nanak, by grace comes. (3)
To such am I a sacrifice as have contemplated Him.
With such does the world find liberation.
Prayeth Nanak : Lord ! this my desire fulfil.
Dust of *feet* of the holy I seek. (4) (2)

In the Measure Telang—Composition of Sri Guru Arjan Dev

SCORE 3

Meharvānu Sāhibu meharvānu

Gracious, gracious is the Lord;
Ever gracious the Lord.
On all creation boons He confers. (Pause)
Thou creature of God ! why fall into suspense ?
The Creator shall preserve Thee.
He who created thee, shall preserve thee. (1)
He who has made the creation, cherishes it too.
The holy Preserver is Lord of each being[1]
and heart. (2)
Beyond need is the Lord; unknowable the worth of His might.
Creature of God ! worship Him while breath in
thy body[1] lasts. (3)
Thou art almighty, inexpressible, unknowable—
This life and body Thy property.
Nanak servant of God for Thy compassion supplicates :
By Thy compassion have I found joy. (4) (3)

Kartei küdratī müshtāku

Lord Creator ! with Thy might's manifestation am I in love.
My wealth in *the realm* of faith and in the world
art solely Thou—
From the creation dost Thou remain apart. (Pause)
In an instant dost Thou make and unmake;

1. Vessel.

Wondrous Thy manifestations.
Who can know Thy play ? In the dark art Thou *as* the lamp. (1)
Thou art Lord of creation, Allah to the world;
gracious God.[1]
Whoever day and night to Thee supplicates,
How may he enter hell ?
The creature taking shelter with you shall find
the Angel of Death his friend.
Thy servants *yearning for* Thy sight, for their sins
find forgiveness. (3)
Worldly objects are short-lived;[2] bringer of joy
everlasting is Thy Name.
Nanak in association with the Master
this realization has got;
Ever sings He *glory* of the sole Lord. (4) (4)

Mīrāṇ dānāṇ dil soch

Thou thoughtful chief[3] ! in thy heart contemplate :
The holy Divine Monarch conferrer of release from bondage
Through love, in our heart and body comes to abide. (I-Pause)
Invaluable is the sight of the Lord.
Thou art the holy Preserver, supreme Lord, immeasurable. (1)
Thou who art the sole *Lord*, to me grant Thy mighty succour.
Creator, maker of[4] all manifestation,[5] Divine Maker !
Nanak on Thy sole support relies. (2) (5)

In the Measure Telang—Composition of Sri Guru Nanak Dev

SCORE 2

In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Jini kīyā tini dekhiyā kyā kahīyai rei bhāī

Brother ! He who created *beings*, cherishes them too :
What more *on this* can we say ?
He who this field has sown, Himself knows and does
what is best. (1)
Recite tale[6] of the Divine Beloved, whereby may P. 725
come everlasting joy. (Pause)

1. In this line occur *Allah* and *Khuda,* the Muslim terms for God.
2. Last for the present only.
3. Apostrophizes man in regardful terms.
4. Khāliq (Ar.) for creator, synonymous with Kartar, occurring earlier.
5. Kudrat.
6. Rāisa = an epic.

The female[1] that with the Spouse had not bliss,
into regrets must fall;
As *life's* night passes, must she rub her hands in sorrow,
And pluck at her hair. (2)
No time for regrets shall be when this game
of chess[2] shall be up :
Joy with the Beloved shall thereafter be when the
turn *to enter human incarnation*
Will again come. (3)
Such of the happily-wedded wives[3] possess the Spouse
As to me are superior.
Such good qualities *as theirs* do I not possess—
On whom to lay the blame ? (4)
Of such of the sister-friends[4] as with the Lord have bliss,
Shall I enquire;
Their feet shall I touch, supplicate them,
And thus find the way. (5)
Saith Nanak : The female[1] that realizes the Ordinance
Applies the sandalwood paste of His fear,
And uses magic spells of good qualities,
The Beloved my attain. (6)
One that from the core of heart *to the Lord* is united,
United may truly be called.
By such desiring and mere chatter comes not union. (7)
As metal to metal is joined, love to love inclines.
By realization through the Master's grace is attained
apprehension[5] *of the Lord.* (8)
With a betel-orchard at home, to the ass is it
of little value.
One delighting in fragrance alone appreciates flowers. (9)
Saith Nanak : Whoever quaffs amrita,[6]
Self-absorbed are his doubts;
Spontaneously in enlightenment merged,
The state of immortality he attains. (10) (1)

1. Implied symbol for the self.
2. Symbol for life.
3. Symbol for God's devotees.
4. Fellow-devotees.
5. Anbhau (anubhav).
6. What is hard to drink.

In the Measure Telang—Composition of Sri Guru Ram Das

Hari kīyāṇ kathā kahānīyan Guru mīti suṇāīyān

The Lord's narrative[1] the Master, *true* friend, has narrated.
To the Master am I a sacrifice—a sacrifice to him am I. (1)
Come, Master's disciple, beloved of him, grant me a
meeting with you. (Pause)
The Lord with Divine[2] qualities is in love—
These from the Master are obtained.
To such as the Master's will have obeyed, am I a sacrifice. (2)
To those beholding the Master's sight am I a sacrifice.
To those serving the Master am I ever a sacrifice.[3] (3)
Lord ! Annuller of suffering is Thy Name.
By the Master's service, the Master's guidance, is
liberation attained. (4)
Those meditating on the Name Divine are approved *of God.*
To such is Nanak a sacrifice, ever a sacrifice. (5)
That *alone* is the Lord's true laudation as pleases Him.
Those by the Master's guidance serving the *Divine* Beloved,
All boons[4] from Him obtain. (6)
Those forming love for the Lord,
Have heart devoted to Him.
Such find life in uttering Name of the Divine Beloved,
In contemplating the Name Divine. (7)
A sacrifice am I to such as by the Master's guidance
The Divine Beloved have served.
These are liberated themselves, liberated their family
And the whole world. (8)
By guidance of the Master, beloved, the Lord have *we* served—
Blessed, blessed be the Master.
The Master the path to the Lord has shown—
Great, great is his benefaction. (9)
The disciples serving the Master are men of holiness.
Nanak, servant of God, to such is a sacrifice, P. 726
ever a sacrifice. (10)
The sisterhood[5] following the Master's guidance,
to the Lord are pleasing—

1. Lit. Tales.
2. Noble qualities is implied.
3. (The repetition in these couplets is ecstatic).
4. Lit. Fruit.
5. Lit. Sister-friends. (implies devotees).

At the Divine Portal invested, by the Lord
clasped in embrace. (11)
Lord ! show me sight of such as by the Master's guidance
on the Name meditate.
Their feet we wash; dust of these dissolved *in water*
we drink. (12)
The females chewing betel and betel-nut,
with betel-rolls caught in mouth,[1]
And never contemplating the Lord—
By Yama are marched in bondage. (13)
Those that on the Name Divine have meditated,
In the heart lodging it,
Are the Master's disciples, beloved of him.
Yama approaches not such. (14)
The Name Divine is a treasure—this a rare
God-directed one realizes.
Saith Nanak : Those that the holy Preceptor have contacted,
In joy are disporting. (15)
The holy Preceptor, bestower of boons,
Pleased, shows grace.
To the Master am I a sacrifice,2
Who the Name on me has conferred. (16)
Blessed be the Master who the Lord's message conveys.
At sight of the holy Preceptor, of his person,
am I in bloom *of joy*. (17)
The Master's tongue utters amrita—by the Name Divine ennobled.
The disciples that listening to *Divine teaching*
faith in the Master have put,
Annulled is all their hunger.[2] (18)
Tell, how may the path known as the Lord's be trod ?
On that path the Name Divine should as provision
be carried. (19)
Those by the Master's guidance supplicating the Lord,
Are truly wealthy, great in wisdom.
To the holy Preceptor am I a sacrifice,
Whose teaching[3] in my heart is absorbed. (20)

1. (Chewing the betel is symbolical of the luxurious, voluptuous way of life).
2. Used symbolically; desire.
3. Words, utterance.

Thou the Lord, the Master, the chief :
By Thy grace is devotion to Thee acquired;
Storehouse of merits art Thou. (21)
Himself is the Lord unattached,[1] Himself also
of varied manifestations.[2]
Saith Nanak : What pleases Him is best of all. (22) (2)

In the Measure Telang—Compostion of Sri Guru Tegh Bahadur

To the tune Kafi*

In the Name of the Sole Supreme Being,
by the holy Preceptor's Grace

Cheitnā hai to cheit lai nisi dini maiṇ prānī

Thou creature of God ! contemplate God, if thou wilt,
Now during dignt and day :
Each moment thy appointed time is slipping by,
As water from cracked pitcher (I-Pause)
Foolish, ignorant *man* !
Why Divine laudation dost not sing ?
Involved in false greed, death hast thou forgotten. (1)
Nothing yet is lost, shouldst thou *take to*
chanting Divine laudation.
Saith Nanak : By devoted meditation on Him,
The state of fearlessness[3] shalt thou attain. (2) (1)

Jāgi lehu rei manā jāgi lehu kahāṇ gāfal soiyā

My self ! wake up ! wake up ! Why in *this* fast
slumber art involved ?
The body born with thee, with thee shall not go. (I-Pause)
Mother, father, progeny, brothers, for whom love
thou dost bear—
As life leaves the body, to flames consign it. (1)
Know, concerns *of the world* exist while life lasts. P. 727
Saith Nanak, chant Divine laudation :
The whole *world* is *unreal* like dream. (2) (2)

Hari jasu rei manā gāe lai jo sangi hai tero

My self ! chant Divine laudation that is thy *true* friend.
Listen to my adjuration—the occasion[4] is fast slipping. (I-Pause)

1. Of one hue. Implies the unattributed aspect, the Absolute.
2. Implies the Attributed, creative aspect of the Lord.
* *Note* : Kafi is a ragini or sub-measure, adapted to singing lyrics.
3. Fearlessness from Yama's retribution is implied.
4. Life is implied.

To property, chariots, wealth, authority[1] art thou
excessively attached :
As death's noose encircles thy neck, all to thee
shall become alien. (1)
Madman ! knowingly hast thou ruined thy affairs;
From sin didst thou not shrink, nor shed pride. (2)
Brother ! listen to what the Master has taught.
Proclaims Nanak aloud : The Lord's shelter
thou grasp. (3) (3)

In the Measure Telang—Composition of the Bhaktas
The Venerable Kabir's composition
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Beid kateb iftarā bhāī dil kā fikaru na jāe

*Brother ! unauthentic are Vedas and the Semitic books—
By these is not annulled anxiety of heart.
Should you even for an instant put your mind in poise,
God's immanent Presence may by you be beheld. (1)
Creature of God ! each day search thy heart—
Wander not about in distraction.
This world that is a magic show,
Shall not by thee stand[2]. (I-Pause)
In studying falsehood dost thou find pleasure—
In ignorance uttering worthless words.
The true Lord amid creation is pervasive :
He appears not in Krishna's swarthy figure. (2)
In the heaven *of absorption* is flowing the river of *God*,
In which thou shouldst have bathed.
Adopt thou the way of renunciation,[3] behold with the eyes—
Everywhere is He present. (3)
Holy of holiest is God—one may fall into doubt if
another there were.
Saith Kabir : Mystery of the gracious Lord's grace
is known to Himself. (4) (1)

1. Royal power.
* *Note* : In this hymn there is a large admixture of the Perso-Arabic vocabulary.
2. Grasp thee by the hand (in help).
3. Faqr (Faqiri).
** *Note* : This hymn contains a good proportion of the Perso-Arabic vocabulary.

In the Measure Telang—Composition of the Venerable Namdev

Maiṇ andhulei kī teik Terā Nāmu Khündkārā

Lord ! to me gone blind, Thy Name is the support.
Poor and humble that I am, Thy Name is my prop. (I-Pause)
Thou art gracious, merciful; Allah[1] above desire.
Ever present, by my side art Thou ever. (1)
Bountiful river-like, great Thy wealth.
Thou alone dost give or take back—no other is there. (2)
Thou art all-knowing, all-seeing—
How can my imagination reach Thee ?[2]
Nama's Lord ! conferrer of liberation art Thou. (3) (1.2)

Halei yārāṇ halei yārāṇ khüshi khabarī

*Hail friend, hail ! Art happy ?
To Thee am I a sacrifice.
Noble is Thy imposed labour,[3] lofty Thy Name. (I-Pause)
Whence comest thou ? Going whither, whereto ?
Truly speakst Thou, to Dwarka[4] city. (1)
Fine is thy turban, sweet thy words.
Where are Mongols[5] found in Dwarka city ? (2)
Of thousands of universes one sole Lord is there—
The Divine king, of swarthy aspect.[6] (3)
He is the sun-god,[7] Indra[8] and Brahma.[9]
Nama's Master is the Lord[10] *of Muslims* and the
Liberator[11] *that Hindus worship.* (4) (2.3)

END OF VOLUME II

1. Allah is the Muslim name for God.
2. What worth is my thinking ?

* *Note* : A dramatic incident is associated with this hymn. A Mongol caught Namdev to do forced labour. The saint in his ecstasy saw in him the image of God, and sang this hymn in Divine laudation. Its imagery refers partly to the Mongol. The language herein is overwhelmingly Persian.

3. That is, forced labour.
4. The capital where Krishna ruled.
5. Namdev lived in the pre-Mughal times. Obviously, it must be one of the marauding Mongols who captured them.
6. That is, Krishna.
7. Lord of horses.
8. Lord of elephants.
9. King of men.
10. Mir.
11. Mukand. (These last imply the universal aspect of God).

GLOSSARY

(Most terms and words are explained in the footnotes in the text. Certain others that needed greater amplification are included in the Glossary. For a study of the philosophical thought enshrined in the Scripture, see Introduction to Vol. I).

Ages, Four Ages (Yugas) : The four divisions of universal time according to Indian belief. The first, Sati-yuga was the age of righteousness. In the subsequent ages, Treta and Dwapar, righteousness declined. The last age, at present continuing, is Kaliyuga. This is the age of sin and evil, In it, as against the ritual practices of earlier ages, the form of propitiation prescribed is Simran (Smaran, contemplation of God), and Bhakti (devotion).

Adhi, Byādhi, Upādhi, are the three kinds of maladies—respectively, mental, physical and psychic. Also called *Tin Tap* (three maladies),

Ātmā : The individual self. As a portion of the Divine Reality this itself partakes of the character of the Divine and seeks to merge with its source. As resultant consciousness consequent upon the operation of the senses, it is known as *Panch-bhū-ātmā* (consciousness created by the five senses).

Anahat (anahad) *Shabda* : Lit. sound not produced by physical concussion; the mystic melody or music believed to be heard by yogis and persons of high spiritual attainment in the state of ecstasy or superconsciousness. In Guru-bani it is used as a symbolical expression for experience of higher truths.

Antarjāmi (Skt. *antaryamin*) : Controller of the inner faculties, an attribute of the Supreme Being. In common parlance, implies one divining others' thoughts and reflections.

Adi Granth (Lit. primal scripture) is used for the holy Grant Sahib, completed by Guru Arjan Dev in 1603-1604, and with later addition of *Bani* of Guru Tegh Bahadur. It is held by the Sikhs to be embodiment of the spirit of the holy Gurus. Popularly referred to as Guru Granth Sahib.

Amrita (Lit. that which immortalizes, ambrosia) is one of the key-terms in the Sikh spiritual system. In Gurubani it is used symbolically for the holy Name of God, for the holy Word, for purity of life and thought in general. It is used both as an epithet and as a noun-substantive.

Prahm (Skt. *Brahman*) : The Absolute, the Supreme Being without attributes, unknowable by the human faculties. This term occurs repeatedly in the Sikh sacred writings and as *Pār-Brahm* implies the transcendent Supreme Being.

Bānī (Lit. speech, utterance) stands for the sacred utterances, particularly those enshrined in Guru Granth Sahib. Also called Gurubani (Gur's utterances). *Bānī* also implies inspired or revealed utterance.

Bhakta : A devotee. In special senses applied to a number of holy men other than the Gurus, such as Kabir, Namdev, Ravidas and others, whose utterances have found a place in Adi Granth. Its equivalents are Sant, Sādhū.

Bhakti : Devotion, the popular religious tradition that became prevalent in India side by side with ritualism, philosophy (*Jnan, gian*), and *karma* (action). Bhakti is considered to consist in nine kinds of practices (*nav-parkara*), emphasizing love, faith and self-surrender. These features are pronounced in many portions of Gurubani. Bhakti is greatly emphasized in the Gita and was later made prevalent in India by a succession of saints beginning with Ramanand (late 14th century). The special features of Bhakti are its emphasis on the popular tongues as against Sanskrit and its admission to the circle of devotees, persons drawn from all castes, including those held lower and even non-Hindus.

Dharma : In common usage is the bundle of beliefs and practice of faith, with emphasis on ritual and ethical duties to be performed. In the deeper philosophical sense, implies the elan in the universe towards the assertion and establishment of righteousness. Dharma in the vocabulary of the Indian-born religions is a deeply mystical concept, symbolizing the highest ideal and the Divine Law.

Dharmaraja (lit. King of righteousness) is another name for Yama, the celestial Judge of the deeds of all beings.

Duality (the original Sanskrit is Dvaita) is the doctrine of the distinct and separate existence of Brahm (Brahman, the eternal Absolute) and Maya. According to this doctrine, Maya is not illusion, but a real existence. In the Sikh religious thought Duality (dūjā bhāu, dubidhā) implies the attitude of the materialist; attachment to the world, indifference to God and to devotion as opposed to Advaita.

Dasam Duār (Lit. the Tenth Door) is, beside the nine organs or 'openings' of the body, the seat of superconsciousness or Samādhī, believed to be located in the head. To 'open' or awaken this source of enlightenment is the ideal of the yogi. In Gurubani this is mentioned with the implication of enlightenment, realization (*gian, jnan*). The seeker is exhorted to seek to open this 'door to realization'.

The Five Notes (*Panch Shabda*) : These are the sounds made through wired instruments, skin-covered instruments (drums etc.), metallic instruments, pitchers or other hollow vessels, and blown instruments (flutes etc.).

Eight Siddhis (Asht Siddhi) : These are the principal among the eighteen miraculous accomplishments achieved as a result of perfection in Yoga-praxis. (See following).

Eighteen Siddhis : These are miraculous powers believed to be attained through Yoga Praxis. These are : *Anima* (assuming another form); *Mahima* (enlarging the body form); *Laghuma* (reducing the body); *Garima* (becoming heavy); *Prapati* (attaining heart's desire); *Prakamya* (divining thoughts of others); *Ishita* (suggesting to other one's own ideas); *Vashita* (subduing other's will); *Anurami* (banishing thirst and hunger); *Dūrśravan* (listening to what is being said far off); *Dūr darshan* (viewing distant objects); *Manoveg* (travelling at the speed of thought); *Kamarup* (assuming any desired form); *Prakye praavesh* (entering another's body); *Swacchham mrityu* (dying at will); *Sur karira* (dallying with gods); *Sankalp siddhi* (achieving heart's desire); *Apratihatgati* (moving without hinderance).

The four-fold emancipation (*Char Muktiyan*) : These are *Salokya* (abiding in the realm of the being adored); *Sāmipya* (abiding close to him); *Sārupya* (assuming his form); *Sāyujiya* (enjoying union with him).

Five noble attributes (*Panch-Guṇa*); stand in contrast to the *Five Evils*. The five noble attributes are : *Sat* (continence), *Santokh* (content), *Daya* (compassion), *Dharma* (righteousness) and *Dhiraj* (poise).

Four Boons (See Chār Padārath).

Guru (Master, Preceptor) is the highest of all titles or appellations in the Sikh tradition. It may be applied solely to the ten Gurus, beginning with Guru Nanak Dev, the holy Grant and the Khalsa or Sangat (holy congregation of devoted Sikhs). Guru is the Source of enlightenment, which ultimately comes from the Divine source. Hence in Gurubani quite often *Guru* may imply the Divine teacher, God. The interpretation of this term in each context will require profound and subtle insight and deep sensitiveness.

Gurudwara (the Master's or Divine Portal) stands for a Sikh place of worship.

Gurumukh (one facing Godward or towards the Preceptor) is a person of deep spiritual yearning and vision, and is an exalted appellation. In Gurubani in different contexts, Gurumukh (i) may variously stand for 'by the Master's guidance' or 'the Divine Word'.

Gian Gyan (*Jnan*) (Lit. knowledge) in the applied sense is Divine intuitive knowledge, realization. Linguistically this term is cognate with the Greek *Gnossos*, with the Persian *danistan*, and *jānana* etc. in the Indian languages that are derived from the Sanskrit.

Giani : One posessing *Gian, Gyan*. In the Sikh tradition implies an enlightened one, a rishi, as also a learned Sikh theologian.

Gopāl, Govind (Preserver, Lord of the universe) are related to the Vaishnavic tradition and stand for the Supreme Being. Often applied attributively to Krishna, but in the Sikh tradition are denuded of this adhesion and stand for the Supreme Being alone. In the rendering of Gurubani these terms appear as 'Lord'.

Grace : This is a cardinal doctrine in Sikhism, and in the original occurs as *nadar* (*nazar*), *karam* (Ar.), *mehr, bakhshish* (Persian), *prasād, dayā,*

kirpā (Sansk). *Grace* (kirpā) in Sikhism is sought for and earned through prayer and devotion. Its descent is the ultimate Divine mystery. Liberation, while earned through devotion and good deeds, comes ultimately through Divine Grace. (For a detailed discussion see Introduction).

Good Fortune (*Bhāgya, Bhāg*) is another Divine mystery. In Gurubani, besides the primal 'election' to grace, it implies also the good fortune garnered through good deeds of the individual's earlier births. Through good deeds of the Individual's earlier births and through good fortune comes the inclination and inspiration to devotion.

Gurubani (Guru's utterance) implies the compositions of the holy Gurus included in Adi Granth (see also *Bani*).

Hindu Trinity of Brahma, Vishnu and Shiva finds frequent mention in the Sikh texts as symbolic of the Divine might. These deities are not commended for worship. Their mention may not always be accompanied by feelings of veneration. The names of Vishnu's avatars (incarnations), particularly Rama and Krishna (in periphrastic terms) wherever occuring, especially in passages redolent of Bhakti, symbolize only the Supreme Being, Such usage implies not belief in deities, but is a concession to established usage in language.

Hari (one of the attributed names of Vishnu) stands for the Supreme Being, translated in the English version of Adi Granth as 'the Lord'.

Haumai (Lit. 'I am') is egoity, the chief obstacle to realization. The seeker is exhorted to shed this attitude, to cultivate humility and the realization that all might belongs to the Lord. *Haumai,* a term belonging especially to the Sikh canon, is expressive of arrogant egoism.

Hukam (Ar. command, order, ordinance) is the Divine Order that lays down the righteous law (Dharma) for the universe. To realize Hukam and to resign oneself to its operation is the essence of the religious life. It occurs often in conjunction with *Reza* (Ar. Will, Divine Will).

Ida, the air-channel extending from the head through the left nostril down to the left side of the vertebrate column. In *Pranayam* yogis pass prana or vital energy alternately through this channel. This is known also as the Chandrama (moon) passage.

Jivan-mukta (one liberated while alive or in the flesh) : This state is the state of enlightenment and transcendence of material desires, and consists in doing good purely. *Jivan-mukta* is the ideal state to be achieved in the practice of Sikhism. The ideal enshrined in *Jivan-mukta* harks back to the ancient tradition of Indian spiritual thought.

Kudrat (Ar. might) is usually employed as the parallel term for Maya. It stands also for the Divine might that operates in the universe. More puristically, it might be spelt as *Qudrat.*

Karma (Skt. action) bears a two-fold interpretation. As *Karma-kand* it stands for ritual actions enjoined upon by the various creeds, with the implication of actions devoid of spiritual or ethical content. In the philosophical

sense, *Karma* is actions that the individual self performs, that become cumulatively the base for continuing transmigration or liberation. In common parlance, *Karma* stands for destiny, consequent upon the deeds of previous births. This cumulative destiny is also known as *Kirat*.

Kali-yuga : One of the Four Ages of the cosmos. See *Ages*.

Krishna is seldom mentioned in Gurubani by name, but his periphrastic names, such as Gopal, Govind, Damodar, Mohan, Madhusūdan and such others are often employed by way of a popular short-hand to imply the Supreme Being. The Krishna-cult has influenced the expression of Indian Bhakti in centring the yearning in the self symbolized as the female, on the analogy of the Gopis (milkmaids) who doted on Krishna.

Lord, the *Lord* : Original terms such as Hari, Gopal, Prabhu, Thakur, Khasm, all implying God, have been rendered in translation as 'the Lord'.

Maya is the mutable principle of material existence, and is opposed to Brahm or Brahman, the eternal principle. In Indian philosophy Maya is a neutral term, but in Sikhism and the Bhakti tradition in general, it bears a pejorative sense as materialism, ungodly urges, unethical tendencies etc. To be a votary of Maya is to be a materialist.

Mukti is liberation from the cycle of birth and death (transmigration). This is the end and ideal of the religious life, and may be achieved through *Jnan* (knowledge, enlightenment). *Bhakti* (devotion) or *Karma* (good actions). Yoga is a means also to this end. In the Indian belief there is no material heaven or hell : these are respectively liberation from transmigration and involvement in it. See also *Jivan-mukta*.

(*Chār*) *Muktiyan* : The Four-fold emancipation (*Chār Mukatian*). These are *Salokya* (abiding in the realm of the being adored); *Samipya* (abiding close to him); *Sarupya* (assuming his form); *Sayujya* (enjoying union with him).

Maha rasa : The supreme elixir, believed to be tasted as a result of perfection in yoga. In Gurubani bears a symbolical meaning as joy in devotion.

Mana (Skt. manas) : Mind, intelligence, stands for the faculty consequent upon the operation of the senses. As such is known as Panch-bhū-ātmā. In the text here and there may also be interpreted as 'heart'.

Mantra (lit. that which passes through the mind) : Implied meaning, a solemn formula, chant or esoteric utterance. Applied usually to a sacred chant out of some scripture or some religious tradition.

Nau-nidhi : The Nine Treasures, are the blessings achieved by those destined to be fortunate. These are counted variously and are named after different precious stones. In Gurubani these are intended to symbolize blessings of the spiritual life like joy in God, poise, enlightenment. In *Sukhmani* 1.3 occurs the affirmation : "In contemplation of the Lord lie occult powers, all achievements and the Nine Treasures."

Nām (Lit. Name) : Bears various interpretations. Nām is the manifestation of the Divine Reality and devotion to it leads to the vision of the Reality and

merging into it. Often Nām simply implies devotion—devotion to God's holy Name. This terms is especially in use in the creeds emphasizing Bhakti or Devotion. To be devoted to Nām excludes devotion to any materially created object, such as an image or even mythological and other figures. Nām leads direct to the Divine Essence. In Gurubani there is endless reiteration of exhortation to devotion to Nām.

Niranjan : That which is not touched or polluted by Maya—immaculate. This is characteristic solely of the Divine Being, and occurs often in the phrase *Nām-Niranjan* (the immaculate Divine Essence).

Nirankar (Skt. *nirākār*) : The Formless; the Supreme Being that does not incarnate and cannot be represented by any figure conceived of by the senses. Nirankār is especially associated with the vision of the Supreme Being vouchsafed to Guru Nanak Dev, who bore the appellation 'Nirankāri' (votary of the Formless).

Nirbān (Skt. *Nirvana*) : The state of complete liberation. Used in Gurubani in this sense, as also in the sense of the immaculate person who has renounced the world.

Oankār : The Supreme Being in His attributed creative aspects in contradistinction to *Ek Oankār*, who is unattributed.

(*Chār*) *Padārath* : The four boons sought for by a Hindu devotee. These are—*Dharma* (performance of religious duty), *Arth* (worldly prosperity), *Kama* (fulfilment of legitimate desires), *Moksha* (attainment of liberation after death).

Pār Brahm, the transcendent Brahm (Brahman) : The Supreme, unattributed Reality, unknowable by the senses. Bears the same signification as Ek Oankar.

Prānāyām : Breath-control, undertaken as a preparation for the yogic attainment. It consists in slow, ample inhalation, retention for considerable periods of the air breathed and measured exhalation. The breath (Pranavayu) is passed through Sukhmana (Sushmana), arousing the sleeping Kundalini, and penetrating the chakras or ganglions (lotuses) in the body, rising to the seat of spiritual illumination (Brahmarandhara). As a result of successful performance of Prānāyām not only are occult powers believed to be gained, but also illumination and supreme bliss (maha-ananda). This practice is discountenanced and even forbidden in the Gurus' teachings. Instead the path of Sahaj (q.v.) is commended.

Prakriti stands for Maya, the mutable priciple, in contrast to *Purusha*.

Rama : In the Indian epic lore and mythology is the god who is an avatar (incarnation) of Vishnu. In common parlance, stands for God, the Supreme Being. Used in Gurubani in the latter sense, as a term established in popular usage.

Raga is one of the Indian musical measures. The compositions included in Guru Granth Sahib are of the nature of spiritual poetry, set to music with meticulous care. The name of the respective Rāga, the 'score' (ghar) and

the tune are indicated as necessary. Gurubani is found arranged under thirty-one ragas. These have also been written down in Western score. (See M.A. Macauliffe, *Sikh Religion,* end of Volume V).

Raj-Yoga in contradistinction to Hatha-Yoga, involving Pranayam and various forms of ritual, is the path of spiritual ascent through prayer, meditation and devotion. It aims at the attainment of enlightenment and bliss rather than any occult or others powers. Rendered in the translation as sovereign yoga.

Reza (Ar. Will) : Used in the sense of the Divine Will, to which complete resignation is ordained. This is one of the key-terms in Sikh religious thought, and occurs singly or in combination with Hukam (q.v.).

Sukhmana is the breath-passage lying between *Ida* and *Pingala*. The passage of the vital energy through it brings the highest achievements of yogic objectives (See *Prānāyām*).

Sādhū, a holy man. Used often to designate the Guru.

Sant, a man whose nature has attained perfect poise. This term while sounding like 'saint' is different in connotation from it.

Siddha : A yogi who has attained illumination. Also one who has attained occult powers. In Guru Granth Sahib is included a famous section entitled *Siddha-Goshti*, giving the gist of a dialogue held between Guru Nanak Dev and certain Siddhas.

Siddhis : These are miraculous powers attained through Yoga and are believed to be eighteen in number, giving to the possessor supernatural sources of self-gratification. In Gurubani, like *Nau-Niddhi* used symbolically for joy of spiritual attainment.

(See Eight Siddhis, Eighteen Siddhis *ante*).

Sāhib (Ar.) : Applied meaning, master, Lord. Used in Gurubani to designate God, like the terms Hari, Thakur, Prabhu.

Sahaj : Lit. Inborn, innate character. In Gurubani stands for the path of prayer, meditation and devotion in contradistinction to Hatha-yoga. In the sacred text is used in several senses, including the following : The discriminating understanding (*vivek*), spiritual illumination (*gyan, jnan*); bliss; the Supreme State; spontaneous action or attainment. *Sahaj* is variously interpreted as indicated herein. (See also Introduction).

Sākta : Worshipper of Shakti or Maya, reprobate or misbeliever. The Sākta cult has been widespread and in some of its form its practice involved certain forbidden acts. Sāktism has been severely condemned by the holy Gurus and Kabir.

Shiva is the great god in the Hindu Trinity, whose function is destruction of creation, Shiva also means weal. In the Sakti and Hatha-yogic cults Shiva's name is used as the equivalent of Brahm (Brahman), where Shakti stands for Maya. Shiva-nagari in Gurubani implies Turiya (the state of complete absorption in the Absolute) or nirvana (state of liberation).

Shastras are the six systems of Indian philosophy. These may also imply any other scriptures, emphasizing traditional Hindu beliefs.

Six Orders (*Khat darshan*) are the six orders of Hindu mendicants. These are Jogi (Yogi), Sannyāsī, Jangam, Bodhī, Sarevarei (Jain monks) and Bairāgī.

Six Ritual Actions (*Khat-karma*) : These for a Brahmin are : Study of the Vedas, imparting instruction in Vedas, performing yajnas (sacrifices), commissioning these, dispensing charities, receiving charities. These may differ from sect to sect.

Simritis are codes or manuals of ritual observance and Hindu Law.

Transmigration is one of the fundamental doctrines in the Indian religions. It implies the perpetual wandering of the self in eighty-four lakh species, till through good actions it may take human birth and through devotion, attain liberation. Emancipation from transmigration is the supreme objective visualized in the Indian religious systems.

Three Qualities (Triguna, Tribidh) are the three attributes of Maya or matter. These are *tamas* (sloth, the darker urges), *rajas* (passion, energy), and *sattva* (intelligence, poise). To transcend these and attain illumination is the aim of the path of spiritual ascent.

Turiya is the 'Fourth State', transcending the three qualities. This is the state of absorption in the Absolute (Samadhi) and is attained through Sahaj. This state is characterized by supreme illumination and supreme bliss.

Tirtha (Lit. a river-bank) is a holy bathing-spot. In India, traditionally sixty-eight tirthas are known. In Gurubani, mere bathing at these is discountenanced. Nām or devotion to God is the true tīrath; so also is Guru the true tīrath, devotion to whom brings spiritual benefit. According to *Japuji* 'listening' to God's Name (absorption) brings merit excelling bathing at the sixty-eight tīrthas.

Yama : The God of death and retribution. Also known as Dharmaraj. In Gurubani written down as 'Jam'.

Vedas are the four famous early scriptures of Hinduism. 'Veda' in Gurubani, unless the context specifically refers to one of the four Vedas, often implies Indian ethico-religious thought in general.